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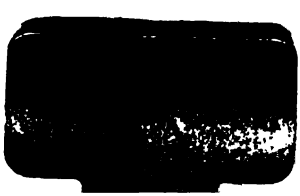

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THE

THE

MONTHLY REVIEW,

For JANUARY, 1770.

ART. I. *An Enquiry into the present State of the Septuagint Version of the Old Testament.* By the Rev. Dr. Henry Owen, Rector of St. Olave, Hartstreet, and Fellow of the Royal Society. 8vo. 3 s. sewed. White, &c. 1769.

IT is with much pleasure that we behold such a manly and liberal spirit prevailing among a considerable number of the clergy, as prevents their being afraid either of admitting the truth, however contrary to the prejudices of mankind, or of communicating it openly to the world. An instance of this ingenuous temper is displayed by the learned performance before us; in which Dr. Owen hath freely exposed the corruptions that have been introduced, whether designedly or otherwise, into the Septuagint translation of the Old Testament. With regard to the Jews, whatever we may think of their boasted veneration for the sacred text, our Author observes, that it never seems to have been strong enough to withhold them from tampering with it, when it could be brought thereby to make either for the support of their cause, or the honour of their nation. Nor is this peculiar to the Jews; "*Iliacos intra muros peccatur et extra:*" Christians have been guilty of the like frauds; and, to serve a turn, have daringly interpolated, altered, or expunged, as best suited their purposes. A remarkable fact of this sort is exhibited, from the Alexandrian copy, with respect to Ezekiel, ch. xvi. ver. 4. and it is a clear proof, among several others, that if the violent malice of the Jews did much harm to the Septuagint version, the indiscreet zeal of Christians did it likewise no small damage.

'From this representation of things, says Dr. Owen, I may fall, perhaps, under the censure of many, as if I endeavoured to subvert the foundation of religion, and to render revelation uncertain and precarious. But my real intention is just the reverse. The purport of my design is, to convince the world of

the *corrupt* ſtate of the *Septuagint* verſion, as it ſtands in all the printed editions;—and conſequently, to convince the world of the neceſſity of *collating* all the MS. copies of it that are now to be found, and of bringing their *variations* under one view.

'Such a collation of the *Greek* MSS.—eſpecially when preceded by an accurate one of the *Hebrew*—would be ſo far from ſhaking, as ſome apprehend, the foundation of religion, that it would contribute, in a ſignal and eminent degree, to "ſettle, ſtrengthen, and ſtabliſh it." And how comfortable, how beneficial, would be the reſult! We ſhould then proceed on ſurer grounds: and, being more able to aſcertain the true text, might comment upon it with greater certainty, preciſion, and judgment: whereas, in the ſituation we are now in, we unwarily undertake to write comments on we know not what; and, while we mean to illuſtrate the *truths* of ſcripture, are often defending the *errors* of tranſcribers.'

The Enquiry is introduced with ſome account, principally taken from Dr. Hody, of the tranſlation of *the Seventy*; from which it appears, that this verſion of the Old Teſtament was compoſed with all the care, diligence, and fidelity, that a work of ſuch importance required: and though, as it came from different hands ſome parts of it might be executed better than others; yet there is great reaſon to believe, that every part of it was as accurately done as the judgment of the tranſlators, and the reading of their copies, enabled them to do it: and, conſequently, that the whole was in the main agreeable to the Hebrew text, as it ſtood in thoſe days.

'This, continues our learned Author, we might infer from the common property of tranſlations in general, which are always ſuppoſed to agree with the originals from whence they are made. But with reſpect to this particular tranſlation before us, we have the unanimous ſuffrage of the ancient Jews, the moſt competent judges, to aſſure us, that it actually did agree with the ſacred text, and juſtly expreſs the meaning of the Hebrew: for they not only extolled it as a true, faithful, and accurate verſion, but received it on that footing into the ſynagogue ſervice, and publicly read it in their religious aſſemblies, with the greateſt reſpect and reverence. Now this procedure of the Jews we are here concerned to regard the more, becauſe they ſeem to have acted therein with great care, prudence, and caution. For, by the accounts delivered to us of this matter, it appears, that the tranſlation of the LAW was critically examined, and compared with the original, before it was admitted into their ſynagogues:—and that, when it was approved and admitted, proper care was taken by them that it might afterwards be preſerved in its genuine ſtate, free from errors and alterations.—But, if they proceeded thus with regard to the

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LAW, we may farther conclude, by parity of reason, that they still employed the same care when they afterwards admitted the version of the PROPHETS—and so again, when they adopted the translation of the OTHER books. Now if this be allowed, —and this, I think, we must allow for the security and protection of the genuine reading, which the Jews were then solicitous to preserve,—it will necessarily follow, that the whole version retained its true, original integrity, so long as the Jews retained a regard and value for it—and since no occurrence appears to have happened for a length of time, that could induce them either to remit their care, or to make alterations in this version, we may reasonably conclude, that it continued in a pure, uncorrupted state, and in general agreement with the Hebrew original, from which it was derived, quite down to the days of our Saviour.'

Thus far the state of the times operated kindly in favour of the Septuagint; but when Christianity began to spread in the world, several circumstances conspired to lessen the credit of this version among the Jews. The apostles and first preachers of the gospel referred their hearers to it, confirmed the truth of the doctrines they taught, by quotations from it, and then recommended the public use of it to all the churches they planted. When it came thus to be used by Christians, the Jews immediately took offence, and began to traduce and defame it. They were, however, still necessarily obliged to retain it till another version was prepared that could supply its place.—But, in the mean time, how did they retain it? not in its pure and genuine state, but altered and corrupted in numberless places, as the nature of the opinions they held, and the controversies they maintained with Christians, suggested to them.

This, says Dr. Owen, is a heavy charge; but he shews that the proofs of it are clear and weighty—delivered by persons who lived near the times, examined the facts, and were competent judges of the matter: and then he proceeds to enquire more particularly by what motives the Jews were led to attempt, and by what means they were enabled to conduct and carry on, so foul and iniquitous a practice.

They saw, at the beginning of the *second* century, a large number of quotations, which had been drawn by the writers of the New Testament out of the *Septuagint* version, in favour of the Christian cause; and by these they were sorely pressed. They were also pressed, in the disputes they held with the Christians of *that* time, by the additional weight of many fresh quotations brought against them from the same translation. In this situation, they had no other way to defend themselves, and to elude the force of the testimonies alledged, but by declaring the version inaccurate and faulty, and translating the passages

in a different manner:—both which they accordingly practised. To support the project of altering the Septuagint, and vindicate themselves in the execution of it, the Jews affirmed, that the Hebrew was the true text, and that all appeals should be made to that text, and not to a faulty version. This was their plea, and upon this they consulted their Hebrew copies: which copies, notwithstanding the errors that had crept into them by the injuries of time and the carelessness of transcribers, they still confidently took for *genuine*, and then corrected the Greek version by them.——Here, then, we may look for the *first* source of the differences or variations that are observed to occur between the present copies of the *Septuagint*, and those that were extant in the days of the apostles, and from which they drew their quotations.

But THIS was only the *first*: for the Jews advanced another step, and needlessly altered the *Septuagint* version—the better, as they pretended, to express the original, even in places where the ancient and present copies read alike in the Hebrew. Of such alterations there are many instances to be met with, and they were evidently made with an ill design—with a view to pervert the meaning of scripture. But others there are of a more innocent nature, grounded chiefly on the different idioms of different countries, which seem to have owed their origin to the laudable intention of rendering the scripture more plain and intelligible.

Our Author has produced particular proofs of all these several assertions; after which he goes on to shew, that when the Jews began to censure and condemn the *Septuagint* version, there is reason to suspect, that, in some remarkable places, where a word, by similarity of letters, was capable of being read differently, they changed the *Greek* to the worse reading, in order both to pervert the sense, and to bring contempt on the old translators. When this artifice could not so conveniently be put in practice, the Jews had frequent recourse to another. They inserted occasionally a word or two in the *Greek* version, on purpose either to darken the sentence, or else to turn it to a wrong meaning. Two glaring instances of this sort are alledged by Dr. Owen, and then he comes to his capital point, which is, to prove that, when other methods failed, the Jews confidently *transposed* some passages, and *expunged* others, as best answered their particular purpose. This point the learned Doctor hath insisted upon at large, and hath appealed to a number of places which they struck out of the Septuagint, with a view to serve the credit of their nation, to destroy the arguments of Christians, and especially to invalidate the evidence of the prophecies relating to our Saviour, and to the calling of the Gentiles. It appears, likewise, in the course of the En-

quiry,

quiry, that, as the Jews did certainly employ many and various artifices to disparage the *Septuagint*, and ward off the arguments which Christians produced against them for it, there is great reason to suspect that they practised the like on their *own books*, to favour themselves and the opinions they maintained. 'I know very well, says our Author, how expositors contend that the evangelists might have quoted in the manner they have done, though the text had been originally as it now stands: because "it was a common practice among them to change cases, persons, numbers, gender, tenses, and affixed pronouns—and also to add a word or two, in order to bring the passage they quoted to answer their purpose the better." But then I know likewise that this assertion, though generally adopted, is in reality as distant from truth, as it is from common honesty. Christianity stood in no need of such mean arts to support it: and the first teachers of it were too sincere, too upright, to use them. They had more regard to the credit of the gospel, greater attention to the genius of their adversaries, and higher notions of the understanding of mankind, than to think of imposing such proofs upon them. The quotations they produced were full to the point, and always expressed, as to the *stress* of the argument, in the words of the authors quoted.'

As the positions advanced by Dr. Owen are liable to several objections, he endeavours particularly to anticipate and remove them: and having shewn, at large, upon what grounds, and by what artifices, the Jews made many alterations in the *Septuagint* version, and not a few in their *own* books, he proceeds to enquire at what time these alterations were made, how they increased, and by what means they were propagated? These questions are not easy to be determined; but it may be observed, that as Christianity got footing first in *Judea*, and was supported there by the gospel of St. MATTHEW—which gospel contains no less than *forty* quotations, all taken, as it should seem, originally from the Septuagint version—so it is not unlikely that the Jews, who lived in that country, and used the *Hebrew* scriptures in their synagogues, were the first that objected to the faithfulness and propriety of this version; as being the first that were concerned in examining the passages quoted from it. 'Nothing, continues the Doctor, could be more offensive to the Jews, as nothing could be more prejudicial to their cause, than the gospel now mentioned: it was therefore, by all means, to be opposed; but since the facts it contained could not be disproved, they had nothing left but to invalidate the quotations; and therefore, to secure their point this way, they struck some passages out of the *Septuagint*—altered others as they judged expedient, and distorted the rest to a different meaning.'

'After the publication of St. LUKE's goſpel, the *Helleniſtic* Jews found themſelves under a ſtrong neceſſity of adopting the alterations which their brethren of Judea had made before; and, perhaps, of adding conſiderably to their number, on account of the unexpected favour and privileges which that goſpel opened to the Gentile world. But the Septuagint being here in common uſe, and well known to the body of the people, it was not ſo eaſy to alter the copies without aſſigning ſome reaſons for it. The alterations already made in Judea, and which came recommended by the heads of the nation, might poſſibly be adopted, on that account, as ſuch a recommendation might be deemed of itſelf a ſufficient reaſon: and if ſo, the learned chiefs of the *Helleniſtic* ſynagogues had nothing elſe to do but to proceed on the ſame principles; and, having firſt altered their *Hebrew* copies in ſuch places as made againſt them, to bring thoſe copies to confront the *Septuagint*, and evince the neceſſity of farther corrections: and there are ſome grounds to conclude that they proceeded accordingly; for in many places, relating to the *Gentiles*, the *Hebrew* is corrupted where the *Greek* is not.'

As to the manner in which the alterations made in the *Septuagint* were propagated and diſperſed abroad, our Author obſerves, that they were not introduced into the ſynagogue copies at one time, and all together; but at different times, and in divers numbers, as the diſputes which the Jews held with Chriſtians, and other circumſtances, required. 'Nor did theſe alterations take place uniformly, even then, in all copies, and in all ſynagogues; but ſome ſynagogue adopted one kind of reading, and others another, as it anſwered the deſign they had to ſerve thereby: for every ſynagogue, being independant, judged for itſelf; and, though it might have ſome regard to what other ſynagogues had done, or intended to do, yet nevertheleſs it always followed its own judgment, and altered or retained any reading, as its own diſcretion and the exigence of the caſe directed.

'As ſoon, therefore, as the ſpirit of correcting began to operate in this manner among them, that uniformity or agreement, which ſubſiſted univerſally between their ſynagogue copies before, was immediately broken and deſtroyed, and amazing *differences* were ſoon obſerved in different copies of the Septuagint verſion. By theſe differences, thus introduced, the Jews obtained theſe two ends, of no ſmall importance to their cauſe and party; they, firſt, hereby puzzled the Chriſtians, and weakened the force of thoſe arguments which they brought againſt them from the *Septuagint*; and, ſecondly, they ſhewed their own people the neceſſity of procuring a new verſion, and prepared

prepared them for the reception of it when it ſhould be offered them.'

With regard to the queſtion which may juſtly be aſked—— "Whether there are no corruptions in the *Septuagint* verſion but what the Jews deſignedly introduced to ſerve their own purpoſees?"—Dr. Owen hath anſwered, that there are, doubtleſs, many of various ſorts, and of ancient date, manifeſtly derived from other ſources. Theſe ſources he has particularly conſidered, pointing out ſeveral alterations that have ariſen from *marginal renderings*, *gloſſes* or *explanatory remarks*, hiſtorical *additions*, and the *ignorance* or *careleſſneſs* of tranſcribers with reſpect to the *tranſpoſition*, the *addition*, the *omiſſion*, and the *miſtaking* of words.

The remainder of the work before us is principally employed in giving an account of the three verſions of the Old Teſtament, by *Aquila*, *Theodotion*, and *Symmachus*, and in comparing them with the *Septuagint*; to which are added, Obſervations on *Origen's Hexapla:* and the whole is concluded with ſhewing that it would be a noble project, and of infinite ſervice to the cauſe of religion, if ſome qualified perſon, upon due encouragement, would undertake to collate the ſeveral MSS. of the *Septuagint* verſion that are now to be found—and then publiſh as correct an edition of that verſion, as ſuch MSS. and other materials would enable them to make. 'I ſay, adds our Author, *other* materials; for the MSS. though the chief, are not however our only dependence. Providence affords us many other helps, which, uſed with judgment, may contribute greatly to the ſame good purpoſe.' Theſe helps are the original *Hebrew*, as it *now* ſtands—the ancient *tranſlations* made from the *Septuagint*—and the quotations of the early fathers. By a proper application of theſe means—by a copious, accurate, and well-digeſted collation, great improvements *might* certainly be made in a future edition of the *Septuagint* verſion. 'And if ſuch improvements can be made, we owe ſo much, moſt aſſuredly, to the honour and credit of this verſion, upon which the Chriſtian church was eſtabliſhed, as to endeavour to reſtore it, as near as poſſible, to its original ſtate and perfection. Such an edition would effectually anſwer, among other things, theſe truly great and important purpoſes. It would tend, in conjunction with the collated Hebrew, to clear and ſtrengthen the foundation of religion; it would contribute to remove numberleſs objections, diſcordances, and difficulties; and it would ſerve to juſtify the apoſtles and evangeliſts in the references they make to the Old Teſtament.'

After a careful peruſal of Dr. Owen's Enquiry, we may be authorized in aſſerting that it is a very valuable performance, abounding with ſolid and uſeful learning, and illuſtrating many paſſages of ſcripture. Yet we cannot help aſking how it came

to paſs, that the primitive Chriſtians ſuffered ſuch a number of corruptions to be introduced into the original MSS. of the *Septuagint?* If they could not prevent the interpolations of the Jews, they might ſurely, at leaſt, have preſerved their own copies unadulterated, and have tranſmitted them in that ſtate to their ſucceſſors; ſince on this depended the ſtrength of their cauſe in the controverſies they had with their adverſaries. We muſt alſo confeſs, that we are not altogether ſo ſanguine, as our ingenious Author ſeems to be, in our expectations of the mighty advantages which would reſult from a more compleat collation of the *Septuagint* MSS. Such a collation would, indeed, redound to the honour of religion, and of ſacred literature—it would throw light on ſeveral parts of ſcripture—it might obviate ſome objections to the goſpel: but we are not encouraged, *by any former experiments*, to hope that it would produce a total ſolution of the difficulties which relate to the application of prophecies by the apoſtles and evangeliſts. Could, however, a ſolution of theſe difficulties be in this way accompliſhed, we ſhould ſincerely rejoice at it; and, at any rate, we cannot but wiſh, with Dr. Owen, to have as correct an edition as poſſible of the Septuagint tranſlation. Every man of taſte and learning is glad to have the pureſt and moſt perfect copies of the ancient Pagan writings; much more, then, muſt every rational friend to revelation be ſolicitous to have the divine oracles delivered into his hands, clear from corruptions, interpolations, and errors.

Concluſion of the Account of *The Light of Nature Purſued.* By Edward Search, Eſq; See Review for October, 1769.

AFTER a long converſation with Mr. Locke on a variety of ſubjects, tending to illuſtrate different parts of the extraordinary ſcheme* already laid before our Readers, Mr. Search diſcovers, to his friend of the other world, an ardent deſire to ſee his wife, who died about ſeven years before this part of the work is ſuppoſed to have been written.—We could, with pleaſure, tranſcribe the entertaining and improving account of this interview, but that the length of it would oblige us to contract, perhaps within too narrow a compaſs, our review of the remainder of his voluminous performance.—We doubt not, however, but that the readers of the viſionary ſcene we are ſpeaking of, will warmly applaud the amiable ſenſibility, the conjugal affection, the grateful reſpect, the rational piety, the diffuſive benevolence, and the parental tenderneſs, which the worthy Writer has here diſcovered; and we leave them to judge how deeply he muſt have felt the loſs of his fair FRIEND.—On this tender ſubject we will only add, that it

* Review, Oct. p. 247.

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muſt, indeed, be the greateſt ſupport of his mind, that he had abundant reaſon to conclude, from her amiable deportment on this ſtage of being, that ſhe was tranſlated to a ſtate of happineſs, equal or ſuperior to that which he hath deſcribed with ſo peculiar a flow of imagination.

In the ſequel of *The Viſion* Mr. Search, under the conduct of Mr. Locke, has an interview with ſome of the ancient philoſophers, Plato, Socrates, and Pythagoras; and alſo with the famous German profeſſor Stahl. He deſires to be introduced to ſome of the apoſtles; but is told, that, having gone through ſevere trials below, they were all advanced long ago to a higher ſtate of exiſtence. The following paragraph, which is part of the lecture delivered by Pythagoras, appears to contain the Author's principle of conformity to the eſtabliſhed church.

'Worſhip the immortal Gods according to the rites of thy country: let this be thy general rule, nor admit thou exceptions without urgent cauſe. Rites are indifferent in themſelves, and may be turned as well to good as bad purpoſes: popular doctrines are, for the moſt part, figurative; and may, by proper interpretation, be accommodated to ſound reaſon. The ſame Jove made the adept and the ignorant; he careth equally for all his works; he gave forms and ceremonies to the vulgar: do not deſpiſe what thou thinkeſt needleſs to thyſelf. Yet neither be they wholly needleſs even to thee; for if thou haſt a thigh of gold, thou haſt alſo another of fleſh, a vulgar part in thy compoſition: nor is it given to mortal Pſyche to guide all her ſteps by Reaſon alone. Remember thou liveſt not by thyſelf, nor for thyſelf: if thou haſt knowledge, keep to thyſelf that which would hurt another: diſpenſe to every one diſcreetly what will do him benefit, and in a manner he can underſtand and reliſh: delight not to thwart the conceptions of others, but turn them gently the way that will be moſt advantageous to them: neither regard the *lawful* only, but alſo the *expedient*.'

There are ſeveral things worthy of cenſure in this paragraph. Though ſome of the ſentiments be in themſelves juſt and rational, yet they are ſo expreſſed, that they are very liable to miſconſtruction; while others are void of any foundation in reaſon, and directly oppoſed to all improvement in religious knowledge, and all reformation of eſtabliſhed ſuperſtitions. If popular doctrines may, by proper interpretation, be accommodated to ſound reaſon, the adept, as well as the ignorant, may ſit down contented with them: if rites and ceremonies are neceſſary for the vulgar, and may be turned as well to good as bad purpoſes, all objection to them, however numerous or fantaſtic, founded upon their ſuperſtitious nature, or their tendency to divert the attention of the worſhipper from that in

which

which alone true piety consists, and which is the end of all devotion, must be vain and trifling. But we believe that it would be difficult for Mr. Search himself, by any just rules of interpretation, to accommodate to sound reason the popular doctrines of the Trinity, Original Sin (the disputes concerning which the Author has ridiculed at p. 58th of this volume) Baptismal Regeneration, &c. &c. And it has been generally observed, that the lower ranks of people among our Dissenters, notwithstanding their greater disuse of rites and ceremonies, are not more ignorant or vicious than their neighbours of the established church, who practise them.

We should have been the more surprised, at meeting with these sentiments in so judicious and intelligent a Writer, if we had not observed him, in this and other parts of his work, speaking of the esoterics and exoterics of the ancient philosophers with approbation, and expressing his concern that the moderns, having no other channel to convey their thoughts than the press, cannot, as he expresses himself, 'pick and choose their company, but must pour out meat and milk into the same dish, leaving it to the men and the babes to help themselves, &c.' Is it not astonishing that so able a Writer, who hath imbibed and indulged such a commendable spirit of free enquiry, should appear insensible that the noble improvements in physical and religious knowledge, by which the present age is distinguished from more ancient times, are owing to the open and unreserved publication of those truths which the old philosophers studiously concealed from the vulgar. Had Christ and his apostles, had Wickliffe, Luther, Locke, or Newton, followed the example of the old philosophers, the success of their endeavours to promote useful knowledge would have been equally confined.

After some time, agreeably to the scheme which this part of his work is designed to illustrate, our Author's vehicle * burst, and he became instantly absorbed into the mundane soul. Our limits will not permit us to accompany him through this state of being. We shall only therefore observe, that after some adventures, corresponding to the account given of the mundane soul in the preceding chapter, he again became, for a short time, an inhabitant of the vehicular state, from whence we have a very humorous, and somewhat humiliating, account of his return into the body, which had lain asleep during his absence from it. This account closes the chapter.

In the 24th chapter, intitled, *Nature of Things*, Mr. Search combats, with great success, the notion of a Nature of Things, as it is called, subsisting eternally, uncreated, independent of the will and power of the Almighty, which he cannot alter, but which serves for an indispensible rule of his conduct in the

* Review, Oct. p. 245.

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creation.

creation and government of the universe. He alledges, on this subject, that the nature of things could not subsist before the things of which it is the nature; and that what is usually intended by the expression, is the positive appointment and constitution of the Supreme Being, 'by whose provisions,' in his own language, 'all other beings whatsoever were created, their primary properties assigned them, and their positions, affections, assortments, and relations, brought upon them.'

The next chapter, intitled, *Providence*, contains, in our opinion, a very rational account and satisfactory proof of the theory of universal Providence, extending to all events, the minutest not excepted, both in the natural and moral world, disposing all things so as that they should produce those effects which God, in his wisdom, thought proper to ordain, interposing wherever he thought fit in his original plan to leave room for interposition, and dispensing happiness, according to the councils of infinite wisdom, to all the creatures who are capable of enjoying it throughout the boundless dominion of the one Creator and Governor of the universe. As the scheme which our Author has advanced may be thought inconsistent with liberty of will, the justice of reward and punishment, &c. he sets himself, in the next chapter, intitled, *Freewill*, to consider Liberty, Freewill, Foreknowledge, Fate, &c. But as this is only a republication of the fragment printed by Mr. Search about seven years ago, and of which an account was given in our Review when it first appeared, we shall make no further remarks upon it.

In the 27th chapter, intitled, *Equality*, we have that inference from the equity of God, of which we formerly took notice, deduced and illustrated. We shall give it to our Readers in the Author's Words:

'We have seen reason,' saith he, 'likewise to conclude from contemplation of the divine Nature, exempt from want, or passion, or humour, or weakness, that God is righteous in all his dealings, and equal in all his ways, being no respecter of persons; that his mercy is over all his works, and that equity is the attribute whereof we can have the clearest conception, as implying nothing more than an impartial distribution of the divine bounty among all creatures capable of receiving it. Since then none of us have any thing besides what we received from the divine bounty, and that bounty flows alike upon all, it follows unavoidably, that there must be an exact equality of fortunes among us, and the value of each person's existence computed throughout the whole extent of his Being, precisely the same.'

It is observed by Mr. Search, in his chapter on *The Incomprehensibility of God*, that we know nothing of the first cause except

except what may be gathered from ourſelves, and the objects moſt nearly ſurrounding us. But can we trace in ourſelves, or in the objects which ſurround us, any ſemblance of that equality which he ſuppoſes to be the neceſſary reſult of the divine equity? The greateſt variety reigns through all the works of God: and that wiſdom, or whatever other perfection it be, which limits the exerciſe of infinite goodneſs, may, we apprehend, render that variety perpetual, without infringing upon equity. The principles on which our Author reaſons, would, as he candidly intimates, lead us to conclude, that the pleaſures and pains of all men were alike in every ſtage or period of their exiſtence. Experience, he allows, contradicts this theory: we think it totally overthrows it, and proves the erroneous nature of the principles on which it is founded. As we object to the ſcheme of equality itſelf, we think it ſuperfluous to make any remarks on the notion of the ſpiritual ſubſtance taking its turn in rotation among the ſeveral forms and conditions of beings, which is advanced merely to account for it. We ſhall only obſerve, that the Author's ſcheme of equity and equality, ſtrictly purſued, would render it neceſſary that, in rotation, matter ſhould be converted into ſpirit, and ſpirit into matter, in order that all the creatures of God might equally partake of his bounty: for, while matter and ſpirit ſubſiſt, there will be an inequality and variety inconſiſtent with the idea he ſeems to entertain of perfect equity and impartiality.

We moſt heartily approve of thoſe noble ſentiments of enlarged univerſal benevolence, which we find in the next chapter, intitled, *General Good*; though we do not admit the principles on which they are founded. Though we reject the notion of equality as groundleſs and imaginary, we are as firmly perſuaded as he can be, that there is a real connection of intereſts, and mutual dependence of happineſs, not only among mankind but among all the creatures of God; and conſequently that, by promoting the happineſs of individuals, we add to the quantity of happineſs in the univerſe, promote the general good, and moſt effectually conſult our private intereſt. To feel theſe ſentiments, and to act agreeably to them, is the true excellence, and the higheſt felicity, of all rational and intelligent beings.

In the 29th chapter Mr. Search has given us a very rational diſcourſe on divine juſtice; the connection between offence and puniſhment; the deſign of puniſhment; the difference between reward and bounty, &c. He has inſerted a judicious interpretation of the precepts of the decalogue; and cloſed it with ſome pertinent remarks on the images employed both by ſacred

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and profane writers in deſcribing the enjoyments and puniſhments of the future ſtate.

Senſible that his ſcheme of equality and rotation is incompatible with an abſolute perpetuity of puniſhment in the future ſtate, he proceeds, in the next chapter, to conſider this ſubject, the duration of future puniſhment. So far as what he has advanced upon this topic is connected with his favourite ſcheme of equality, we have no concern with it. In general he obſerves, that the doctrine of endleſs puniſhment has no foundation in human reaſon; that the term *everlaſting* is frequently uſed, even in ſcripture, for periods which are not ſuppoſed to be endleſs, and that, when applied there to future puniſhment, it may well be thought to intend an indefinite, not infinite, duration. As to the manner in which he endeavours to maintain theſe poſitions, and to guard againſt the perverſion of them, we muſt refer to the work itſelf.

The laſt chapter is intitled, *Re-enlargement of Virtue.* This title refers to the concluding chapter of the firſt volume, which was intitled, *Limitation of Virtue.* The chapter itſelf conſiſts, in general, of obſervations on the whole of the Author's ſcheme; apologies for his peculiar ſentiments, opinions, and manner of writing; and remarks on the aſſiſtance we derive from philoſophy, the ſtudy of human nature, &c. in forming a rational, well-connected ſyſtem of religion and morality.

We have now, at length, finiſhed our review of this comprehenſive and elaborate performance. The variety and importance of the ſubjects on which it treats, muſt be our apology for the length to which we have protracted our remarks. We were willing to give as clear an idea as poſſible of the Author's general ſcheme, and to point out ſome of the particulars in which we thought it defective and erroneous. At the ſame time we have been careful to do as much juſtice as we were able, to the ſagacity and ingenuity which he hath diſcovered in his reaſonings and illuſtrations, as well as to the ſprightlineſs of his imagination, and the goodneſs of his heart. We could have wiſhed that, in ſome inſtances, he had given leſs play to his fancy, becauſe it appears to have miſled his judgment. But, upon the whole, we ſincerely recommend the work to the free and candid enquirer after truth, as a performance worthy of his attentive peruſal. He may not, perhaps, approve of the Author's general ſcheme, or of detached parts of his ſyſtem; but he cannot fail to meet with a number of uſeful inſtructions, judicious obſervations, and enlarged ſentiments, which will contribute equally to his improvement and ſatisfaction.

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ART. III. *Memoirs de Chirurgie, &c.*—Memoirs on several Chirurgical Subjects, together with some historical Remarks on the present State of Physic and Surgery in France and England. By George Arnaud, M. D. Member of the Royal Academy of Surgery at Paris, &c. In Two Parts. Small 4to. 11. 6s. in boards. London, Nourse. 1768.

THIS ingenious and miscellaneous work contains eleven memoirs, two of which are translated from the English, and the remaining nine are proper to the Author. We shall give their titles in the order in which he has presented them, together with some account of their contents.

MEMOIR I. *On the* Hernia Congenita.

This is a translation of the 9th chapter of Dr. Hunter's *Medical Commentaries*, of which we gave an account in the 27th volume of our Review, page 319. It is here accompanied by notes, and followed by several instructive reflections and observations, of a nature, however, which renders them not susceptible either of extract or abridgment.

MEMOIR II. *On the inconveniencies arising from* Hernias *in Priests of the Romish church.*

This memoir may rather be termed casuistical than chirurgical. It has been reckoned a problem of very difficult solution, whether a rupture renders a priest of the Romish communion *irregular*; i. e. whether it incapacitates him from the performance of the functions of the priesthood. The Author, who, as a catholic, thinks this question of importance, enters gravely into the merits of it. He quotes scripture and other authorities on the subject, and at last inclines to the negative. He next, with equal gravity, discusses other questions which bear a relation to this subject; particularly, whether mutilation, emasculation, and impotence, render the persons labouring under these defects unfit for the priesthood? With regard to eunuchs in particular, the ecclesiastical canons have condemned them, and councils have anathematised them. Even those who have rendered themselves eunuchs *for righteousness sake*, have, we find, been considered by the church as homicides, and destroyers of the work of God. St. Origen, when a simple catechist, and previous to his taking the last orders, being, we suppose, of a warm temperament, voluntarily reduced himself into this state, in order to avoid the temptations to which he was exposed, in his intimate converse with the female *catechumens*.—Surely, *Il falloit*, as M. Beauval says on another occasion, *que le mal fût fort pressant, pour recourir à un remede si violent.* For this breach of the laudable discipline of the church, he was suspended from all clerical functions, and at last excommunicated. An horrible schism was the consequence of this

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self-

self-mortifying act of the saint, who unwittingly kindled the flames of discord in the church, by extinguishing those of concupiscence in himself. Even so lately as thirty years ago, as we are informed by the Author, a French clergyman of distinguished rank was, for the same reason, degraded by the Bishop of Chalons. The Author adduces, and approves of, several authorities on this subject, from which we collect that those who have become eunuchs through accident or misfortune ought not to be deemed *irregular*; but that the church shews no mercy to those who have voluntarily reduced themselves to this mutilated state, with a view of preserving their chastity. After all, the question, we think, *non est tanti* to require a discussion in this place: or, if we were to give our opinion on this subject, we should think that a ruptured, mutilated, emasculated, or impotent Romish priest is, *cæteris paribus*, preferable, for certain obvious reasons, to a sound, compleat, and vigorous one. Indeed, with the defects above enumerated, as Paul Zacchias affirms, speaking of the first of them, *maximum incommodum in* libero corporis usu *emanat*:—but surely the getting of children is not one of the functions, at least of the ostensible ones, of the Romish priesthood!

Memoir III. *On the differences observed in the situation and number of the* Testes.

In the first part of this memoir the Author examines the following question; viz. Whether the persons whose *testes* have not yet descended into the *scrotum*, but still remain in the *abdomen*, or in the groins, are qualified for generation, and may be admitted to the sacrament of marriage; and whether the non-appearance of the *testes* in the *scrotum* affords just grounds for a divorce? On a multitude of authorities he endeavours to establish the procreative sufficiency of the subjects thus constituted. He next treats of those who have been so singularly qualified with regard to these organs, as to acquire the appellations of *Triorchides*, *Tetrorchides*, and even *Pentorchides*; of all which he gives instances. Those who choose to amuse themselves with the Author's relation of the feats performed by these peculiarly gifted personages, we must necessarily refer to the work. The latter, and most important part, of this memoir, contains several practical observations relating to the disorders which arise from the preternatural situation and compression of the *testes* in the groin, or under the *ligamentum fallopii*, and several instances of mistakes committed by practitioners, who have considered these cases as *herniæ*, and have treated them accordingly, to the great and often irreparable injury of the patient.

Memoir IV. *Observations on Aneurisms.*

The principal subject of this memoir is the very curious case of Mr. Parker, a pump-maker in Oxford-road, on whom, three

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weeks

weeks after the Author had ſucceſsfully performed the operation for the *bubonocele*, a true aneuriſm, proceeding from an internal cauſe, appeared under the ham on the left ſide. At the diſtance of about eleven weeks, the tumor being then of the ſize of a pullet's egg, another aneuriſm of the ſame kind ſuddenly made its appearance under the right ham, and in the ſpace of two days had acquired the ſame bulk with the firſt. All poſſibility of ſaving the life of the patient, by amputating the two thighs, was precluded by the appearance of a third aneuriſm in the right groin, which was obſerved within a week after the laſt. Two others appeared at the ſame time: one, in the middle of the crural artery, and the other, two fingers breadth lower. Of theſe five aneuriſms, the firſt and the three laſt continued without any ſenſible increaſe, or pain, till the death of the patient. The bulk, however, of the ſecond, continually augmented, and the pulſation of the tumor became at laſt ſo ſtrong, as to throw off a weight of four pounds, placed level upon it, after the third or fourth pulſation. After a long courſe of the moſt inexpreſſible torture, the tumor, by which the bulk of the thigh was enlarged ſeventeen inches, at laſt broke, at the diſtance of about eighteen weeks from its firſt appearance, and the hæmorrhage, after having been thrice ſtopped by means of the tourniquet, burſt forth afreſh, and put an end to the life and ſufferings of the patient; on the day preceding whoſe death, a ſixth aneuriſm appeared on the upper part of the oppoſite thigh. The appearances on diſſection were ſuch as have been obſerved on ſimilar occaſions. The crural artery itſelf, the ligaments, muſcles, tendons, *perioſteum*, and even the greateſt part of the bone in the neighbourhood of the tumor were intirely deſtroyed; the whole tumor conſiſting of nothing more than an unformed maſs of coagulated blood, of different degrees of conſiſtence: but the principal ſingularity of the caſe conſiſts in this; that theſe tumors came on without any aſſignable internal or external cauſe, and after the patient had been ſubjected to the moſt exact regimen, on account of the *hernia* which had immediately preceded their formation.

This memoir contains likewiſe ſome ingenious obſervations on the falſe aneuriſm, or that in which the artery has been perforated by a ſharp inſtrument: and ſome inſtances are given of the eaſy and effectual cure of that diſorder, obtained by means of an artificial compreſſion of the aneuriſmal tumor, produced by an inſtrument invented by the Author, which is formed on the principles of Petit's tourniquet, and is here deſcribed and delineated.

MEMOIR V. *Obſervations on a particular ſpecies of Aneuriſm.*

This is a tranſlation of Dr. Hunter's excellent papers publiſhed in the two firſt volumes of the *Medical Obſervations and Enquiries*,

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Enquiries, on a particular ſpecies of aneuriſm, (if it may be ſo called) firſt obſerved by him, and which is formed by *anaſtomoſis*, or in which there is a communication between the cavities of the artery and vein, in conſequence of an injury received from bleeding in the bend of the arm. A tranſlation likewiſe of Dr. Cleghorn's very ingenious and accurate relation of a caſe of the ſame nature, publiſhed in the third volume of that work, is here ſubjoined.

MEMOIR VI. *A diſſertation on Hermaphrodites.*

In 1750, the Author publiſhed this diſſertation at London, in the Engliſh language, on occaſion of the two ſuppoſed hermaphrodites ſhewn there about that time. He has here enriched it with ſeveral very conſiderable additions. With preceding writers, he claſſes hermaphrodites under four diviſions; male, female, perfect, and imperfect. The two firſt poſſeſs the organs of their reſpective denominations compleat: while thoſe of the contrary ſex appear in an imperfect ſtate. In the third, the organs and faculties of the two ſexes are compleatly united; and in the laſt they are both *manqués*, or imperfect. The exiſtence of the third claſs, or of the perfect hermaphrodites, has been ſtrongly diſputed. The Author does not undertake to decide the point; but produces inſtances from various writers, which, if they are to be depended upon, put the affirmative ſide of the queſtion out of all doubt.

In the year 1663 two young perſons, in the kingdom of Valentia, were married, and in a very ſhort time got each other with child. They were found guilty, by the proper tribunal, of the moſt abominable crime, and condemned to be burnt.—It ſeems that, an hundred years ago, it was as dangerous in Spain to be an hermaphrodite, as to be an heretic. When the officers of juſtice were leading the culprits to the place of execution, Dr. Lawrence Matheu, a Spaniſh doctor, to whom the caſe had been referred, very tardily, but opportunely, decided in their favour. *Opinor*, ſays this profound Caſuiſt and Theologian, *quod* licitè utroque ſexu uti poterant, *virtute poteſtatis acquiſitæ per matrimonium*; *cùm facti fuiſſent* duo in carne unâ, *ad finem naturalis prolis, et ad finem remedii incontinentiæ.*—Theological caſuiſtry has not always been employed to ſo good a purpoſe, as it was in the preſent caſe by the good Dr. Matheu.

A caſe of a ſomewhat ſimilar kind is given, relating to a young lady of quality in Italy, and a Franciſcan friar, her ghoſtly director. An intercourſe was eſtabliſhed between them, by no means of a ſpiritual kind, in conſequence of which the monk became pregnant, was delivered of a female child, and died in child-bed. We are not told whether this precious pair, like the preceding couple, were ſo compleatly hermaphroditical

as to form a *partie quarrée* between them, as a couple of snails are known to do on the like occasions. The young lady, who was the fruit of this union, lived at Paris thirty years ago; where she wrote the history of the lady her father, and the monk her mother.—A strange history for a young lady, and a daughter, to write! The Author informs us, that he has seen and perused the manuscript; but does not know whether it has ever yet been printed.

Several well-written and circumstantial descriptions are given of the male, female, and imperfect hermaphrodites, illustrated by six plates; two of which are originals, and represent subjects which have fallen under the Author's inspection. The others are copied from Columbus and others. The Author gives some interesting extracts from a manuscript paper of the late M. le Cat, where we find the celebrated history of *Marie le Marcis* prettily told. This heteroclite being, who was tossed backward and forward between the two sexes, and at last was not allowed to settle in either of them, continued in the female class till fifteen; when she began to find herself improving, or degenerating,—we know not which to call it—into a man. At twenty, she changed her name of Mary, by giving it a masculine termination, to that of *Marin*; at which time she put on the dress likewise of a man, and so satisfactorily convinced even a widow, named Jane le Fevre, of the propriety of these changes, as to induce her to marry *him*. The harmony of this loving couple, however, was soon interrupted by the *police*. A court of examining physicians, surgeons and matrons, declared *Marin* to be a female, and on their report, notwithstanding the proofs offered by Jane le Fevre his wife, of his sufficiency, much superior to that of her former husband, *he (Marin)* was condemned to be hanged, and afterwards burnt. All this, it is to be observed, passed in the beginning of the last century, when it was the fashion likewise in France to burn hermaphrodites. An appeal was made to the parliament of Rouen. Nine out of ten of a new set of examiners pronounced poor *Marin* to be a female. Dr. Jaques Duval, who has left us a large work on this subject, alone stood forth, like the good Dr. Matheu, and maintained against his colleagues the virility of *Marin*. The former sentence was annulled: but, in consequence of the opinion of the majority, *Marie le Marcis* was sentenced to resume her female habit, and forbid, under pain of death, to exercise her *bifaricus* talents with either of the two sexes.

Besides the numerous cases which the Author has collected, he presents us with a particular description of two imperfect hermaphrodites which he had the opportunity of examining. The singular case of *Anne*, otherwise *Jean Baptiste Grand Jean*, which lately made so much noise at Paris, is likewise given.—

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But thoſe who chooſe to grope deeper into theſe matters, and to follow dame Nature, ſporting in a friſky mood, through all her ſtrange vagaries in this part of the human frame, we muſt refer to the work itſelf, or to the liſt, at the end of this memoir, of 176 authors, whom they may conſult on this ſubject.

MEMOIR VII. *On* Hernias *of the* Omentum.

The treatment of hernias, in general, is a branch of ſurgery to which, it appears, the Author has applied himſelf for the ſpace of 50 years paſt, with the greateſt aſſiduity, and, to uſe his own impaſſioned terms, *avec un goût décidé, & une affection paſſionnée.* Mr. Arnaud may indeed be conſidered as a herniary ſurgeon *ex traduce*; as the ſtudy of this particular claſs of diſorders has, he informs us, been cultivated in his family for the ſpace of 200 years paſt. A part of the fruits of his own extenſive experience in this part of ſurgery appeared at London in the year 1748, under the title of *A Diſſertation on Hernias or Ruptures*, of which this long and excellent memoir, which occupies near three fourths of the ſecond part of this work, may be conſidered as a continuation; which is the more valuable, as it is free from thoſe unmeaning, inefficacious, and, ſome of them, coſtly and operoſe compoſitions which, we may venture to ſay, do not add to the credit of his former performance, and which indicate an uncommon degree of credulity in the powers of certain medicines, very unaccountable in ſo accurate an obſerver. Time, and the Author's large experience on more than *twenty thouſand* ſubjects [Appendix to the 2d part, page 2.] have probably by this time convinced him of the abſolute inefficacy of the ſpecifics to which we allude, and which he has there recommended. Nor ſhould we have taken notice of them in this place, had the Author, in this work, retracted his commendations of them, and did we not apprehend that the high terms in which he ſpeaks of ſome of theſe *noſtrums* might induce readers of a certain claſs to place a confidence in them, to which they might think them entitled on the recommendation of ſo able and experienced a writer; to the neglect of more efficacious methods of relief, in a diſorder in which a ſmall delay may ſometimes prove fatal.

This memoir is divided into two ſections, in the firſt of which the Author gives an anatomical and phyſiological account of the nature, ſituation and uſe of the *omentum:* in the latter, the different *hernias* or deſcents of that ſubſtance, and the method of reducing them are deſcribed, and illuſtrated by a great variety of caſes and obſervations, drawn up in an accurate, maſterly, and inſtructive manner. A regular account of the contents of this memoir, conſidering the narrow limits in which it muſt neceſſarily be compriſed, would be unſatisfactory to practitioners, and unintelligible as well as unintereſting to our other Readers. We

ſhall only, as a ſpecimen, give the ſubſtance of one ſingular caſe here related, which may not perhaps be liable to theſe objections.

The truth of a caſe related by the Author in the ſecond part of his Diſſertation on Hernias above-mentioned [page 292, Engliſh Edition] having been conteſted, in which an old *hernia*, of a moſt immoderate bulk, is ſaid to have been reduced by his father and himſelf, in conſequence of a particular regimen, &c. the Author here circumſtantially relates a ſimilar and well authenticated cure effected by him, in this country, by the ſame means; to which an eminent phyſician now living was an eye-witneſs. The patient had been ſubject to a compleat *hernia* ever ſince his childhood. At the age of ſixty-ſix he was recommended to the Author by Dr. Plunkett. For ſixteen years preceding the cure, the prolapſed parts had remained conſtantly in the *ſcrotum*, where they had gradually acquired ſuch a bulk, as to meaſure thirty-two inches in circumference throughout the whole length of the tumour, which extended to the lower extremity of the thigh. Mr. Cheſelden had pronounced it abſolutely incurable, on account of the adheſions which he juſtly ſuppoſed it had acquired with the neighbouring parts. Not to offend the delicacy, or tire the patience of our Readers, we paſs over the Author's detail of the many painful and diſagreeable ſymptoms ariſing from the preternatural ſituation of ſo large a quantity of the inteſtines and *omentum*, as conſtituted the enormous bulk of this tumour; in which, the ſymptoms appeared to indicate that the largeſt part of the bladder was likewiſe included. Dr. Watſon having been called in, in conſultation with Dr. Plunkett and the Author, the following regimen and courſe of medicines were propoſed by the latter, and aſſented to by the two phyſicians, who apparently did not place much confidence in the efficacy which the Author attributed to them.

The patient was ordered to be blooded, and, for his whole ſuſtenance, was allowed only two quarts of water in a day, except that an indulgence was tacked to it of a pint of tea. Thus much for the *ingeſta*. On the other hand, ſix grains of calomel were directed to be exhibited every morning, and an emollient and opening glyſter every night. A purgative infuſion of ſenna was likewiſe preſcribed to be taken every third day. A mercurial plaiſter was directed to be applied to the tumor, and an oily embrocation to the abdomen. In this depauperating and attenuating courſe the patient, with great conſtancy, we ſhould ſay, courageouſly, perſevered, were we not told that his ſtrength and ſpirits ſenſibly increaſed, and that he found himſelf briſk and happy under it. To this change, no doubt, the evident diminution and ſoftening of the tumor did not a little contribute. The Author had enjoined the patient a perſeverance of

fifteen

fifteen days in this regimen; on the thirteenth day, however, he found the parts so well disposed for the operation, that he attempted, and in five minutes effected their compleat reduction, by the hand only, in the presence of Dr. Plunkett. Dr. Watson arrived in time only to express his astonishment at the success of this operation. The patient enjoyed a perfect state of health for ten years afterwards, wearing a bandage rather through habit than necessity; and died at last of some other disease.

The *rationale* of this method of treatment, of the success of which our Author relates four instances, may be explained to our readers in general by his appositе illustration, deduced from the Horatian fable of the fox and the weasle. The former, empty and emaciated, crept through a small crevice into a meal-tub, where having rioted upon its contents, he found himself too bulky to effect a retreat through the hole by which he had entered. The weasle, who was witness to his ineffectual struggles, judiciously advised him to reduce himself, by abstinence, to the same meagre state in which he had entered it:

"Si vis, ait, effugere istinc;
"*Macra* cavum repetes *arctum*, quem *macra* subisti."
Hor. Epist. Lib. 1. Ep. 7.

We must leave it however to the consideration of our medical and chirurgical readers, whether this very severe discipline may not, in some cases, be productive of greater evils than those which are proposed to be remedied by it?

MEMOIR VIII. *A description of a chirurgical chair.*

The Author here gives us a specimen of his mechanical genius, in the construction of a chair, in which the capital operations of surgery may be performed with the greatest possible ease to the patient, and convenience to the operator. Its apparently complicated machinery is delineated in five elegant plates, which are accompanied with accurate measurements of all the parts which compose it, and an explanation of the various uses to which it may be applied.

MEMOIR IX. *A description of a new* Speculum Uteri: *accompanied with two plates.*

This machine is intended to facilitate a proper inspection into the *vagina* and neck of the *uterus*, in order to discover the disorders to which those parts are subject, and to perform with convenience the necessary operations; and appears to be an excellent improvement of the *Speculum* of Scultetus. We cannot properly say more of it in this place.

MEMOIR X. *On the operation for the* Crural Hernia *in Men, illustrated by three plates.*

In this memoir, the Author displays great anatomical knowledge of the structure of the parts interested in this disorder. We recommend the attentive perusal of it to all who may be

concerned, in performing the delicate operation indicated in the title of it.

MEMOIR XI. *A deſcription of an inſtrument for extirpating the* Uvula: *with a plate.*

This inſtrument is ſimple, appears commodious in its uſe, and is eaſily conſtructed. On account of its ſimplicity, we may perhaps be able to convey a competent idea of its ſtructure in a few words. It conſiſts of a blade of ſteel, about 5 ½ inches long, and almoſt an inch broad, which cuts only at its farther extremity, which is rounded, and ground to a fine edge. That ſurface which is undermoſt, when it is uſed, is made a little concave, and the upper ſurface ſomewhat convex. The whole blade is received into a ſilver ſheath, which it exactly fits. Near the end of the ſheath is a round hole or opening, 3-4ths of an inch in diameter. The blade, firſt included in its ſheath, being drawn back to a ſufficient diſtance, the *uvula* is received into this opening, and is extirpated at one ſtroke, by ſuddenly puſhing the blade home. Schirrous tonſils and tumors in the *rectum* or *vagina* may be conveniently extirpated by the ſame inſtrument, with a ſmall variation in the conſtruction.

This laſt memoir is ſucceeded by a diſcourſe delivered by the Author, at the Surgeon's theatre in London, in 1767, on the importance of anatomy: and the work is terminated by an appendix, in which the Author controverts ſome paſſages in a memoir on the operation of the *hernia*, written by M. Louis, and publiſhed in the laſt volume of the *Mem. de l'Acad. roy. de chirurgie*; a ſhort account of which was given in the Review for Oct. 1768, p. 254.

We have omitted to obſerve that the Author has prefixed to this miſcellaneous work, a ſhort ſketch of the life of Dr. Hunter, in which he does juſtice to the great talents and indefatigable induſtry of that celebrated anatomiſt; and which we read with the greater pleaſure, as the ſubject of this *eloge* is ſtill in being, and in a ſituation to enrich the public with the fruits of his laborious and ingenious reſearches. We communicate with pleaſure to the medical world, the information which we here receive that his long-expected work on the *uterus* will very ſoon be publiſhed, accompanied with 40 or 50 plates engraved by Strange, Canot, and other capital artiſts; in which we have reaſon to expect, from the ſpecimens already given us by the Author, on other ſubjects, taſte and accuracy united. We are told that this great undertaking will coſt the ſpirited Author above 1500 guineas: the expence of ſeveral of the plates amounting to 100 guineas each; and that the public may entertain ſome hopes of being favoured, one time or other, with a compleat ſet of anatomical plates, deſigned and executed in the ſame maſterly manner.

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ART. IV.

ART. IV. *A View of the Principles and Conduct of the Proteſtant Diſſenters, with reſpect to the Civil and Eccleſiaſtical Conſtitution of England.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1 s. 6d. Johnſon and Payne. 1769.

WE have here a ſenſible and ſpirited defence, in a *general* view, of our Proteſtant brethren who diſſent from the eſtabliſhed church. We have formerly peruſed ſeveral notable productions of this kind, particularly thoſe of Mr. Towgood and Mr. Bourn; both of whom entered more particularly into the points of difference ſubſiſting between the church and the nonconformiſts: but their manner * of vindicating the latter was leſs likely to heal than to widen the breach between the contending parties. Dr. Prieſtley treats the ſubject with a greater degree of candor and moderation; and, indeed, it is incumbent on every Diſſenter, who would vindicate his ſeparation from an eſtabliſhment, to expreſs himſelf in ſuch terms as may give no more offence to his elder brethren than will neceſſarily flow from an attempt of this kind †: for *ſome* offence muſt, of courſe, reſult from every *maintenance* of a diſſent from eſtabliſhments, however mildly and complacently *ſuch defence* may be worded.

Our Author does not, however, in his preſent publication, greatly *aim* at *conciliating* the good-will of the more zealous churchmen towards the Diſſenters. This intention, indeed, he abſolutely diſclaims, in the ſubſequent paragraph:

'I am ſenſible that the following fair and undiſguiſed account of the principles of the Diſſenters will not tend to conciliate the good-will of ſome churchmen; but that is not my object. As members of the community at large, we wiſh for the eſteem of all our fellow-citizens; but as profeſſors of a particular ſpecies of religion, that appears to us to be true, we are ſolicitous

* The violence and aſperity of the attack made by Mr. Bourn, in particular, on the eſtabliſhed church, though there was great acuteneſs and ſtrength in many of his arguments, has been generally diſapproved, by moderate men, among the Diſſenters themſelves.

† 'Some perſons, ſays Dr. P. may think that the manner in which I have deſcribed the ſentiments of the rational Diſſenters, as oppoſed to thoſe of the church of England, is a *reviling* of the eſtabliſhed church. To this I can only ſay, that if the ſerious declaration of my own ſentiments in religion, with that freedom and earneſtneſs, which I think their importance requires, and the occaſion prompts, will unavoidably draw that conſtruction, I muſt ſubmit to it; regretting that, in the laws of my country, there ſhould be a word of ſo vague a meaning; and regretting ſtill more, that, with the moſt favourable interpretation, my country ſhould be diſgraced with ſuch a law.' This alludes to ſome expreſſions in Dr. Blackſtone's *Reply* to Dr. Prieſtley. See Review, laſt vol. p. 298.

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to procure the approbation of thoſe only whom we think to be judges in the caſe, thoſe that we call well-informed and liberal minded. All we wiſh concerning others is, that they may become well-informed and liberal minded too.'

The immediate cauſe of this juſtification of our diſſenting brethren, aroſe, it ſeems, from our Author's late Controverſy with Dr. Blackſtone; for ſome particulars of which, the Reader may turn to ſome of our late Reviews.

'Dr. Blackſtone, ſays our Author, having inſinuated that *the ſpirit, the principles, and the practices of the ſectaries are not calculated to make men good ſubjects*; I publiſhed remarks upon that, and ſome other paſſages in his *Commentaries*, that were particularly offenſive to Diſſenters, written in ſuch a manner as I then thought ſo injurious, ſo groundleſs, and ſo unſeaſonable a reflection deſerved. The Doctor, in his Reply, has openly diſavowed the ſentiment, and generouſly promiſed to cancel the offenſive paragraphs in the future editions of his work. For the ſake, however, of many others of our fellow citizens, who may entertain the ſame unfavourable idea of Diſſenters; perſons to whoſe good opinion we are by no means indifferent, and whoſe confidence we would gladly gain I have been induced to conſider the ſubject ſeriouſly and fully.'

Dr. Prieſtley expreſſes his wiſh that there were no occaſion for an explanation of this kind; but he obſerves, the Proteſtant Diſſenters in England are a body of men very little known, even to the generality of their countrymen. 'We ſometimes, ſays he, meet with inſtances, even in genteel life, and among perſons of liberal education, of ſuch abſolute ignorance of the Diſſenters, and of their principles, as afford us great diverſion.

'Some members of the eſtabliſhed church have expreſſed their ſurpriſe, that we ſhould make uſe of the ſame bible with them; and there are numbers who will not admit that we have any right to be called Proteſtants. A very ſenſible clergyman, an excellent ſcholar, and a perſon of a philoſophical taſte, with whom I was accidentally brought acquainted, and with whom I, afterwards, lived in perfect intimacy, owned to me, that he had no idea of Diſſenters being ſuch men as he found them to be. He had thought we were, all of us, ſuch as he had ſeen expoſed in Hudibras, that we were all canting hypocrites, the fartheſt in the world from any thing of a liberal taſte or diſpoſition, that we never laughed from generation to generation, and were, to a man, enemies of all regal government. I am glad, therefore, to take this opportunity to endeavour to introduce myſelf and friends into the acquaintance and eſteem of a few more of our fellow citizens.'

In his firſt ſection, our Author, who only attempts a vindication of thoſe of the Diſſenters, 'who, by way of diſtinction,

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and ſometimes of *reproach*, are called *rational Diſſenters* *,' offers the following apology for the want of uniformity among our ſectaries:

'It cannot, he obſerves, be expected that the Diſſenters in England ſhould be one uniform ſet of men, ſince, as Diſſenters, they agree in nothing but in diſſenting from the doctrines and diſcipline of the eſtabliſhed church. But our want of unanimity among ourſelves cannot be any matter of reproach. The *Proteſtants* are ſtill leſs agreed among themſelves; for that term comprehends all who diſſent from the church of Rome; and the church of England is to be ranked under it, along with all the particular ſects that differ from her. And *chriſtianity* at large is a ſtill more various thing, comprehending the Papiſts and Proteſtants alike, as well as thoſe of the Greek church.'

Dr. Prieſtley now enters on a diſtinct explanation of the principles of the Diſſenters; obſerving, in the firſt place, that they all diſclaim human authority in matters of religion, and do by no means admit the claim of the church of England 'to *decree rites and ceremonies*, ſo as to make thoſe things neceſſary to chriſtian communion, which Chriſt, our only law giver, has left indifferent; and leaſt of all, he adds, do we admit her claim to *authority in controverſies of faith* (ſee the 20th article) in any ſenſe that can be fairly put upon theſe words.'—Theſe points he defends by affirming, that 'the *whole* of our religion is contained in the New Teſtament, that it is every man's perſonal concern to learn his faith and duty from thence, by the diligent uſe of his own faculties; and we are ſo far from acquieſcing in the deciſions of others, contrary to the conviction of our own minds, that we think it our duty to withſtand all attempts to impoſe upon us, in an affair of ſo much conſequence, and boldly *to ſtand faſt in the liberty of the goſpel.*'

Secondly, he mentions the offence given to the Diſſenters by the *titles* and *powers* of thoſe orders of men in the Engliſh *hierarchy*, which are not found in the New Teſtament; as archbiſhops, deans, archdeacons, prebends, &c.—Under this head he remarks, that the difference of rank in the church, and the large revenues annexed to eccleſiaſtical preferments, are conſidered by Diſſenters, 'as giving ſcope to a kind of *ambition* utterly unworthy of the character of chriſtian miniſters, and tending to unfit them to be examples to their flocks in meek-

* It ſhould be noted that the Author does not, among *Diſſenters*, include the *Quakers*. 'They, he obſerves, are a body of men ſo very diſtinct from all others that diſſent with them from the eſtabliſhed church; they have ſo many ſentiments, ſuch maxims of conduct, and ſuch a ſyſtem of policy peculiar to themſelves; that when we ſpeak of Diſſenters in general, we never mean to comprehend them.—'

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neſs, humility, and heavenly-mindedneſs.'—This is a ſubject on which the miniſters of the eſtabliſhed church, and thoſe of diſſenting congregations, muſt, for ever, entertain very different ideas.

'The effects of this ſyſtem, ſays Dr. P. we are grieved to ſee in the apparent worldly-mindedneſs of a great part of the clergy; in the ſcandalous height to which *pluralities* and *non-reſidence* (things ſo apparently inconſiſtent with the proper function of chriſtian miniſters) are arrived; in the ſtrong temptation that men are laid under to prevaricate with their conſciences, by ſubſcribing to what they do not believe, in order to advance themſelves in the church, i. e. in the world; and in the tendency the whole ſyſtem has to debaſe that noble independence of mind, which is the glory of the chriſtian miniſtry; and to degrade that order of men into the tools of court policy. Theſe abuſes we are ſorry to ſee increaſing every day, a great part of the clerical duty being now done by curates, many of whom are very indifferently qualified, and as indifferently provided for, while the higher ranks of the clergy roll in wealth, and the biſhopricks are viſibly tending to abſolute ſecularization.

'It will be no ſurpriſe to us, after ſome time, to ſee all the valuable livings in the kingdom appropriated to maintain the dignity of the younger ſons of great families. The very idea of any obligation to ſupport the clerical character may be loſt; and then it will be no additional ſcandal, if the revenues of eccleſiaſtical offices be diſpoſed of like thoſe in the civil departments, even if they be made hereditary; or if ſome other rule be eſtabliſhed, by which they may come into the poſſeſſion of minors.

'The hardſhips of the inferior clergy, who, notwithſtanding an ample ſufficiency in the revenues of the church, are, in many caſes, almoſt wholly ſubſiſted by voluntary contribution, do certainly prompt them to remonſtrate. And ſhould they boldly make their complaint, and exhibit a faithful ſtate of their caſe to the public, we have no doubt but they would obtain redreſs. All church livings would be reduced to a moderate competency; every miniſter would then reſide; he would do the duty himſelf, curates would be almoſt unknown, and the number of the clergy greatly reduced. But ſo long as the poſſibility of advancing himſelf flatters every individual, that *his own grievances* may be of no long continuance, he makes light of, or conceals his ſufferings. Inſtead of complaining, he is only more aſſiduous in paying his court to his ſuperiors; which, he is ſenſible, he ſhould do with a very ill grace, and to little purpoſe, if he ſhould ſo much as hint at the ſhameful *inequality* there is *in the proviſion for the clergy*. This, though it be the ſource of almoſt every corruption in the whole ſyſtem, and

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therefore

therefore ſhould be firſt rectified, is the cauſe of the continuance of them all. It ſeems to be conſidered as the moſt ſacred part of the ſanctuary; and is that, for the ſake of which the ſuperior clergy are ſo extremely attentive to prevent the leaſt alteration, or amendment, in any thing elſe. If but the extremity of the web be touched, the alarm is felt to the very center. And ſo, it appears to us, things are likely to remain, till, in ſome general convulſion of the ſtate, ſome bold hand, ſecretly impelled by a vengeful providence, ſhall ſweep down the whole together.' *

Our Author now proceeds to animadvert on the popiſh veſtments * retained in the church of England, on the conſecration of churches and church-yards, the ſign of the croſs in baptiſm, the uſe of godfathers and godmothers, wheeling about to the eaſt in the recitation of the Creed, and bowing at the name of Jeſus. Of theſe, ſays he, we ſee no trace in the New Teſtament; and 'we look upon them to have been introduced into the church in barbarous and ſuperſtitious ages, without any authority of reaſon or the ſcriptures. We ſee moſt of them rejected in all other reformed churches, and we think it a diſgrace to the good ſenſe and underſtanding of Engliſhmen to retain them.'

He next ſtates the objections brought by Diſſenters againſt a *liturgy*, or preſcribed *forms of prayer*; againſt the *Athanaſian* doctrine of the *Trinity*, *original ſin*, *predeſtination*, ſubſcription to the 39 articles, &c.—Among other reflections on the conduct of the clergy, with regard to the laſt-mentioned point, he has the following:

'We are perſuaded that theſe doctrines of the church, and this practice of the clergy are, in ſome meaſure, cauſes of the *infidelity* that prevails ſo generally, and which is viſibly gaining ground in this country. Men of ſenſe will not believe that many things in the religion of the church of England can be of God, and men of a ſuperficial, and eſpecially of a licentious turn of mind, will not take the pains to look for any other.

* We think our Author might have ſpared ſo frivolous a circumſtance as the uſe of the *white ſurplice*. There is no ſtandard that we know of, either in ſcripture or in reaſon, for religious veſtments. Whatever the taſte or fancy of men may *deem* becoming, *is* ſo to them: and who hath a right to preſcribe to, or quarrel with them about the *cut* or the *colour* of their cloaths? Does not Dr. P. himſelf wear a white *Band*; and may not that band, harmleſs and ſimple as it ſeems, be held in as much abomination, by other ſectaries, as the ſurplice is by our nonconformiſts in general? May not the plain and primitive Quaker, for inſtance, while a Diſſenting miniſter is exclaiming againſt the ſurplice as *a Babyloniſh Garment*, with equal juſtice teſtify againſt his band as *a Rag of Superſtition*?

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They alſo imagine that this is the ſecret opinion of many of the clergy. They may perhaps *know* it to be ſo with reſpect to ſome of them, of whoſe underſtanding they have the beſt opinion; and their ſuſpicion with reſpect to the reſt will naturally be ſtrengthened, by ſeeing them ſo little ſcrupulous in the buſineſs of ſubſcription; when they are perſuaded that they cannot believe ſome of the things that they profeſs to believe. If it be only thought that the clergy *prevaricate* in a thing of ſo ſolemn a nature, it cannot but have the worſt influence.'

The Doctor continues, 'If it be our *misfortune*, as Dr. Blackſtone thinks (Reply, p. 10.) to entertain theſe ſentiments, it is a misfortune that, I am afraid, will remain without remedy; and that all our reading and thinking will but tend to confirm us in them. But we Diſſenters conſider it as our ſingular privilege, that our ſituation, how unfavourable ſoever in other reſpects, is favourable to *free inquiry*; and that we have no ſuch bias upon our minds, in favour of eſtabliſhed opinions, as is inſeparable from ſuch a hierarchy as that of the church of England; the influence of which is ſo great, that, notwithſtanding the founders of it, in the reign of Henry VIII. and more eſpecially under Edward VI. are well known to have meant to proceed much farther, and only acquieſced in what they then did, as the beſt reformation that they thought the times would bear, (though, in many reſpects, far ſhort of what was propoſed by Wickliffe a century before) not a ſingle ſtep has been advanced, in the period of about 200 years, that have elapſed ſince their times and ours; a period in which there has been an almoſt total revolution in the whole ſyſtem of thinking in Europe, and which has affected moral and theological ſubjects as much as any other. Still, however, the old imperfect ſyſtem is the ſtandard; and the writings of Dr. Blackſtone and others convince us, that it will, probably, be the *ne plus ultra*, notwithſtanding the aſſiduous endeavours that have always been made, and ſtill are making, by ſerious and intelligent members of the church, to promote a farther reformation.'

Should any perſon be of opinion that the principles of the Diſſenters have any tendency to make them bad ſubjects, our Author, in his 2d and 3d ſections, undertakes to demonſtrate, that there is not the leaſt reaſon for any apprehenſion of this kind; and, after an ample expoſition of their political principles, he concludes that, taking the whole of our happy conſtitution together, 'there are no members of the community who know it better, who value it more, or who would riſk more for the ſupport of it.'—Thoſe who wiſh to ſee in what manner the Author reconciles this declaration with the objections brought

brought by Diſſenters againſt our eccleſiaſtical eſtabliſhment, we muſt refer to his 3d ſection: in which he endeavours to prove that, in general, they are by no means enemies to eccleſiaſtical eſtabliſhments as ſuch; and that they would cheerfully contribute to the ſupport of one, provided it were upon a *bread bottom* —the nature of which he fully explains.

The 4th ſection is appropriated to the vindication of the nonconformiſts, from the charge of *ſedition*; and, in order to this, he takes a conciſe view of their hiſtory; from whence he draws this concluſion (we believe very fairly) that 'as long as there is a Proteſtant Diſſenter in England, there will be a firm and intrepid friend to the Proteſtant ſucceſſion, to the liberty, and to the preſent happy conſtitution of this country; and with all thoſe who value theſe great objects, the Diſſenters will always have merit.'

In ſect. V. he conſiders the opinion of thoſe who think that though Diſſenters ought to be tolerated, yet that ſuch indulgence is but a *neceſſary evil* in the community; that it would be much better if there were no Diſſenters; but that all the members of the ſame community were agreed in their religious ſentiments and form of worſhip. In anſwer to this he endeavours to ſhew, that many and very obvious benefits accrue to a ſtate from the multiplicity of ſects; and that it is greatly for the advantage of religion and the ſociety, 'that no obſtruction be thrown in the way, either of *forming* new ſects, or of *continuing* the old ones.' His arguments, in ſupport of theſe doctrines, are various, and well deſerve the ſerious attention of thoſe who have been warm and zealous ſticklers for religious uniformity.

—He concludes with expreſſing his hope, that 'when all that has been advanced in this treatiſe, and the view here given of the principles and paſt hiſtory of the Diſſenters, have been attentively conſidered, it will appear to the candid and unprejudiced, that the conduct of the governors of this country, with reſpect to our anceſtors, was unjuſt, ungenerous, and indefenſible; and that the preſent race of Diſſenters, though many of them have departed farther from the religious principles of the eſtabliſhed church, are by no means enemies to civil government in general, or to the conſtitution of this country in particular; but that their principles and behaviour are ſuch, as intitle them to the full confidence of their fellow citizens; and that it would be juſt, wiſe, and (conſidering the long prevalence of popular prejudices) magnanimous, in the Britiſh legiſlature, to deliver them from the terror of thoſe penal laws; which are as great a reflection on the humanity and good ſenſe of thoſe who continue them in force, as they are an opprobrious diſtinction, and imply a moſt unjuſt ſuſpicion of the loyalty of thoſe who are expoſed to the ſeverity of them.

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'In the mean time, the conſideration of the hardſhips we lie under, is far from making us forgetful of, or unthankful for, the privileges we enjoy though under the humiliating idea of a *toleration*; and ſo long as the mildneſs of the adminiſtration ſcreens us from the heavy penalties to which we are expoſed, I believe we ſhall give the government very little trouble with our remonſtrances about our *negative puniſhments*. And ſhould the ſtorm of perſecution return, with its former violence, we had rather be among thoſe againſt whom it is directed, than among thoſe who direct it.'

For many other obſervations relating to the ſubject of this publication, the Author (in a N. B. at the end of his Preface) refers his Readers to his *Eſſay on the firſt Principles of Government*, and to his *Conſiderations on Church Authority*: for both which ſee our late Reviews.

ART. V. *Some Account of the Charitable Corporation, lately elected for the Relief of the Widows and Children of Clergymen, in the Communion of the Church of England in America; with a Copy of their Charters, and fundamental Rules. And alſo a Sermon, preached in Chriſt Church, Philadelphia, October* 10, 1769, *before the ſaid Corporation, on Occaſion of their firſt Meeting.* By William Smith, D. D. Provoſt of the College and Academy of Philadelphia. 4to. Philadelphia printed. 1769.

THE following is an extract from Dr. Smith's account of the riſe and progreſs of this truly humane and benevolent ſcheme:

'The diſtreſſed circumſtances, in which the epiſcopal clergy in the more northern provinces of America, and eſpecially the miſſionaries in the ſervice of the Society for the Propagation of the Goſpel, have too frequently been obliged to leave their families, had long been matter of diſcouragement to many from entering into the miniſtry of our church, as well as of regret to pious and worthy members thereof.

'After ſundry overtures, from time to time, it was at length reſolved, at a meeting of the clergy at Elizabeth-Town, in New-Jerſey, October 1767, to appoint a committee to frame ſome plan of proviſion for the diſtreſſed widows and children of ſuch of our clergy as ſhould die in narrow or neceſſitous circumſtances. In purſuance of this appointment, Dr. Auchmuty, Rector of Trinity Church, Dr. Cooper, Preſident of King's College, both of New-York, Mr. Cooke, Miſſionary in Monmouth county, New-Jerſey, and myſelf, met at Perth-Amboy, May 12, 1768; and drew up a ſcheme for the approbation of our brethren; recommending it to them to ſolicit charters in each of the three provinces of New-York, New-Jerſey, and Pennſylvania, that we might be a body corporate, in which ever of theſe provinces we might have occaſion to meet.

'This ſcheme having obtained the approbation of ſeveral ſucceeding meetings of the clergy, and a draft of a charter being ſettled,

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two perſons were appointed in each province to ſolicit the paſſing thereof; viz. Dr. Auchmuty, and Dr. Cooper, in New-York; Mr. Cooke, and Mr. Odell, in New-Jerſey; and Mr. Peters, and myſelf, in Pennſylvania. And juſtice requires, that the moſt public and grateful teſtimony ſhould be given of that readineſs and cheerfulneſs, with which the ſeveral governors conſented to the grant of the charters in their reſpective provinces.'

The three charters were obtained in February, May, and September 1769; and Dr. Smith has given a copy of that for New-York, for the ſatisfaction of thoſe who may wiſh to conſult them for particulars of the plan, the extent, and the limits of this very laudable deſign and undertaking: to which we have the pleaſure to find that as much encouragement hath already been given as could poſſibly be expected in ſo ſhort a time. As the Doctor's ſermon was extremely well adapted to the occaſion, we ſhall extract from it the following paſſages for the farther ſatisfaction of our benevolent Readers.

'You well know the ſituation and circumſtances of the clergy of the church of England, in theſe northern colonies; for the relief of whoſe families, when left in diſtreſs, this deſign is more particularly ſet on foot. Except in a few places, their chief ſupport depends on the bounty of our fellow-members of the church in Great-Britain; and that venerable Society, who have the diſtribution of this bounty, have of late been obliged, and will be ſtill more obliged, to retrench their allowance; that, like faithful ſtewards, they may be likewiſe able to reach out their helping hand to thoſe numerous petitioners for new miſſions, which ariſe from the conſtant encreaſe of people in theſe colonies.

'The additional ſupport which our clergy receive from their congregations, is generally ſmall, and exceedingly precarious; decreaſing ſometimes in nominal, often in real value; while the expence of every neceſſary in life is proportionably encreaſing.

'Decency, a regard to character, to their own uſefulneſs, to the credit of religion, and even your credit, among whom they miniſter, require them to maintain ſome ſort of figure in their families, above thoſe in common profeſſions and buſineſs; while, certain it is, on the other hand, that any ſober reputable tradeſman, can turn his induſtry to more account than they.

'The like regard to decency and character alſo forbids our clergy to follow any ſecular employ, in aid of their circumſtances; unleſs, perhaps, here and there one, by education, ſhould have been qualified for ſome practice in the healing art of medicine, which is not deemed incompatible with the paſtoral duty, where it is not too large.

'On the whole, this I will venture to aſſert, that were the generality of our clergy to make their calculation according to the way of the world, the money * expended in their education at ſchools and

* 'The money expended this way can ſcarce be eſtimated at much leſs than £. 500 ſterling, and many of our miſſionary clergy do not receive £. 30 ſterling per annum from their congregations, ſome not more than half that ſum, and not a great number much above it.'

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colleges, a voyage for holy orders, and the purchase of necessary books (if it had been laid out at first as a common capital at interest) would bring them a greater annual return, without any trouble or fatigue, either of body or mind, than they can procure by the labour of their whole lives, in discharge of their pastoral duty, exclusive of the bounty of benevolent persons in the mother country.

'I am far from mentioning these things as complaints; I know they are of necessity in many places; and I trust none of my brethren among the clergy will ever make their calculation in this way; but keep their eye on their MASTER's service, looking forward to the "Recompence of Reward." Yet what I mention is so far necessary, as it shews incontestibly the great propriety of the design before us.

'It certainly requires little attention to what passes around us, to see that the families of our deceased clergy are often left among the most distressed in their vicinity. The father, by strict œconomy, and good example, may be able to support them in some degree of reputation, during his own life, although not to flatter them with the hopes of any patrimony at his death. By his own care, and some conveniency of schools, he may give the sons the rudiments of an education for his own profession, or some other useful one in the world. The mother, with the like anxious care, and fond hopes of rendering the daughters respectable among their sex, may employ her late and early toil to train their minds to those virtues, and their hands to that diligence and industry, which might one day make them the sweet accomplished companions of worthy men in domestic life.—

'But alas! amidst all these flattering dreams and fond presages of the heart, the father, perhaps in his prime of years and usefulness, is called from this world. The prop and stay of all this promising family is now no more! His life was their whole dependence, under God, even for daily bread! His death leaves them almost destitute—destitute, alas! not of bread only, but even of council and protection upon earth!

'Fatal reverse—Ah! little do the world in general, and especially they who bask in the easy sunshine of affluence and prosperity—little do they know the various complicated scenes of private anguish and distress—Here they are various and complicated indeed!

'The bereaved and disconsolate MOTHER, as soon as Christian reflection begins to dry up her tears a little, finds them wrung from her afresh by the melancholy task that remains to her. She is now, alas! to reduce the once flattering hopes of her tender family, to the standard of their present sad and humbled condition! Hard task, indeed! The son is to be told that he must no more aspire to reach the station which his father filled; and the daughter is to learn that, in this hard and selfish world, she must no longer expect to become the wife of him, to whom she once might have looked on terms of equality—The son, perhaps, must descend to some manual employ, while even the poor pittance necessary to settle him in that, is not to be found; and the daughter must serve strangers, or be yoked, perhaps, in marriage for mere bread; while the mournful mother (without the slow-procured help of friends) can scarce furnish out the decent wedding-garment.

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'What did I say? the decent wedding-garment, and a marriage for mere bread? This were an iſſue of troubles devoutly to be wiſhed for!—But, ah me! The ſnares of POVERTY in a mind once bred up above it—ſhall every unguarded unprotected female be able to eſcape them? Alas! no—Some VILLAIN-DECEIVER, with vows and broken oaths, with LOVE in his mouth, and HELL in his heart, taking advantage of innocence in diſtreſs, lays his ſcheme of deſtruction ſure; and with the ruin of the daughter, brings the mother's grey hairs down to the grave with accumulated ſorrow!

'Juſt, but indignant, Heaven! Is there no choſen vengeance in this world, to heap on the heads of ſuch perfidious monſters, to SAVE them from that vengeance, which they have merited, though yet we dare not wiſh them, in the world to come!

'This ſad part of the cataſtrophe of many females, deſcended from fathers, once venerable and pious in their day, we would willingly have paſſed over in ſilence; were not the experience of what has happened in other countries, more than ſufficient to awaken our apprehenſions in this.

'The picture here drawn, is no exaggerated one; and when the children of clergy, in low circumſtances, are in an early age deprived of both parents—then are they ORPHANS indeed! and every diſtreſs, every temptation, falls upon them, with aggravated weight!

'To be FATHERS, then, to ſuch FATHERLESS CHILDREN; to take them by the hand, and lead them out, through the ſnares of the world, into ſome public uſefulneſs in life, that the name and memorial of our dear brethren and faithful paſtors deceaſed, may not be wholly loſt upon earth—I ſay, to DO THIS, and give ſome gleams of comfort to the afflicted WIDOWS and MOTHERS that ſurvive—muſt ſurely be one of the moſt delightful actions of a BENEVOLENT mind; and THIS, my brethren, is the glorious object of the CHARITY for which we are incorporated, and which we have undertaken to ſolicit and conduct.

'Bleſſed, therefore, be all they in this world and the next (laity and clergy) into whoſe hearts God hath put it, to aſſociate for ſo noble and pious a purpoſe. In like manner may that venerable Society in England be bleſſed, whoſe annual ſubſcription hath laid ſo liberal a foundation for the work; and bleſſed alſo be thoſe governors of provinces, who have ſo cheerfully and readily given us their charters for carrying it into execution!

'Happy in ſuch beginnings and ſuch countenance, let us ſet ourſelves earneſtly to the diſcharge of our part; leaving the iſſue to GOD, and the benevolence of good men.'

To this pathetic diſcourſe is added, *The fundamental Laws and Regulations of the Corporation*, duly enacted at a meeting held at Philadelphia, Oct. 10, 1769, by a majority of the members, according to the tenor of their charter. Alſo *a Liſt of Benefactions* received in the firſt week after the opening of this charitable ſcheme; which was all the intervening time before the appearance of Dr. Smith's publication. There are likewiſe added,

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Forms of *Legacies* to this charity: to which we ſincerely wiſh all the ſucceſs that ſo pious and beneficent a foundation undoubtedly deſerves.

ART. VI. *The Romiſh Horſeleech; or, an impartial Account of the intolerable Charge of Popery to this Nation, in an hiſtorical Remembrance of ſome of thoſe prodigious Sums of Money heretofore extorted from all Degrees, during the Exerciſe of the Papal Power here. To which is annexed, an Eſſay of the Supremacy of the King of England.* By Thomas Staveley, Eſq; 8vo. 3s. 6d. bound. Davies, &c. 1769.

THE Romiſh Horſeleech is a very famous book, which has ſo long been extremely ſcarce, that we wonder how it happened that a new edition of it did not appear many years ago; eſpecially ſince the alarm has been given, that the church of Rome hath been ſecretly endeavouring, by every means in her power, to recover, in ſome degree, her ancient footing in this country. There is hardly any book, that we know of, better calculated to excite, in the minds of men, a juſt abhorrence of the tyrannical uſurpations and groſs impoſitions of that church; becauſe thoſe uſurpations and impoſitions are here ſo fairly and palpably expoſed and manifeſted, on the moſt incontrovertible authorities.

Mr. Staveley * firſt publiſhed this work in the year 1674, at a moſt ſeaſonable juncture, when the court eſpouſed the cauſe of Popery, and the preſumptive heir to the crown openly profeſſed himſelf a Roman Catholic. At this time, when our moſt eminent divines exerted all their abilities in defence of the *church* of England, our Author, viewing the enormities of the popiſh ſyſtem in rather a political light, reſolved to attack it in a different quarter, and wiſely directed the attention of his countrymen to the defence and ſecurity of their *property* alſo, as well as their religion; his preſent work † being chiefly calculated to ſhew in what manner the court of Rome had, at all times, been guilty of the moſt impudent and intolerable exactions in this country.

The principal heads under which our Author hath arranged theſe exactions and impoſitions are—*Peter-pence, Firſt-fruits and Tenths, Confirmation and Admiſſion-money, Legantine Levies, King* JOHN's *Penſion, Appeals, Diſpenſations, Indulgences, Pardons, Reliques, Agnus Dei's, Croſſes, Pictures, Jubilees, Pilgrimages, Of-*

* The Author was a gentleman of the long-robe, and died in the reign of Charles II.

† This worthy gentleman was alſo Author of a valuable, *Hiſtory of Churches in England,* publiſhed in 1712, long after his death.

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fetings, Gifts, Collections, Contributions for the Holy Land, Croisados, Siding in Schisms, Canonizations, Abbies, Monasteries, Priories-Alien, Consecrations, Confessions, Purgatory, Masses, Requiems, Dirges, Images, Miracles,—with about *five and twenty* more! What would our blessed Saviour, or his apostles, have said to such a bead-roll of priestcraft-trumpery?

Mr. Staveley has, in his Epistle Dedicatory, a striking remark on the natural effect of the Romish religion upon the human mind. To shew how much it corrupts and debases the spirits of men, we need only observe, he says, that in countries wholly subject to the pope, 'the inhabitants are either the most atheistical, debauched, and dissolute; or those, who, with a blind zeal, apply themselves to an observance of the rites of that confused and absurd religion, presently become fond and stupid, giving themselves up only to admire their holy father the pope, their confessors, and priests; fancying Rome to be the true model of the heavenly Jerusalem, and the pope and his cardinals ruling therein like Christ and his apostles; gazing upon the formality and gaudiness of their church, and intangled with a multitude of ridiculous ceremonies and observances; all which tends to make them inactive and unfit for those generous and ingenious courses that bring honour and riches to a people; when, on the contrary, the reformed part of the world, being manumitted from such slavery and incumbrances, beat out the Popish every where in trading, and generally excel them in all arts and sciences. And this may be noted in ourselves, when, presently after the reformation, the English grew potent at sea, sent forth great colonies and plantations, maintained traffic and commerce over the world, and brought home honour, plenty, and riches to the nation. So the Netherlanders, after they had freed themselves from the Romish briars, presently got good fleeces on their backs, grew rich and powerful, eclipsing the glory of Venice, that once famous republic, which hath ever since been in the wane; Amsterdam supplanted Antwerp, Flanders trucked under Holland, and the Hanse-towns, generally Protestant, outstripped all their Popish neighbours in wealth and strength; whilst the once great and dreadful monarchy of Spain is fallen into a consumption, supported only with a little Indian gold, which they sometimes steal home; the Austrian eagle hath moulted his feathers; Portugal losing both in their plantations abroad, and reputation at home; and in those countries where Protestants and Papists are mingled, as in France, Germany, Poland, &c. the Protestants generally are the traders, and grow rich, as all travellers testify.

'For, besides that an addicted zeal to the Romish religion contracts and debaseth the spirits of men, their guides endea-

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vour also, by all possible means, to contain them in a dull, ignorant, and formal way; knowing learning and knowledge to be their common enemy, as at once discovering and overthrowing all the superstructures reared upon their sandy foundation. But, then, what wealth, what honour, and riches, do their clergy and orders enjoy? How glorious the popes? How splendid the cardinals? How abounding, in riches and titles, all their relations, kindred, and dependants? All sucked from the people. Whilst, to lull and gratify the abused multitude, they have infinite devices, they have perpetual provisions for the dull souls in their cells; the austere may take their fill of discipline and rigour; the impure and voluptuous have their conveniencies at hand; the lawless, who find themselves too streight-laced, may be eased by dispensations; the credulous shall never want miracles; the fantastical, visions; nor the superstitious, ceremonies; with infinite baubles more.'

But, blessed be the merciful Father of the universe! the reign of ecclesiastical tyranny seems now drawing towards an end, in *all parts* * of the earth. Falsehood and imposition, on the natural rights of mankind, may, for a time, be supported by establishments, aided by ignorance, and upheld by custom: but truth, GREAT TRUTH, will at length prevail, dispel the mists of error, and clear up the clouds of superstition. The once dreaded terrors of spiritual anathemas now make little impression, and the frightful thunders of the vatican roll in vain. The more than Imperial pontiff, who, heretofore, could proudly mount his steed by stepping on the necks of sovereign princes, is at length reduced to plead with the kings of the earth on terms of equality; and, when his exorbitant claims are disputed, or his pretended dominion invaded, dares to employ no other arms in his own defence than *prayers* and *tears*.—Happy change! Happy presage of the return of those golden days when pious frauds, and holy outrage, were unknown in the Christian world;—when the priests of the Lord, were the priests of the LORD indeed!—E'er the infernal fires of the *inquisition* began to blaze, or those *acts of faith* were instituted that more resemble the acts of devils than of men!—Gracious God! continue, we beseech thee, to let the light of thy countenance so shine upon us, that we may never more be involved in the dreadful darkness of **Superstition**,—that blackest of fiends, the disgrace of our reasonable natures, the reproach, the curse, and scourge of both the moral and the material world!

* This was written before we had perused the pamphlets relating to the encouragement said to be given to the *Roman Catholics* in *Grenada*; See the article *Colonies*, in this month's catalogue.

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ART. VII. *A critical Commentary on Archbiſhop Secker's Letter to the Right Honourable Horatio Walpole, concerning Biſhops in America.* 8vo. 1 s. 6 d. Dilly. 1769.

IT was hardly to be expected that the curious epiſtle here mentioned ſhould have paſſed, eſpecially at this time of day, without ſome animadverſion. Indeed, it is at all times right, and highly deſirable, that any publications which appear to infringe on the real liberties of mankind, or wear any thing of an arbitrary and oppreſſive aſpect, however ſpecious and plauſible they may otherwiſe be, ſhould be freely expoſed and cenſured: nay, the more ſpecious and plauſible they are, the greater reaſon is there for treating them in this manner. We will not take upon us abſolutely to determine that the pamphlet in queſtion is of this kind; but we muſt freely declare our perfect agreement with the preſent Commentator (in which we are perſuaded every *impartial* reader will join us) with reſpect to the great impropriety of ſuch a publication at this particular juncture, when any attempt towards religious innovations in our colonies, ſeems to be highly unſeaſonable.

This *critical Commentary* is a very ſmart attack on the archbiſhop and his letter: ſhould any one deem it unfair, in this manner, to diſturb the repoſe of the dead, the writer thus apologizes for himſelf, 'that he who contrives to ſpread bad principles, and to recommend miſchievous projects after his demiſe, which he does not chuſe to publiſh and avow in his life-time *, is no longer entitled to the benefit of that common maxim, *De mortuis nil niſi bonum.*'

The firſt part of this pamphlet is employed in conſidering ſome circumſtances relative to the occaſion on which this remarkable letter was written, the time when, and the reaſon why it was publiſhed.

'Archbiſhop Seeker, ſays this Writer, being a very ſincere convert from the religious errors in which he had been educated in the early part of his life, appears, by many tokens, to have been ſolicitous to convince thoſe whom he had left, of their dangerous deluſions, and to bring as many of them as he could influence over to the church in which he himſelf had found ſo much ſatisfaction. With theſe ſentiments, and in this attachment to them, it is not at all ſurprizing, that his grace ſhould be deeply enamoured of this project of eſtabliſhing biſhops in our American colonies. By ſome intimations in his ſermon, preached before the *Society for the Propagation of the*

* This reminds us of Dr. S. Jo——n's ſtriking remark on the poſthumous publication of lord Bolingbroke's Philoſophical Writings: "The ſcoundrel charged his blunderbuſs againſt the happineſs and peace of mankind; but, like a coward, not daring to *fire it off* himſelf, he left *Mallet* to pull the trigger."

Gospel in foreign Parts, Feb. 20, 1742, it appears, that the accomplishment of it had early taken possession of his grace's affections; and from the tenor of his conduct and conversation, from that time to the hour of his death, Mr. Walpole's Letter must have been a precious morsel to him, as it gave him an opportunity of figuring on his favourite subject before a minister of state.'

Though we are informed, that Mr. Walpole's Letter was written to Dr. Sherlock in the year 1750, it does not appear, it is here observed, that he gave any answer to it, either by word or writing. Bishop Secker *supposes*, indeed, 'that if my lord of London had ever conversed with Mr. Walpole on the subject, he had, doubtless, said every thing material by way of reply;' yet as nothing of this sort appears, and nothing in writing by way of answer from Dr. Sherlock to Mr. Walpole was known to Dr. Secker, the more probable supposition, in our Author's opinion, is, 'that bishop Sherlock, convinced by Mr. Walpole's Letter, of the danger, the folly, or at least of the inexpediency of the project, made no reply at all.'

This Writer proceeds to ask a very proper question, *viz.* What is become of Mr. Walpole's Letter to bishop Sherlock? He very justly observes, 'if any circumstances made it either impracticable, or improper, to publish that letter, candor and common justice required, that this answer to it should have been suppressed for the same length of time.—Mr. Walpole's Letter might have objections in it which archbishop Secker did not think proper to touch; and his Grace could not be uninformed, that to publish answers to *treatises*, which they who should judge between the parties have no possible means of consulting, has always been a standing, and a very reasonable, prejudice against the fairness and impartiality of the answerers.'

After some other preliminary remarks, we are led on to the immediate contents of the Letter, which, in conformity to the title he has chosen, our Author very carefully and attentively considers. As it is impossible for us to attend him through many of these criticisms, we must rest satisfied with a few particulars.

Whereas his Grace had thrown out some intimations that the members of the church of England, acknowledging the king's supremacy, are likely to be *dutifuller* subjects than the Dissenters, who, he says, do not acknowledge it, this Writer animadverts upon the assertion in the following terms: 'I am confident that this is a mere malevolent misrepresentation, and that there is not one Dissenter in the colonies who denies the king to be his supreme governor; and I am persuaded the same may be said for every Protestant in Great Britain. The true case is this: the Protestant Dissenters hold, that the civil magi-

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ſtrate hath no authority to interfere in matters of religion which do not affect the ſafety of his government, ſo far as the private judgment or conſcience of his ſubjects is concerned, whether conſidered as individuals, or united in religious ſociety; and this they hold, not merely with reſpect to the authority of a king or a monarch as ſuch, but of the aggregate power of legiſlature, however conſtituted. And is this principle peculiar to Diſſenters? Has it not been, is it not ſtill, the principle of as wiſe, learned, and worthy conformiſts as ever exiſted? Was it not the principle of *Locke*, *Burnet*, *Clarke*, Hoadly, and others of the laſt generation? And had the kings or queens of thoſe times, when theſe men flouriſhed, *dutifuller* ſubjects (to uſe his Grace's elegant language) than theſe illuſtrious perſons, in the kingdom? Does not the artificial author of the *Alliance in Church and State*, inform us, that this was the principle on which the toleration-act was grounded? And would his Grace himſelf have ventured to ſay, had he been catechized on this head, that it was *not* his own principle too?—For the reſt, if it was ever underſtood that the Proteſtant Diſſenters denied the king's ſupremacy, as oppoſed to the ſupremacy of the pope, or of any foreign potentate, it is more than I ever heard.'

In this manner the anonymous Commentator purſues the archbiſhop thro' all his arguments, and ſometimes produces obſervations which, in his view, (and indeed they appear to do it in fact) bear hard upon his Grace's ſincerity: one inſtance of which we have in what his Letter has affirmed concerning *Moravian* biſhops, when we are told that an act of parliament paſſed in 1749, which '*expreſly eſtabliſhed* theſe biſhops in America: who, adds his Grace, have much higher and ſtricter notions of church government and diſcipline than we have.' Now, according to this Writer's account, the act here mentioned, and to which he refers us *, relates to ſuch Moravians as ſcruple to take an oath, or to ſerve perſonally in the army, diſpenſing with them in both theſe articles, upon condition of their making a ſolemn affirmation inſtead of an oath, and paying a ſum of money ſufficient to hire a ſubſtitute in their room: to prevent any perſon's claiming the benefit of this act, who are not of the Moravian ſociety, it is enacted, that every perſon who does this ſhall produce a certificate, ſigned by ſome biſhop of the ſaid church, or by the paſtor of ſuch church or congregation, neareſt to the place where the claim is made, proving that he is actually a member of the ſaid church; and it is farther enacted, that a liſt of the biſhops of the ſaid church, with their hand-writing and ſeal, and of thoſe hereafter conſecrated, together with thoſe of the paſtors, ſhould be laid before the commiſſioners of trade and plantations. We have not our-

* 22 George II. cap. 30.

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ſelves

selves read this act, but we conclude that a just and faithful account of it is here given us; and from hence we cannot see any thing that looks like *expressly establishing* Moravian bishops in America. 'It is not even said, as this Writer observes, that these certifying bishops should be resident in America; and for any thing that appears, they might be such as resided in *England*, *Poland*, *Prussia*, *Silesia*, &c. in all which, and in other places, the act says, the Moravian church is settled; and these bishops, indeed, are just as *expressly established* by this act, in those countries, as in *America*.' Our Commentator seems, then, to have some reason for his reflection on this subject, when he adds, 'Bold and surprizing! his Grace ventures no less than the supposition that Mr. Walpole must never have seen the act in question, nor have known any thing of the contents of it.' Besides, had Moravian bishops been established in the manner contended for, they do not seem to possess any of those dignities, or that superiority, which are connected with English episcopacy: we are told, that all the Moravian 'ministers are on an equal footing; the oldest of them is always chosen a senior or elder for the sake of ordinations, and is nothing else but *primus inter pares*, having not the least jurisdiction or authority over the other clergy.'

It must appear somewhat remarkable to any person who thinks upon the subject in debate, that so great zeal should be discovered in its favour by some persons here at home, and that we should hear so little of any solicitude about it among our American brethren. The archbishop supposes this is to be ascribed, in part, to the thoughtlessness of mankind about their religious concerns. But after all, as was observed in our account * of his Grace's Letter, numbers will think that there are several more important points at home, which demand the assiduous attention of the governors of our church. They will ask, What real benefit to religion and virtue is to be expected from the establishment of American bishops? Any man of primitive simplicity, of incorruptible integrity, piety, and benevolence, settled in any place, in the ministerial character, may be greatly beneficial to his fellow-creatures; but how far the immediate title and office of a church of England bishop would contribute to this purpose, will at least allow of debate: for we suppose few, if any, sensible persons will, at this time of day, contend for any inherent qualities in one ordained a bishop, by which he can of himself, in confirmation or ordination, or any other act, convey holiness and salvation. That plea which seems to have any considerable weight in favour of the proposed establishment, must be drawn from the principles of religious liberty; it is certainly reasonable that every one should enjoy the free exercise of his religion, so far

* See Review for September last, p. 222.

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as is consistent with the peace and well-being of the community to which he belongs. This argument is the less applicable in the present case, as what is chiefly material is, we imagine, from the archbishop's account, conducted by the bishop of London's commissary, under whose province the colonies are supposed to fall. However, the present crisis of affairs most plainly renders any attempt of this sort wholly unseasonable; and we cannot believe that the real friends, either of the mother country or the colonies, would endeavour, at this time, to forward such a business.

The Author of the pamphlet before us appears, on the whole, to have much the advantage of his Grace. Should it be thought that he writes with too much sarcasm and asperity; he concludes with saying, 'Let it be considered that, if this letter is a forgery, these remarks upon it are a full justification of his Grace, from the imputations which are necessarily suggested by the contents of it. If it is genuine, be it understood that *truth* and *righteousness* are no respecters of persons, are of no party, nor at all more attached to the mitre and lawn, than to the sackcloth and ashes of a pretended penitent.'

We shall finish this article with informing our readers, that there is a Postscript added, which contains some farther remarks upon the archbishop, together with Dr. Markham, and Dr. Burton.

ART. VIII. *Religious Exercises recommended: or, Discourses on Secret and Family Worship, and the religious Observation of the Lord's Day: With two Discourses on the heavenly State, considered under the Idea of a Sabbath.* By Job Orton. 8vo. 3s. Shrewsbury printed by J. Eddowes. London sold by Buckland, &c. 1769.

THESE sermons are not distinguished by any remarkable elegance of style, or accuracy of language and composition; but they have a much truer recommendation: they are serious and practical; well adapted to do real service to every attentive reader, and evidently flowing from a heart under the warm influences of benevolence and piety.

The Author tells us, in the Preface, that having been obliged, through the ill state of his health, to lay aside the public exercises of the ministry, he had been considering how he might improve those intervals of ease and cheerfulness, with which he was indulged, for the service of mankind: 'for serviceable, says he, I would still be; like one, that (as Dr. Lucas expresses it) truly loves his country, when no other way is left him, he fights for it on his stumps: so will I, even in the remains of a broken constitution, express at least my affection for mankind, and breathe out my last gasp in its service.'

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As a reason why the particular subjects here considered were fixed upon, rather than others, it is observed, that a general neglect of the important duties here urged is too evident; and that this neglect is of most pernicious consequence, the profaneness, luxury, and dissipation, which characterize the age, too plainly demonstrate.

What follows is very sensible, and deserves particular attention:—'There seems to me, says he, much reason to fear, that the many strong things which have been said from the pulpit and the press, against superstition and enthusiasm, however true and just in themselves, have had a tendency, for want of being properly guarded, to encrease these evils. While persons, with a good design, have been solicitous to caution others against laying an undue stress on the means of religion, or its external forms, they have, before they were aware, led too many into the contrary and more dangerous extreme; namely, that of neglecting some of those duties which are most clearly and reasonably required of us, and performing the rest in a very lifeless trifling manner. If their cautions against superstition and enthusiasm are attended with bitter reflections or sneers upon those who appear to be deeply serious and in earnest in religious exercises and concerns, it is no wonder that the rising generation is prejudiced against every thing grave and serious, especially all the devotional parts of religion. If youth once come to think lightly of these, it is to be feared that they will soon lose all sense of religious obligation, and live altogether *without God in the world:* for it cannot be expected that any practical regards to God and the great motives of religion should be kept up in the mind, if the public and private exercises of devotion sink into contempt.'

The discourses here presented to us are plain and familiar; such, the Author says, he intended they should be, and such, he justly adds, popular discourses ought to be, if preachers desire to engage the attention and affect the heart.

As he has chiefly intended them for persons of low education and common abilities, he has not, it is said, entered critically into the arguments for the religious observation of the Lord's Day, especially those which have been grounded on the fourth commandment; but has endeavoured, as clearly as he could, to state and illustrate those which appeared to him most solid and affecting. Nevertheless, we think, that those who read these sermons will, upon the whole, find the arguments in support of the several subjects clearly and judiciously considered, and farther urged upon us with an energy that is likely to reach the heart. Those who can relish alone what is regarded as a fashionable and polite strain of preaching, will hardly find themselves accommodated here; and numbers,

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among whom, probably, may be ſome pious and worthy perſons, will be inclined to believe that the ſtandard is fixed too high: notwithſtanding which, we are perſuaded, that the preſent work is calculated to produce real advantage to mankind; and we ſincerely join our wiſhes, with thoſe of the Author, that it may contribute to revive and promote the cauſe of true religion, with which the intereſts of virtue and morality are eſſentially connected.

ART. IX. *The Placid Man: or, the Memoirs of Sir Charles Beville.* 12mo. 2 vols. 6s. Wilkie. 1770.

IN theſe memoirs of Sir Charles Beville, the aim of the Writer has been to unite the method of our celebrated novelift, Fielding, with the negligence of Sterne; and it is of courſe one of thoſe novels in which a great deal is ſaid, and very little is done. But if the incidents are not many, the Author, in his dialogues and remarks, proves himſelf acquainted with the world, and converſant in literature; and, without abſolutely determining how far he may have ſucceeded in the ſpecies of compoſition he has choſen, we need not ſcruple to pronounce that his ſtyle is lively and agreeable.

The ſtory, diveſted of the dreſs in which it appears, being of no great import, as a ſpecimen of the Author's general manner of writing, which indeed is not always uniform, we ſhall preſent our Readers with a detached incident, clear of thoſe abrupt tranſitions he ſometimes uſes when he has Triſtram Shandy in his view:

'Sir Charles found that he could not perfectly acquire that ſerenity of mind which he uſually enjoyed, without ſome aſſiſtance, and therefore he dreſſed and went to the opera. For whenever his mind was out of order, he as naturally had recourſe to muſic, as he had to phyſic for any diſorder of his body. He therefore ſecured himſelf, as he hoped, from all interruption, up in one corner of the pit, and by that time the firſt act of *Exio* had been adminiſtered to him, he found himſelf much more compoſed; and before the opera was finiſhed, he was in a perfect harmony of ſpirits. He had well nigh, however, been diſconcerted by a ridiculous circumſtance, which at another time would only have diverted him: he was liſtening with the moſt delicious ſatisfaction to one of the fineſt ſongs in the opera, *Non ſo d'onde veine*, when an elderly perſon who ſat cloſe to him, and who ſeemed to be of the order of men who go to the opera becauſe they have no where elſe to go, juſt as they would go to a coffee-houſe, put his mouth cloſe to his ear, and aſked him what he thought of the king's ſpeech?——If he had aſked him for his money, he would not have ſurprized him more, nor have hurt him half ſo much. He turned round, and, almoſt out of temper, exclaimed, "Good God, Sir! is the opera a place to talk politics in?" "Why not, ſaid the ſtranger, as well as the church?" The ridiculouſneſs of the anſwer was fortunate for them both; Sir Charles laughed, and recovered his

his attention; the ſtranger found he was not a man for his purpoſe, ſo turned to his next neighbour on the other ſide. When the opera was finiſhed, Sir Charles turned to the ſtranger and ſaid, "Sir, I aſk your pardon for anſwering you ſo abruptly; but I have an enthuſiaſm about muſic which will not let me bear interruption." "I was deceived then, Sir, replied the ſtranger, for as I did not hear you ſay one word about the performance, I concluded you did not regard it." "The reaſon of that, replied Sir Charles, is, that I enjoyed it, which kept me ſilent." "Why then, Sir, ſaid the ſtranger, I may gather from thence that the people who peſter one ſo much with *bravo! ancora! beniſſimo! ſquiſito!* and all that, do not enjoy it; and upon my life I always thought ſo." "Different people, ſaid Sir Charles, have different ways of expreſſing their ſatisfaction." "It may be ſo, replied the ſtranger, but I believe all through life, as well as at the opera, they that talk moſt, feel leaſt. Sir, I thank you, and I wiſh you a good night; the next time I talk to a man at the opera upon politics, it ſhall be one who is making the greateſt noiſe about the muſic, and I dare ſay I ſhall think of this converſation." "Pray, Sir, ſaid Sir Charles, who was loth to part with him, may I aſk what particular ſatisfaction you yourſelf have in coming to the opera?" "Why troth, Sir, replied the ſtranger, if I was not very honeſt, you would puzzle me; but as I am, I ſhall acknowledge that I have no farther ſatisfaction in it than what ariſes from ſeeing a number of well-dreſſed people together, and now-and-then a little amuſement from the ſcenes and dances; for as to muſic, I dare ſay you will eaſily believe I know no more of it than my ſword-hilt, and care as little about it. Now all this I tell you, becauſe, as I ſaid before, I am very honeſt; but I dare ſay, if you was to put the ſame queſtion to nine people out of ten all through the houſe, they would tell you forty lies rather than acknowledge as much as I have done; though they might do it with equal truth: nay, half of them cannot have ſo much ſatisfaction as I have in it, becauſe from living conſtantly in public, which I do not, they ſee the ſame caſes and the ſame things every day; ſo that they have no excuſe but the faſhion." "It ſeems unaccountable to me, ſaid Sir Charles, that people who may chooſe their own amuſements, ſhould ſuffer others to chooſe for them." "Why then, Sir, ſaid the ſtranger, you will pardon me, I hope, but I fancy you are not much converſant in public life; if you was, you would know that, in this great town, there are not above forty or fifty people who pretend to judge at all; and they judge for themſelves and all the reſt of the town into the bargain. One or two of theſe leading people ſay, We will go to the opera; and all the world goes to the opera. Another party of them ſay, We will go and drink punch at Sadler's Wells; and all the world drinks punch at Sadler's Wells. And if another leading ſet ſhould ſay, We will go and ſee the people make bricks in Marybone-fields; all the world would go and ſee them make bricks in Marybone-fields." By this time the houſe was almoſt empty, and Sir Charles found himſelf under a neceſſity of quitting his new companion, which, as he began to reliſh his converſation, he did with great regret. Whether the gentleman perceived it, or whether he felt ſome prepoſſeſſion in favour of Sir Charles, I cannot ſay: but

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upon

upon taking his leave, he ſaid, "Sir, if you ever drop in at Munday's coffee-houſe in Maiden-Lane, I ſhall be glad to drink a diſh of coffee with you." Sir Charles ſaid he ſhould be happy to meet him; and ſo they parted. When Sir Charles got home, he could not help purſuing in his mind the hint which his new acquaintance had given him, and falling into a train of reflections upon the prevalence of faſhion, and the great power which it has over the minds even of ſenſible people. It is ſtrange, thought he, not that I ſhould do a thing, becauſe others do; but that I ſhould approve a thing, becauſe others approve it. It is not ſtrange that I ſhould wear a long coat laſt year, and a ſhort one this; but ſurely it is rather ſo, that I ſhould think a long coat handſome and graceful laſt year, and this year think the direct contrary: and yet it is true.—One would imagine, if there are any fixed principles of beauty, the ſame mode muſt be always graceful and becoming; but yet that cannot be the caſe, becauſe no faſhion was ever invented, however becoming whilſt it was in uſe, which would bear to be ſeen after it was laid aſide by the generality of the world. Perhaps all this may be reſolved into cuſtom; theeye is hurt by what it is not accuſtomed to ſee. Perhaps prejudice in favour of people may give us the ſame favourable idea of their cuſtoms; and from knowing a man to be a man of faſhion and taſte, I conclude that every thing he wears, and every amuſement he is fond of, muſt be in taſte, and faſhionable; and this brings the matter juſt to what my unknown friend ſaid; I not only wear a ſhort coat and go to the opera, but I love to wear a ſhort coat and go to the opera, becauſe ſuch and ſuch people, of whom I have a good opinion, ſet me the example. And thus one man thinks for all the reſt.

'But, ſuppoſe I have a mind to exert my reaſon, and think and act for myſelf; ſuppoſe I wear ſuch a coat as my eye tells me is becoming, and I find convenient; and ſuppoſe I go to ſuch amuſements as I feel ſatisfaction from, without conſidering whether I meet my lord there, or his groom; what will be the conſequence of all this? Shall I be looked upon as a man of more ſenſe and reaſon than the reſt of the world, who cannot bear the meanneſs of being dictated to; but exert a manly reſolution in thinking for myſelf? Not a bit: the world will look upon me as an obſtinate puppy, and their very objection to me will be my being leſs prejudiced, and leſs led by the noſe than themſelves. Every man therefore muſt ſubmit to be guided by others, and, even in this country of liberty, muſt not perſiſt in having more reaſon than the reſt of the world chuſes to allow him.

'In ſhort, if a man will live in the world, he muſt live like the world: and as long as he takes care to ſtop ſhort at matters of indifference, there is no great harm done; only by this means, it becomes a little difficult for a man to determine what he really likes, and what he does not: becauſe, whatever he may think he is fond of in his cloſet, he is not ſure, when he comes into the world, whether he may love it or not.

'Now whether a man is obliged, in compliment to the world, to give up what he does like, as well as comply with what he does not,

is

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is a point upon which I ſhall take the firſt opportunity of conſulting my friend at Munday's coffee-houſe.'

Before we quit Sir Charles Beville's hiſtorian, we ſhall offer a hint to him, in return for one of his introductory chapters, intitled, 'A ſmall Hint to the Court of Criticiſm.'

When writers intirely void of merit, have betrayed an inward conviction that their performances did not deſerve reading, by predicting that they would be criticiſed without it; we have only ſilently regretted that it was not practicable to diſmiſs them ſo eaſily. If this ever were really the caſe, no author could have reaſon for anger, as then, all advantages would be in his favour againſt ſuch a critic: the real truth is, however contradictory it may be to their inſinuations, that they ſuffer in mind from the apprehenſion of being read with *too much* attention. But a writer who appears, in other reſpects, to be a man of ſome abilities, forgets himſelf greatly in condeſcending to retail ſo low and abſurd a jeſt; and, in his more conſiderate moments, he muſt be ſenſible that no one can ſhelter himſelf under ſuch huffing defiances, which, after all, will never make a compoſition paſs current for more than the judgment of the public will accept it for.

ART. X. *Imitations of Juvenal and Perſius.* By Thomas Nevile, A. M. Fellow of Jeſus College, Cambridge. Small 8vo. 2s. Beecroft, &c. 1769.

MR. Nevile has publiſhed ſeveral imitations of the ſatires of Horace, which have their merit; and the work before us appears to complete his 'deſign of familiariſing to the young reader the Roman ſatire, conſiſtently with his more immediate aim of delineating preſent manners.'

Theſe Imitations are not, like the former, accompanied with the text entire. Mr. Nevile ſeems to have ſelected only ſuch paſſages for imitation as would ſupply him with hints for modern ſatire, which he extends or ſhortens at pleaſure, without any regard to the length or the turn of the paſſage in the original: ſo that his preſent work may more properly be called *Hints of Satire* taken from Juvenal and Perſius, than Imitations of thoſe great ſatiriſts: whom, without any apparent gratitude for the ſuggeſtions they have afforded him, he has treated very diſreſpectfully in his Preface. In ſhort, theſe poems are not imitations of Juvenal and Perſius: there is not one point of view in which they can be looked upon as ſuch. The Roman ſatiriſts have here and there ſuggeſted a thought, or a ſubject, for declamation, to the Engliſh verſifier; but he holds no other connection with them. He writes in the very ſame ſtrain of verſe from Juvenal and Perſius in which he wrote from Horace; and the ſeveral imitations are without any characteriſtics.

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His poetry, however, as well in these as in the former Imitations, has considerable merit. The following view of the English poets is well executed:

'The poet, who would plan the perfect page,
Above the themes that touch a trivial age,
He, who the lights of Athens would restore,
Or on the wings of Pindar pants to soar,
Foe to all strife, impatient of chagrin,
Unruffled seeks the still sequester'd scene.
Say! to what purpose drinks he of the streams,
That fills the fancy with inspiring dreams,
If in that hour, when richest raptures roll,
The pinch of poverty benum his soul?
For a day's meal had Milton felt a fear,
Urania's voice had vainly reach'd his ear;
Thro' night's dark desert the fiend ne'er had stray'd,
Nor earth-rent mountains cast their horrid shade.
Pope liy'd, and throve, when first in moral trance
He saw before him Truth's bright form advance:
Snatch'd from the croud on Contemplation's wings
He look'd with pity on the pride of kings:
Then to his ear pale Virtue wail'd her woes;
Then to his eye old England's Genius rose.
To Dryden who all Pindus could refuse,
Had Fortune smil'd propitious as his muse?
The peer, who squander'd thousands on his whore,
Unmov'd could see his fav'rite poet poor,
Leave him with politics to blot his bays,
Rank panegyrics, and patcht smutty plays.
Waller at ease might weave the learned line,
Or Cowley wildly wanton with the Nine.
Yet to the needy many, Art how vain,
If glory, empty glory, be the gain?
Rise, patriot bard! invoke the moral muse;
To mend the times exert thy honest views;
Or, Britain's fame in loftiest song to grace,
Call forth some hero of Dardanian race:
Comforts more solid one third night affords,
Than praise on Epic from a score of lords.
Who now will dangle at the great man's door?
Alas! the Sidneys, Sackvilles, are no more.
Wits once were priz'd; but now must be content
To sooth proud managers, or keep long Lent.'

There is certainly too much truth in this passage: but, what may appear somewhat singular, there is likewise too much harmony in it: at least, it is too much pointed and laboured by an injudicious use of alliteration. There is no doubt that the coincidence of sounds contributes greatly to the melody of numbers; but it requires great art to manage it in such a manner that it shall not appear to be designed; for wherever the intention appears, the effect is destroyed. This is one of those

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instances

inſtances in which we love to be pleaſed, we know not why. When words, therefore, beginning with the ſame letter, or of kindred ſound, are ready to fall from the pen, the poet's art is ſo to divide and diſpoſe them, that the effect of the coincident ſounds may be felt, without the poſſibility of the alliterative diſpoſition of the words being obſerved: this conſtitutes the true harmony of verſification; but to this Mr. Nevile has not ſufficiently attended: this alliterative intention *appears* almoſt every where, and it is owing to the too immediate junction of coincident ſounds. Thus, in the foregoing paſſage, we are hurt with ſuch expreſſions as, *wail'd her woes*; *blot* his *bays*; the poet who wants to plan the perfect page; *richeſt raptures roll*, *&c.*

Neither will the poet, we preſume, find his intention anſwered by the following line:

Thro' night's dark deſart the fiend ne'er had ſtray'd.

To the generality of readers this line will appear harſh and uncouth; for there are few who will either perceive or recollect that the ſtructure of it is deſigned after that celebrated verſe of Milton, which deſcribes Satan making his way through chaos "with difficulty and labour."

As we have not met with any imitations of Perſius, except theſe before us, we ſhall preſent our Readers with the third ſatire, for their entertainment:

* 'A-bed! what! when the ſhutters ſpeak the day,
The ſmall chinks widening with the ſtreamy ray.
What hours we ſleep! long hours that might digeſt
The crude intemp'rance of a city feaſt.
Not till bright Sol his beams meridian ſhed,
A youth of faſhion can forſake his bed.
† Up! up! mad Sirius burns the thirſty blade,
And all the herds ſtand panting in the ſhade.
"Indeed! ſo late!" the ſluggard maz'd replies,
Bruſhing the dews of ſlumber from his eyes.
He yawns, and dreſſes; ſips his tea; then rings:
Calls for his deſk: the deſk his valet brings.
A pen he firſt eſſays; the point's too fine:
With ink ſo viſcous who can write a line?
Dilute it; what a paly hue! the quill
Now leaves no ſtain; now double drops diſtill.
A book he takes; but ſhudders at the ſight;
Grows dim and dizzy; ſcarce can bear the light.

---

* 'Nempe hæc aſſidue? jam clarum mane feneſtras
Intrat, & anguſtas extendit lumine rimas.'

† 'En quid agis? Siccas inſana Canicula meſſes
Jamdudum coquit, & patula pecus omne ſub ulmo eſt.'

Ga,

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* Go, fool! again for pap and caudle cry,
I ike ſome ſoft chick, or babe of quality;
In froward fit, go! beat thy nurſe's breaſt,
Huſh'd, and but huſh'd by lullaby to reſt.
The pen, the paper is in fault, you ſay:
Peace, fluent babler! with yourſelf you play.
The veſſel, made not by the potter's law,
With the leaſt fillip rings forth ev'ry flaw.
Now, a moiſt pliant clay, haſte now to feel,
Without a moment's pauſe, the forming wheel.
In proud poſſeſſions you abound, 'tis true:
What want you more? has Wiſdom charms for you?
If the rich only are compleatly bleſt,
Thanks to kind Fortune, you ſecure may reſt.
Hence then! to every paſſion give the rein;
Be like a lord, voluptuous, choleric, vain:
Make your high lineage your eternal boaſt:
Tell, ere the Norman reach'd the Britiſh coaſt,
How great each anceſtor; who brave and bold
Repreſt rude ravagers, ſtern kings control'd.
† Some with grave face may hear this fuſtian ſtyle,
But I, who know you, cannot fail to ſmile.
Without a bluſh can he his ſire's great deeds
Vaunt, who looſe NATTA in looſe life exceeds?
NATTA, ſo lethargy'd, ſo loſt to ſhame
Who does not pity, for he's paſt all blame?
See him in ſin's abyſs inſenſate drop!
He ſinks; nor ſends one bubble to the top.

---

* '—At cur non potius, teneroque columbo,
Et ſimilis regum pueris, pappare minutum
Poſcis, & iratus mammæ lallare recuſas?
An tali ſtudeam calamo? cui verba? quid iſtas
Succinis ambages? tibi luditur: effluis amens;
Contemnere. Sonat vitium percuſſa, maligne
Reſpondet viridi non cocta fidelia limo.
Udum & molle lutum eſt; nunc, nunc properandus & acri
Fingendus ſine fine rota.'

† 'Ad populum phaleras: ego te intus & in cute novi.
Non pudet ad morem diſcincti vivere Nattæ?
Sed ſtupet hic vitio, & fibris increvit opimum
Pingue: caret culpa; neſcit quid perdat: & alto
Demerſus ſumma rurſus non bullit in unda.
Magne Pater Divûm, ſævos punire tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium ferventi tincta veneno,
VIRTUTEM VIDEANT, INTABESCANTQUE RELICTA.
Annæ magis Siculi gemuerunt æra juvenci,
Et magis auratis pendens laquearibus enſis
Purpureas ſubter cervices terruit; imus,
Imus præcipites, quam ſi ſibi dicat, & intus
Palleat infelix, quod proxima neſciat uxor.'

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Ye powers of vengeance! when you would confound
Some LOUIS running mad ambition's round,
Give him to ſee fair Virtue's form divine,
And, while he ſhuns her, feel his loſs, and pine,
The purpled paraſite, when o'er his head
The ſteely death hung trembling by a thread,
AVEIRO, agonizing on the wheel,
Felt not ſuch horrors as the wretch muſt feel,
The gulph of vice wide-op'ning to his eyes,
" Gone! gone for ever!" to himſelf who cries;
Rack'd with remorſe waſtes ſilently within,
His friend, his wife, unconſcious of his ſin.
In youth's briſk ſeaſon the light mind will ſtray;
Not MARO's muſe can win us from our play:
To leap, to run, to ride, is all our care;
Teach the pois'd paper-bird to ſail in air,
Direct the feather'd ſhaft to fly: but you
To boyiſh bawbles long ſince bade adieu,
A candidate at MARG'RET'S hallow'd gate,
Where the lank ſons of logic pore and prate.
Have tutors taught you what to ſeek, to ſhun?
And is life's better taſk not yet begun?
Is there a certain mark at which you aim?
Or fickle do you follow caſual game,
In the wild wantonneſs of childiſh play,
Without a thought but of the preſent day?
Beneath the pale puft ſkin when waters ſpread,
Ev'n HEBERDEN deſpairing ſhakes his head;
Put gives one golden precept for his fees:

CHECK IN ITS FIRST APPROACHES A DISEASE.

* 'Riſe, wretches! riſe! to Wiſdom's voice attend:
Man's nature learn; his being's uſe and end:
What conduct Truth preſcribes; with that ſure guide
To ſtem by wary windings life's rough tide:
Learn to wiſh well; ſet bounds to gain; and know
What real uſe a guinea can beſtow:
With SAVILE's large, yet temper'd, bounty ſpend;
Now let your country ſhare, and now your friend:
Maintain your rank, whatever rank be giv'n;
Nor thou preſumptuous brave the laws of heav'n:
Repine not, though ſome baſe-born tool of ſtate
By **'s whim, or policy, grow great;

---

* 'Diſcite, o miſeri, & cauſas cognoſcite rerum;
Quid ſumus, & quidnam victuri gignimur, ordo
Quis datus, aut metæ quam mollis flexus, & undæ.
Quis modus argento: quid fas optare; quid aſper
Utile nummus habet: patriæ, cariſque propinquis
Quantum elargiri deceat: quem te Deus eſſe
Juſſit, & humana qua parte locatus es in re.
Diſce, nec invideas, &c.—'

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A ſon

A ſon of MARS, proud, beggarly, and bold.
Drain in ten years a province of her gold.
* Startled at ſounds like theſe ſome jockey peer,
Some bluſt'ring col'nel, ſtraits aſſaults my ear.
" Give me plain common ſenſe, I aſk no more;
" O'er muſty records let the pale earl pore;
" The baronet a court's gay circle ſlight
" For the pure pleaſures of an attic night;
" Turn from a nymph of quality to ſpeak
† " To ſome puſt pedant, briſtled o'er with Greek;
" Or join a gloomy Theologue in walk,
" And of dark myſt'ries divinely talk?
‡ " Is it for this they wake, look wan; and ſteal,
" Hem'd round with folios, a cold ſcanty meal,
" Of leering lords the taunts condemn'd to bear,
" The belle's ſhrill titter, and the ſquire's broad ſtare."
' Feel, feel my pulſe, dear doctor!' in his bed
To CRATERUS thus APICIO ſick'ning ſaid:
' I burn, I thirſt: how parcht my palate, ſee!
' A feaſt, alas! is now no feaſt to me.'
The doctor nods, examines, gives advice;
Succeſs ſoon follow'd, though the caſe was nice.
APICIO now his lick'riſh clubs declines;
With caution takes his glaſs, with caution dines:
When in ill hour QUIN's footman at the door:
A turtle at PONTACK's preciſe at four —
He yields, ſome minutes with himſelf at ſtrife;
For who can bear to be a ſlave through life?
Thoughtleſs he crams, he ſwills: reels home with pain:
The doctor call'd pronounces phyſic vain —
§ " Sir! you may ſpare the trouble to apply:
" No glutton bloated with diſeaſe am I;
" No thirſt; no heat"—allow'd; but ſhall I find
Not one ſuſpicious ſymptom in your mind?

---

* ' Hic aliquis de gente hircoſa Centurionum
Dicat: Quod ſapio, ſatis eſt mihi: non ego curo
Eſſe, quod Arceſilas, ærumnoſique Solones,
Obſtipo capite, & figentes lumine terram.

† ' Tout hériſé de Grec. BOILEAU, Sat. iv.'

‡ ' Hoc eſt quod palles? cur quis non prandeat, hoc eſt?
His Populus ridet, multumque toroſa juventus
Ingeminat tremulos naſo criſpante cachinnos.'

§ ' Tange miſer, venas & pone in pectore dextram;
Nil calet hic—viſa eſt ſi forte pecunia, ſive
Candida vicini ſubriſit molle puella,
Cor tibi rite ſalit?
Alges, cum excuſſit membris timor albus ariſtas.
Nunc face ſuppoſita ferveſcit ſanguis, & ira
Scintillant oculi: dicique faciſque, quod ipſe
Non ſani eſſe hominis non ſanus juret Oreſtes.'

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From LELIA's eye when luſcious glances dart,
Feel you no throb, no flutter, in your heart?
When PRATT with maces, ſeal, and train ſweeps by,
Heaves not baſe Envy in your breaſt a ſigh?
Should chance preſent a danger to your ſight,
Your looſe limbs tremble; fear unmans you quite:
Your temper touch'd, how ſudden you take fire?
Your red eyes ſparkle; your blood boils with ire;
While laſts the fit, your words, your actions ſhow
You need the rougheſt rigors of MONRO.'

There are three or four more of theſe imitations of Perſius, in which the poetry is much of the ſame caſt with the ſpecimens already given.

ART. XI. *Nugæ Antiquæ; being a miſcellaneous Collection of original Papers in Proſe and Verſe; written in the Reigns of Henry VIII. Edward VI. Mary, Elizabeth, James I. &c. by Sir John Harington, the Tranſlator of* Arioſto, *and others who lived in thoſe Times. With an original Plate of the Princeſs Elizabeth; engraved* 1554. *To which is added, an Appendix, containing a Specimen of ſome Letters from a Georgian Merchant at Bath to his Friend in London.* 12mo. 3s. ſewed. Robinſon and Roberts. 1769.

IF the ſearch of medals which exhibit the lineaments of an ancient face be eſteemed no leſs uſeful than curious, certainly the recovery of original letters, that ſhew the complexion and purſuits of ancient times more effectually than even hiſtory itſelf, muſt be of the greateſt utility. Theſe remains of antiquity, (if we may ſo ſpeak of an age not very remote) cannot but be the more acceptable to the reader, as moſt of them are the productions of Sir John Harington, a man of high eſtimation among the wits and geniuſes of his age.

In his firſt letter to prince Henry, which is a kind of hiſtory of the ſee of Bath and Wells, there are ſome ſtrong delineations of the ſimple humour and genius of thoſe times. We ſhall take his account of Dr. John Still, biſhop of Bath and Wells.

'But what ſtile ſhall I uſe to ſet forth this Still, whom well nigh thirty yeares ſince my reverent tutor in Cambridge ſtil'd by this name Divine Still, who, when my ſelfe came to him to ſue for my grace to be batchelour, firſt he examined me ſtricktly, and after anſwered me kindly, that the grace he granted me was not of grace, but of merit, who was often content to grace my young exerciſes with his venerable preſence, who, from that time to this, hath given me ſome helpes, more hopes, all encouragements in my beſt ſtudies. To whom I never came but I grew more religious; from whom I never went but I parted better inſtructed. Of him therefore my acquaintance, my friend, my inſtructor, and, laſtly, my diocæſan, if I take much, it were not to be marvelled; if I ſpeake franckly, it

is not to be blamed; and, though I ſpeake partially, it were to be pardoned; yet, to keep within my proportion, cuſtome, and promiſe, in all theſe I muſt ſay this of him; his breeding was from his childhood in good literature, and partly in muſick, which was counted in thoſe dayes a preparative to divinity; neither could any be admitted to *primam tonſuram*, except he could firſt *bene le bene con bene can*, as they called it, which is to read well, to conſter well, and to ſing well; in which laſt he hath good judgment, and I have heard good muſick of voyces in his houſe. In his full time, more full of learning, he became batchelour of divinity, and after doctor; and ſo famous for a preacher, and eſpecially for a diſputer, that the learned'ſt were even afraid to diſpute with him, and he finding his own ſtrength could not ſtick to warne them in their arguments to take heed to their anſwers, like a perfect fencer that will tell aforehand in which button he will give the venew; or like a cunning cheſ-player that will appoint aforehand with which pawne, and in what place he will give the mate; and, not to inſiſt long in a matter ſo notorious, it may ſuffice, that about twenty yeares ſince, when the great dyet or meeting ſhould have beene in Germany for compoſing matters in religion, Doctor Still was choſen for Cambridge, and Doctor Humphrey for Oxford, to oppoſe all commers for the defence of the Engliſh church; for this his knowne ſufficiency he was not long unfurniſh't of double honour. The Puritans in Cambridge wooed him, and would fain have wonne him to their part; and, ſeeing they could not, they forbare not in the pulpit, after their faſhion, to glaunce at him, among others, with their equivocations and epigrams. There was one Mr. Kay that offended them; and one ſaid in a ſermon, that of all complexions the worſt neare ſuch as were Kay-cold; and in the ſame ſermon, and the like veine, he ſaid, that ſome could not be contented with a living worth 100l. a year; another worth 120l. but Still will have more. But, howſoever they ſnarl'd, this Still was counted worthy of more; ſo as in the year 1592, being the 34. of the late Queen, he was preſer'd to this ſea, after it had bin vacant well nigh three years. During the vacancy I can well remember, there was great enquiring who ſhould have it; and, as if all Biſhops ſhould now be ſworn to follow *uſum Sarum*, every man made reckoning that the mannour houſe and park of Banwel ſhould be made a reward of ſome courtier; it encreaſt alſo this ſuſpition, that Sir Thomas Hennage, an old courtier and a zealous Puritan, was ſaid to have an ore in the matter, whoſe conſcience, if it were ſuch in the clergy, as that was found in the dutchy, might well have digeſted a better booty then Banwell. But, when it was notified once who was named to it, I had better conceit, and ſtraight I wrot to him as of old Cambridge acquaintance, and, in ſuch ruſty Latin as I had left, gave him warning of this rumour, which he tooke exceeding kindly at my hands; though ſome others frowned on me for it many months after. So that for his entry to it, I may boldly ſay that I ſaid before of his predeceſſor, that he came cleerly to it without any touch or ſcandall; that he brought a good report from the places where he had lived; ſhewed himſelfe well natured and courteous to the kindred of his predeceſſor; had a farre greater fame of learning and merit; and, which the Queen liked

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beſt

beſt of all, was ſingle, and a widdower. Nay I may compare them yet further; he married alſo ſoone after he was ſetled, and the Queene was nothing well pleaſed with his marriage, Howbeit in all indifferent cenſures this marriage was much more juſtifiable then the other for age, for uſe, for end; he being not too old, nor ſhe too young, being daughter to a worſhipfull Knight of the ſame country and a great houſe-keeper, and drawing with her a kinde of alliance with Judge Popham that ſwayed all the temporall government of the country. Theſe reſpects though I will not ſtrive greatly to praiſe in a Biſhop, yet the common ſort will allow no doubt for wiſe and provident, ſo as the Queenes diſpleaſure (your times being ſomewhat more propitious and favourable to biſhopricks ſince Biſhop Wickhams ſermon) was the eaſier pacified without ſo coſtly a ſacrifice as a whole mannour, and ſhe contented her ſelfe only to breake a jeſt upon the name of the Biſhop, ſaying to Sir Henry Barckley, It was a dangerous name for a Biſhop to match with a Horner. Since which time he hath preached before her more than once, and hath received good teſtimonies of her good opinion, and God hath alſo bleſt him many wayes very greatly to ſee his children well brought up, well beſtowed, and to have an unexpected revenue, out of the entralls of the earth (I mean the leaden mines of Mendip) greater then his predeceſſor had above ground, ſo as this Biſhop ſeems to be bleſſed with Joſeph's bleſſing, *Benedictionibus cœli ſurſum, benedictionibus Abyſſi jacentis deorſum, benedictionibus uberis & vulvæ*; with bleſſing from heaven above, bleſſing from the deepe that lyeth beneath, bleſſings of the breaſts and of the wombe; which fortunate increaſe of living hapning to a provident man that was ever *homo frugi*, it is ſuppoſed hath brought him to a great ability. In ſo much that his Church of Bath ſeemes to conceive ſome hope that he will have compaſſion of her ruines at the leaſt (as Sir Arthur Hopton, a good Knight of the Bath, was wont between earneſt and ſport to motion unto him to give toward it but the lead to cover it, which would coſt him nothing; but he would reply again, Well ſaid, gentle Sir Arthur, you will coffe me as you ſcoffe me, which is no great token that he liketh the motion. Yet at his being at Bath he promiſed them very faire, which they are bound to remember him of ſometime by their friends. One trifling accident hapned to his Lordſhip there that I have thought of more conſequence, and I tell him that I never knew him *non pluſt* in argument but there. There was a crafts man of Bath, a Recuſant Puritan, who condemning our Church, our Biſhops, our Sacraments, our Prayers, was condemned himſelf to dye at the Aſſizes, but at my requeſt Judge Adderton reprieved him, and he was ſuffered to remain at Bath upon baile. The Biſhop conferd with him in hope to convert him, and firſt my Lord alledged for the authority of the Church St. Auguſtine; the ſhoomaker anſwered Auſtin was but a man; he produced for antiquity of Biſhops the Fathers of the Councell of Nice; he anſwered, they were alſo but men and might erre; why then ſaid the Biſhop thou are but a man and mayeſt and doeſt erre. No, Sir, ſaith he, the Spirit bears witneſſe to my ſpirit I am the child of God: Alaſſe, ſaith the Biſhop, thy blinde ſpirit will lead thee to the gallowes: If I dye, ſaith he, in the Lords cauſe, I ſhall be a martyr. The Biſhop, turning

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turning to me, ſtirred as much to pitty as impatience: This man, ſaid he, is not a ſheepe ſtrayed from the fold, for ſuch may be brought in againe on the ſhepheards ſhoulders; but this is like a wild buck broken out of a parke, whoſe pale is throwne downe, that flies the farther off the more he is hunted. Yet this man that ſtopt his eares like the adder to the charmes of the Biſhop, was after perſwaded by a lay-man, and grew comfortable. But to draw to an end (in one queſtion) this Biſhop, whom I count an oracle for learning, would never give me ſatisfaction, and that was, when I aſkt him his opinion of witches. He ſaith, he knowes other mens opinions, both old and new writers, but could never ſo digeſt them, to make them an opinion of his owne. All I can get is this, that the Devil is the old Serpent, our enemy that we pray to be delivered from daily; as willing to have us thinke he can doe ſo much as to have us perſwaded he doth nothing. To conclude of this Biſhop without flattery, I hold him a rare man for preaching, for arguing, for learning, for living; I could onely wiſh that in all theſe he would make leſſe uſe of logick, and more of rhetorick.

I reſt in all Humilitie your Highneſs' Servant,

JOHN HARINGTON.'

The following letter to Sir Hugh Portman, contains ſome ſtriking traits of the character of queen Elizabeth:

' *My honoured Friend,*

' I humblie thank you for that veniſon I did not eat, but my wife did it much commendation. For ſix weeks I left my oxen and ſheep, and venturd to Court, where I find many lean kinded beaſtes and ſome not unhorned. Much was my comfort in being well received, notwithſtanding it is an ill hour for ſeeing the Queen. The madcaps are all in riot, and much evil threatend In good ſoothe I feard her Majeſtie more than the Rebel Tyrone, and wiſhd I had never received my Lord of Eſſex's honour of knighthood. She is quite disfavourd, and unattird, and theſe troubles waſte her muche. She diſregardeth every coſtlie cover that comethe to her table, and taketh little but manchet and ſuccory potage. Every new meſſage from the city doth diſturb her; and ſhe frowns on all the Ladies. I had a ſharp meſſage from her brought by my Lord Buchurſt, namely thus, " Go tell that witty fellow, my godſon, to get home; it is no ſeaſon now to foole it here." I liked this as little as ſhe dothe my knighthood, ſo took to my bootes and returnd to the plow in bad weather. I muſt not ſay much even by this truſtie and ſure meſſenger. but the many evil plots and deſigns hath overcome all her Highneſs ſweet temper. She walks much in her privy chamber, and ſtamps with her feet at ill news, and thruſts her ruſty ſword at times into the arras in great rage. My Lord Buchurſt is much with her, and few elſe ſince the city buſineſs; but the dangers are over, and yet ſhe always keeps a ſword by her table. I obtained a ſhort audience at my firſt coming to Courte, when her Highneſs told me, if ill counſel had brought me ſo far from home, ſhe wiſhd Heaven might marr that fortune which ſhe had mended. I made my peace in this point, and will not leave my poor caſtle of Kelſton, for fear of finding a worſe elſewhere, as others have done. I will eat Alborne rabbits, and get fiſh as you recommend from the man at Curry-

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Rival, and get partridge and hares when I can, and my venison where I can; and leave all great matters to those that like them better than myself. Commend me to your Ladie and all other Ladies that ever heard of me. Your books are safe, and I am in liking to get Erasmus for your entertainmente.

From Kelston, JOHN HARINGTON.
Oct. 9. 1601.

'I coud not move in any suit to serve your neighbour B. such was the state of things, and so disorderd is all order, that her Highnes hathe worne but one change of raiment for many days, and swears much at those that cause her griefs in such wise, to the no small discomfiture of all about her, more especially our sweete Lady Arundel, that *Venus plus quam venusta.*—'

When James Harington published his *Oceana*, the partizans of non-resistance moved heaven and earth to bring the work, and its author, into contempt. The following letter addressed to Harington, and written by a creature called Lesley, will shew that rage of bigotry which prevailed amongst the court-slaves. The title of the letter is curious; "A Slap on the Snout of the Republican Swine that rooteth up Monarchy."

'J. LESLEY to JAMES HARINGTON, Esq;

'SIR,

'It much griveth me to see the wickedness of man, in overturning the works of God; albeit such iniquity doth not for ever prosper. Shall the anointed of the Highest, the Rulers of the land, the Powers ordained, find trouble and annoyance from the pens of sedition; or can the vile labours of dust confound the stately pillars of heaven? Must Kings be deposed at every blast of human sufficiency, and the gates of government be shouldered by every Samson that boasteth in his mightiness? Verily this is to tempt the Lord, and, though Oceana be the offspring of much learning, long study, and abundant of ingenuity, yet must it fall again on your own pate, for the wickedness it containeth, and the evil it imagineth. Good man; what movethe James Harington to provoke the wrath of Kings? His own lineage is derived from the blood of the Anointed, as will truely appear in the following account, which I have much laboured to obtain from Sir Andrew Markham, and be it now marked with the eye of shame and sorrow. The marriage of your ancestor with a descendant from Matilda, neice to William the Conqueror, is the first derivation of royalty; another was granted lardge rewards by state acts, for valiantly making prisoner Henry the Sixth, in obeyance to the Powers that where then ruleing: The great King Henry the VIIIth matched his darling daughter to John Harington, and, though a bastard, dowered her with the rich lands of Baths priory; and Queen Elizabeth affected these faithful servants so much, as to become godmother to their son, and made him a knyght for his wit and his valour. Our blessed King James did ennoble your great uncle the Lord Harington of Exton, and entrusted to his care and wisdom the renowned Princess Elizabeth for tuition. Yourself was caressd by the blessed martyr Charles, and honourd with his wordes, and even his princelie favours from his own hands on the scaffold.

And

And shall then any one branch of such noble stock, endowed with such rare gifts and graces, as all have been for the most part, and so many of you countenanced by Kings, shall any espouse such evil principles as you have now set forth in your book? If this be learning, give me to know only righteousness, and seek the Lord by obeying those whom he hath appointed. Why do you thus stirr up the people to imagine a vain thing, and set themselves against the Anointed, to whom you claim such glorious affinity, nay consanguinity? Had Prince Henry had presage of your boldness, he would not have chosen young Lord Harington, your cosin, to tennis withal, and write Latin epistles to in Germany. His virtue and godliness, his endowments and learning would not have purchasd such favours, if your future doings had been foreseen. The whole is to disturb the peace again, and fill the people with notions of Kings doing wrong, which all earthly wisdom and divine information prove they cannot do; for whatever is of God is pure and perfect. God anointed Solomon King, and Solomon judged wisely. Mr. Ferne is about to make nought your doctrines, and cover you with dishonour. You cannot be a good man, for, Fear God, and Honour the King, are both in one place, and support each other as the corner stones of religion and royalty. But you have dishonoured both, and blasted a long line of ancestors renowned for both, and stirred up the ill affections of all the noble families to whom you stand in alliance. I coud not hold from speaking thus much, and, if I may say more, you cannot do a better deed than burn the work, which will continue to sin when you are no more able to sin, and for ever prevent the shadow of mercy from approaching you; for to him that fighteth against Kings there can be no peace or quarter from the King of Kings.

Whitehall,
June 24.

I am Your Well-adviser,
but in much wrath, as the cause requireth,
J. Lesley, *Dep. C.*'

In this collection there are several curious pieces of ancient poetry. The following poems, in particular, are remarkable for a beautiful simplicity;

The Hospitable Oake.

' Erst in Arcadia's londe much prais'd was found
A lustie tree far rearing t'ward the skie,
Sacred to Jove, and placed on high ground,
Beneath whose shade did gladsome shepherds hie,
Met plenteous good, and oft were wont to shunne
Bleak winters drizzle, summers parching sunne.

Outstretch'd in all the luxurie of ease,
They pluck'd rich misletoe of virtue rare;
Their lippe was temptede by each kindlie breeze,
That wav'd the branch to proffer acorns fair;
While out the hollowd root, with sweets inlaide,
The murm'ring bee her daintie hoard betrayde.

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The

The fearleſs bird ſafe boſom'd here its neſte,
Its ſturdie ſide did brave the nipping winde,
Where many a creeping ewe mought gladlie reſte;
Warme comforte here to all and ev ry kinde;
Where hunge the leaf well ſprint with honey dew,
Whence dropt their cups, the gamboling fairie knew.

But ah! in luckleſs day what miſchief 'gan
'Midſt fell debate, and madd'ning revelrie,
When tipſie Bacchus had bewitched Pan,
For ſober ſwains ſo thankleſs neer mought be;
Tho' paſſinge ſtrange—'twas bruited all arounde,
This goodlie tree did ſhadowe too much grounde.

With much deſpight they aim its overthrow,
And ſorrie jeſtes its wonted giftes deride,
How 'ſnaring birdlimes made of miſletoe;
Nor truſt their flocks to ſhelter 'neath its ſide;
It drops chill venom on our ewes, they cry,
And ſubtle ſerpent at its root doth lie.

Eftſoons the axe doth rear its deadlie blowe,
Arounde dothe eccho bear each labouringe ſtroke;
Now to the grounde its loftie head doth bowe,
Then angry Jove aloud in thunder ſpoke,
On high Olympus next mine tree I'll place,
Heav'n's ſtill unſcann'd by ſich ungrateful race.'

A SONNET *made on* ISABELLA MARKHAME, *when I firſte thought her fayer as ſhe ſtood at the Princeſs's Windowe in goodlye Attyre, and talkede to dyvers in the Courte-Yard.*
From a MS. of JOHN HARINGTON, *dated* 1564.

'Whence comes my love, O hearte, diſcloſe,
'Twas from cheeks that ſhamed the roſe;
From lips that ſpoyle the rubies prayſe;
From eyes that mock the diamond's blaze.
Whence comes my woe, as freely owne,
Ah me! 'twas from a hearte lyke ſtone.

The bluſhynge cheek ſpeakes modeſt mynde,
The lipps betitting wordes moſte kynde;
The eye does tempte to love's deſyre,
And ſeems to ſay, 'tis Cupid's fire;
Yet all ſo faire, but ſpeake my moane,
Syth noughte dothe ſaye the hearte of ſtone.

Why thus, my love, ſo kynde beſpeake,
Sweet lyppe, ſweet eye, ſweet bluſhynge cheeke,
Yet not a hearte to ſave my paine,
O Venus, take thy giftes again;
Make not ſo faire to cauſe our moane,
Or make a hearte that's lyke our owne.'

The letters annexed, ſaid to be written by a Georgian, are very indifferent imitations of the productions of eaſtern genius, and make but an aukward figure in this collection.

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MONTHLY

MONTHLY CATALOGUE,
For JANUARY, 1770.
POLITICAL and COMMERCIAL.

Art. 12. *A few ſcattered Thoughts* on Political Moderation. 8vo. 6 d. Wilkie.

THE thoughts that are *ſcattered* thro' this unimportant pamphlet, are chiefly culled out of Locke, Monteſquieu, and Blackſtone. What the *ſcatterer* has added of his own, is ſcarce worth mentioning. The general deſign of the whole *ſeems* to be (but it is difficult to ſpeak with preciſion of ſuch an out-of the way-jumble) to explode that *moderation*, with regard to public affairs, which, to uſe his own language, *excludes vigilance and* a due *attention* to the welfare of the community. In reſpect to our preſent political conteſts, he leans to the popular ſide; but he is ſuch an advocate as no party will be much the better for.

Art. 13. *A Defence of the Proceedings of the Houſe of Commons in the Middleſex Election.* In which are conſidered Two late pamphlets, viz. 'The Sentiments * of an Engliſh Freeholder,' and 'An Eſſay † on the Middleſex Election.' By the Author of the *Anſwer to the Queſtion ſtated* ‡. 4to. 2 s. 6 d. Wilkie.

The limits of our plan, and the multiplicity of new publications at this juncture, both concur to prevent our entering into a particular diſcuſſion of the content and merit of the capital piece now before us. We ſhall, therefore, only remark, in general terms, that this ſtrenuous defence of the proceedings of the lower houſe of parliament, in regard to the expulſion of Mr. Wilkes, and the re-election of that gentleman, by the Freeholders of Middleſex, is well worthy the ſerious attention of the public.—We do not ſay that the Author's arguments have made *us* converts to his principles; but they have given us a very high opinion of his abilities; and glad we are to ſee the great, leading queſtions in our preſent political debates, ſo deeply and thoroughly canvaſſed, by men of ſuch reſpectable qualifications, on each ſide of the controverſy.

Art. 14. *A Poſtſcript to an Eſſay on the Middleſex Election.* [See our Review for November laſt, p. 397.] 8vo. 6 d. White.

The Author has here brought ſome farther, and, we apprehend, very forcible arguments againſt the *expulſive power*; in order to ſhew that ſuch power as claimed and exerciſed by the Houſe of Commons, is unconſtitutional in itſelf, as well as dangerous, in its conſequences, to the legal rights and liberties of the people.—In a ſupplement to this poſtſcript, he takes notice of what is advanced againſt his *eſſay*, in the foregoing *defence of the proceedings*, &c.

Art. 15. *An Eighth Letter to the People of England; on the Power of Diſqualification in the Commons.* In which is ſhewn, that the ſubject is not ſufficiently underſtood by thoſe who have written on either ſide of the Queſtion. 8vo. 2 s. Robinſon and Co.

This well known letter-writer, who appears to have beſtowed great

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* See Rev. Dec. 1769, p. 462. † Rev. Nov. p. 397.
‡ Rev. Aug. p. 158.

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attention on his prefent ſubject, undertakes to refute the principles and arguments laid down by the Author of the *Fair-Trial* *, and other advocates for the popular ſide of the queſtion; but he has paſſed, without notice, the capital and fundamental point maintained by the ingenious *Eſſayiſt* juſt mentioned. *Admitting* the expulſive and diſqualifying powers, he reaſons very well on *that foundation*; but if that foundation be ſapped, all the ſuperſtructure muſt, of courſe, fall to the ground.

Of the complexion, ſpirit, and temper of this zealous champion for the miniſtry (for the *miniſtry* are certainly the principles, as they were unqueſtionably the Authors of all this political turmoil) a tolerable judgment may be formed from his concluding paragraph — 'What,' he demands, 'is the cauſe of this atrocious clamour and riots in the ſtreets, in ſupport of ſuch unconſtitutional demands? It is that ſpirit of *rebellion* again broken looſe, which incited Cromwell and his fanatics to take arms againſt their king, and bring not only him, but the conſtitution itſelf to the block. It now rages in hearts envenomed with the perſon of ſimilar paſſions. It maddens in the brain of thoſe who by principle are equally malignant and deſtructive. But by a perſeverance of that vigorous ſpirit with which it is now oppoſed, it will be ſeen *expiring* by the hands of the *public executioner*.'—In the ſame ſtrain, did Strafford, and other hot-headed aſſertors of HIGH CLAIMS and ARBITRARY POWER, buoy up and miſlead the unfortunate and infatuated Charles!

Art. 16. *The Queſtion* (whether the Right of the Elector hath been violated by the Rejection of Mr. Wilkes, and the admiſſion of Mr. Lutterell, or not?) Examined. In a Letter to John Brown, Eſq; and its negative proved, from the Nature of the Conſtitution. 8vo. 1 s. Bladon.

This lively ſkirmiſher, who ſigns his Letter *Thomas Stephens*, is one of the light-armed cavalry of the court-party;—a mere huſſar, who attacks, and flies, and is in and out of ſight in the ſame moment: but, for a cloſe engagement with the heavy-armed troops of the oppoſition †, a ſtronger arm, and weightier weapons, would be required.

Art. 17. *A Letter to Dr. Blackſtone.* By the Author of *the Queſtion ſtated.* To which is prefixed Dr Blackſtone's Letter to Sir William Meredith. 8vo. 1 s. 6 d. Woodfall, &c.

From the words of the foregoing title-page, Sir William Meredith ſeems now to be the acknowledged Author of the *Queſtion Stated* That popular performance was commended to our Readers in the Review for July 1769, p. 77: of Dr. B's letter, here reprinted, we alſo gave ſome account in the ſame number.

As we cannot now enter into the particulars of this controverſy, which is in ſome degree perſonal to the two gentlemen here named; we ſhall, therefore, only inform our Readers, in brief, that Sir William here returns to the attack on the learned commentator, with great ſpirit and acuteneſs of argument, in order to ſupport the charge of inconſiſtency which hath been brought by our Author, (and by

* See our laſt month's Review, p. 460.

† The *Fair Trial*, Sentiments of a Freeholder, Eſſay on the Middleſex Election, &c.

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others)

others) againſt the Doctor: and to evince to the public, as well as to *him*, that—'as it is no unuſual property of NEW ideas to eraſe OLD ones, there may be times and circumſtances that may render it almoſt impoſſible for a man to *recollect* his own thoughts, when it is very eaſy for another to COLLECT what thoſe thoughts were.'

Sir W's concluſion of this letter is equally ſevere and polite. The Doctor had, *in his letter*, ſarcaſtically taxed him with having 'two haſtily adopted the falſe gloſſes of a *new ally*. Sir W. takes notice of this, when he comes to apologiſe for the length of his preſent performance. 'Let me, ſays he, intreat your pardon for having troubled you ſo long. You will forgive me the rather, as you laid me under a neceſſity of ſhewing that I had ſome principle and ſome little knowlege of *my own*, without being guided by the falſe gloſſes of a new ally. That alliance, Sir! (of which I am totally * ignorant) ſeems to have given a certain ſet of men as much ſurprize as apprehenſion. For to divide and ſubdivide, and on a pretence of breaking connections, to deſtroy all *faith* and *union* amongſt men, has been the ſyſtem of government (I mean the interior and real part of it) for theſe laſt ſeven years.'—This is a home charge, indeed; and we fear the neceſſities and apprehenſions of men in power, have afforded but too juſt grounds for it.—But he goes on—'Then might the conſtitution, (they thought) be attacked with ſecurity, when that Union which alone could defend it, was made impracticable. But the hope was as deceitful as the intention was wicked. For ſtill I truſt in God, that neither the arts of diviſion have ſo effectually ſucceeded; nor that Corruption, with all its extent and potency, has yet ſo obliterated all public ſpirit and public virtue in the minds of public men; that although they may DIVIDE on modes of adminiſtration, yet they will UNITE when the foundations of Right and Liberty are attacked:—Then there can remain but two diviſions, the one of men *allied* (if you pleaſe to call them ſo) in defence of the conſtitution; the other combined againſt it. But, in this conteſt, however you may devote your perſonal ſervices, you cannot diveſt yourſelf of the merit of having made a noble effort to unite all men in defence of our laws, by having opened to every man's view the bleſſings he derives from that part of his birth-right which conſiſts in the government of laws †. And when theſe political diſputes and ſuch little occaſional writers as I am, ſhall be conſigned to oblivion, your commentaries (in ſpite of their Author) will remain an honourable teſtimony of your parts and knowlege, and a laſting benefit to your country.'

With reſpect to the points in conteſt between theſe two ſenatorial diſputants, we muſt refer our Readers to the letters themſelves.

Art. 18. *The Free Britons ſupplemental Memorial to the Electors of the Members of the Britiſh Parliament; wherein the Origin of Parliaments in Europe, and other intereſting Matters are conſidered.* 4to. 1s. 6d. Williams, 1770.

Our zealous, public-ſpirited memorialiſt continues ‡his ardent ex-

* Not *totally* ſure, when, at the ſame time, he gives an account of the *effect* of this *alliance* on the minds of the miniſtry.

† *Major hereditas a jure quam a parentibus.*

‡ See our ſhort account of his former *memorial*. Rev. Sept. p. 233.

hortations

hortations to the Freeholders of Great Britain, to guard, with unremitting care and diligence, their invaluable rights of election. He declares, that it appears to him, on mature consideration, that—'the corruptions which attended the two last general elections,—were pregnant with greater danger to the common-wealth, than 40,000 hostile foes, landed on the coasts of Kent and Sussex, would have been.' P. *forty-five*.

This writer appears to be a man of learning and observation, tho' his manner of conveying his thoughts to the public is somewhat desultory and unconnected. He makes great use of his reading, by numerous quotations from historians, politicians, lawyers, &c. and in the application of the experience of past ages to the present times. He seems to have conceived an invincible aversion to ministers, and especially to *favourites*; the latter of whom, in particular, he considers as the constant successive enemies to the rights and liberties of their fellow subjects. He appears also to be not a little apprehensive of the fatal effects of ministerial influence and corruption among the senatorial deputies † of the people.

His concluding paragraph is conceived in these notable terms:—'Since the reformation and establishment of the commonwealth so far depend on your enjoying the right of election free from all trespass and derogation, with its inherent and proper use, in justice to your country, and to yourselves, you will, without question, in the most proper manner, maintain this right against all opponents, and make the best use of it when you shall have it in your power. Men of HONOUR, it is presumed, will not desire to continue your ATTORNIES *against your wills*—.' The application of this is sufficiently obvious.

Art. 19. *The decisive Trial; or, the Proceedings in the Court of common Sense, in the great Cause between the Supporters of the Bill of Rights, and the Petitioners of Middlesex, London, and Surry, Plaintiffs; and the present Administration, Defendants.* 8vo. 1 s. T. Payne.

An attempt to ridicule the *opposition*. The Author, instead of fairly adjusting the political balance, has contrived to throw all the sense and force of the argument into the *ministerial*, and all the nonsense into the *popular* scale. This may be thought very *ingenious*, but is it HONEST?

Art. 20. *The False Alarm.* 8vo. 1 s. Cadell.

Among other able writers who have appeared in aid of the opposition, or the defence of administration, amidst the out-cry of *grievances* and *apprehensions* on the one side, and of *faction* and *sedition* on the other,—a genius of the highest eminence in the science of MORALS, and in POLITE LITERATURE, after some years of silence and solitude, hath at length broke from his retirement, *rambled* into the field of POLITICS, and gratefully drawn his pen in the support of that government by which he is himself so generously supported.

The performance is intended to shew that the late alarms which have been given to the people are false, and their fears groundless.

† Or *attornies*, as he stiles them, after Lord Bacon.

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It consists of argument, declamation, and ridicule. We shall present to our Readers a specimen of what he has offered to the consideration of the public, under each of these heads.

DECLAMATION.

'One of the chief advantages derived by the present generation from the improvement and diffusion of philosophy, is deliverance from unnecessary terrors, and exemption from false alarms. The unusual appearances, whether regular or accidental, which once spread consternation over ages of ignorance, are now the recreations of inquisitive security. The sun is no more lamented when it is eclipsed, than when it sets; and meteors play their coruscations without prognostic or prediction.

'The advancement of political knowledge may be expected to produce in time the like effects. Causeless discontent and seditious violence will grow less frequent, and less formidable, as the science of government is better ascertained by a diligent study of the theory of man.

'It is not indeed to be expected, that physical and political truth should meet with equal acceptance, or gain ground upon the world with equal facility. The notions of the naturalist find mankind in a state of neutrality, or at worst have nothing to encounter but prejudice and vanity; prejudice without malignity, and vanity without interest. But the politician's improvements are opposed by every passion that can exclude conviction or suppress it; by ambition, by avarice, by hope, and by terror, by public faction, and private animosity.

'It is evident, whatever be the cause, that this nation, with all its renown for speculation and for learning, have yet made little proficiency in civil wisdom. We are still so much unacquainted with our own state, and so unskilful in the pursuit of happiness, that we shudder without danger, and complain without grievances, and suffer our quiet to be disturbed, and our commerce to be interrupted, by an opposition to the government, raised only by interest, and supported only by clamour, which yet has so far prevailed upon ignorance and timidity, that many favour it as reasonable, and many dread it as powerful.

'What is urged by those who have been so industrious to spread suspicion, and incite fury from one end of the kingdom to the other, may be known by perusing the papers which have been at once presented as petitions to the King, and exhibited in print as remonstrances to the people. It may therefore not be improper to lay before the public the reflections of a man who cannot favour the opposition; for he thinks it wicked, and cannot fear it, for he thinks it weak.'

We shall make no other observation on the foregoing passage, than —that it is extremely characteristic of the writer.

ARGUMENT.

In discussing the question 'whether a member expelled, can be so disqualified by a vote of the house, as that he shall be no longer eligible by lawful electors?' he has the following argument against those who maintain 'that expulsion is only a dismission of the representative

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tive to his conſtituents, with ſuch a teſtimony againſt him as his ſentence may compriſe; and that if his conſtituents, notwithſtanding the cenſure of the Houſe, thinking his caſe hard, his fault trifling, or his excellencies ſuch as overbalance it, ſhould again chooſe him as ſtill worthy of their truſt, the Houſe cannot refuſe him, for his puniſhment has purged his fault, and the right of electors muſt not be violated.'

'This,' ſays our Author, 'is plauſible but not cogent. It is a ſcheme of repreſentation, which would make a ſpecious appearance in a political romance, but cannot be brought into practice among us, who ſee every day the towering head of ſpeculation bow down unwillingly to grovelling experience.

'Governments formed by chance, and gradually improved by ſuch expedients, as the ſucceſſive diſcovery of their defects happened to ſuggeſt, are never to be tried by a regular theory. They are fabrics of diſſimilar materials, raiſed by different architects, upon different plans. We muſt be content with them as they are; ſhould we attempt to mend their diſproportions, we might eaſily demoliſh, and difficultly rebuild them.

'Laws are now made, and cuſtoms are eſtabliſhed; theſe are our rules, and by them we muſt be guided.

'It is uncontrovertibly certain, that the Commons never intended to leave electors the liberty of returning them an expelled member, for they always require one to be choſen in the room of him that is expelled, and I ſee not with what propriety a man can be rechoſen in his own room.

'Expulſion, if this were its whole effect, might very often be deſireable. Sedition, or obſcenity, might be no greater crimes in the opinion of their electors, than in that of the freeholders of Middleſex; and many a wretch, whom his colleagues ſhould expel, might come back perſecuted into fame, and provoke with harder front a ſecond expulſion.

'Many of the repreſentatives of the people, can hardly be ſaid to have been choſen at all. Some by inheriting a borough inherit a ſeat; and ſome ſit by the favour of others, whom perhaps they may gratify by the act which provoked the expulſion. Some are ſafe by their popularity, and ſome by their alliances. None would dread expulſion, if this doctrine were received, but thoſe who bought their elections, and who would be obliged to buy them again at a higher price.'

This *back ſtroke*, by which many of our author's friends in that Houſe whoſe wiſdom and rectitude he is now ſo zealouſly vindicating, are, perhaps, *harder hit* than he was aware of, ſeems not much unlike the action repreſented in the noted picture of the country-parſon and his wife, riding double:—while the good man is lifting his ſtaff on high, to ſmite his ſluggiſh beaſt, he unwittingly breaks the head of the poor woman who ſits behind him.

RIDICULE.

The following account of the progreſs of a *petition* has *humour*, at leaſt, if not the moſt ſcrupulous *verity*:

'An ejected placeman goes down to his county or his borough, tells his friends of his inability to ſerve them, and his conſtituents

of

of the corruption of the government. His friends readily understand that he who can get nothing, will have nothing to give. They agree to proclaim a meeting, meat and drink are plentifully provided, a crowd is easily brought together, and those who think that they know the reason of their meeting, undertake to tell those who know it not. Ale and clamour unite their powers, the crowd, condensed and heated, begins to ferment with the leven of sedition. All see a thousand evils, though they cannot show them, and grow impatient for a remedy, though they know not what.

'A speech is then made by the Cicero of the day, he says much, and suppresses more, and credit is equally given to what he tells, and what he conceals. The petition is read and universally approved. Those who are sober enough to write, add their names, and the rest would sign it if they could.

'Every man goes home and tells his neighbour of the glories of the day; how he was consulted and what he advised; how he was invited into the great room, where his lordship called him by his name; how he was caressed by Sir Francis, Sir Joseph, or Sir George; how he eat turtle and venison, and drank unanimity to the three brothers.

'The poor loiterer, whose shop had confined him, or whose wife had locked him up, hears the tale of luxury with envy, and at last enquires what was their petition. Of the petition nothing is remembered by the narrator, but that it spoke much of fears and apprehensions, and something very alarming, and then he is sure it is against the government; the other is convinced that it must be right, and wishes he had been there, for he loves wine and venison, and is resolved as long as he lives to be against the government.

'The petition is then handed from town to town, and from house to house, and wherever it comes the inhabitants flock together, that they may see that which must be sent to the king. Names are easily collected. One man signs because he hates the papists; another because he has vowed destruction to the turnpikes; one because it will vex the parson: another because he owes his landlord nothing; one because he is rich; another because he is poor; one to shew that he is not afraid, and another to shew that he can write.

'The passage, however, is not always smooth. Those who collect contributions to sedition, sometimes apply to a man of higher rank and more enlightened mind, who, instead of lending them his name, calmly reproves them for being seducers of the people.

"You who are here, says he, complaining of venality, are yourselves the agents of those, who, having estimated themselves at too high a price, are only angry that they are not bought. You are appealing from the parliament to the rabble, and inviting those, who scarcely, in the most common affairs, distinguish right from wrong, to judge of a question complicated with law written and unwritten, with the general principles of government, and the particular customs of the House of Commons; you are shewing them a grievance, so distant that they cannot see it, and so light that they cannot feel it; for how, but by unnecessary intelligence and artificial provocation, should the farmers and shop-keepers of Yorkshire and Cumberland know or care how Middlesex is represented. Instead of wandering thus round the

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county to exasperate the rage of party, and darken the suspicions of ignorance, it is the duty of men like you, who have leisure for enquiry, to lead back the people to their honest labour; to tell them, that submission is the duty of the ignorant, and content the virtue of the poor; that they have no skill in the art of government, nor any interest in the dissentions of the great; and when you meet with any, as some there are, whose understandings are capable of conviction, it will become you to allay this foaming ebullition, by shewing them that they have as much happiness as the condition of life will easily receive, and that a government, of which an erroneous or unjust representation of Middlesex is the greatest crime that interest can discover, or malice can upbraid, is a government approaching nearer to perfection, than any that experience has known, or history related."

'The drudges of sedition wish to change their ground, they hear him with sullen silence, feel conviction without repentance, and are confounded but not abashed; they go forward to another door, and find a kinder reception from a man enraged against the government, because he has just been paying the tax upon his windows.'

After all, however, that ingenuity itself may find to urge in behalf of the measures of administration, and the power, wisdom, and justice of parliaments, ought not some regard to be had to the plain common-sense of the people, who, as an acute writer observes *, '*feel* that the right of election, that great foundation and best security of all their other rights, has been violently taken from them, by the *sole* authority of *those*, who were chosen for their defence.'

Art. 21. *An Address to Junius, upon the Subject of his Letter in the Public Advertiser*, Dec. 19, 1769. 8vo. 6d. Dodsley.

Points at Mr. Wilkes as the Author of the famous news-paper letters signed JUNIUS; animadverts with particular severity on the last of those letters, supposed to be addressed to a crowned head; and calls loudly for legal vengeance on the writer of so daring and seditious a libel.

Art. 22. *An Impartial Answer to the Doctrine delivered in a Letter, which appeared in the Public Advertiser, on the 19th of Dec. 1769, under the Signature of* JUNIUS. By Charles Fearne †, of the Inner Temple. 8vo. 1s. Murray.

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* Essay on the Middlesex Election, 2d Edit.

† If Charles Fearne be a fictitious name, we can only say that the author hath certainly as good a right to his choice of the 24 letters as the person who hath composed from them the name of *Junius*; but if the *Impartial Answerer* (who is manifestly, and not moderately, on the *court side*) hath affixed his real name, the world will be at no loss to assign his possible motives for such *apparent ostentation* on an occasion of so much *delicacy*.—But is not this issuing forth to the combat, backed with the security under which they, of course, are sheltered, who *prudently* take the *right side*, somewhat like an armed champion's attacking a naked man? And will not the knowing ones be apt to surmise that he hath respect to the recompence of reward?

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Well

Well done, little Cur!—bark away!—*at* him again!—t'other snap!—don't be afraid.—You see the mastiff is muzzled.

Art. 23. *A First Letter to the Duke of Grafton.* 8vo. 1s. 6d. Fell.

All personal invective, and party abuse.—The writer is supposed to be *the celebrated patriot*, whose pen is still at *liberty*, though his person is confined; and to whom, also, is generally attributed *the letter to Mr. G. Grenville*, from which a *bouquet* of those flowers lately transplanted from their native rank soil of Billingsgate, into St. George's Fields, was culled for our last month's collection; vid. Art. 14th of the Catalogue.—This outrageous treatment of persons in office—and, especially, this dirty raking in the sink of *private vices*, is indeed, a most scandalous abuse of the freedom of the press.—But Mr. W. perhaps, ought to have a peculiar indulgence in this respect; for *losers* have always leave to *rail*.

Art. 24. *An Earnest Address to all the Great and Rich within the British Dominions. Particularly to the Merchants and Proprietors of Stocks of every Kind.* 4to. 6d. Noteman.

The meaning of this dismal address is, to shew that this nation is got into a state of confusion, from which the most melancholy and ruinous consequences are to be apprehended; and that nothing can save us from destruction but a general union among people of rank and property; who are exhorted to 'lay aside their animosities; to consider that their ALL is at stake; to support their king, and the dignity of both Houses of Parliament, against licentious faction; and never to oppose *ministers* because they *are so*, which has too often been practised with success,—&c. &c.' He concludes this wise exhortation with reminding the worthy Lords and Gentlemen whom he is addressing, 'that many of them have plenty of their own; that they ought to be thankful that they can enjoy it peaceably; and that they should take care not to lose *their own*, and *other peoples*, by squabbling for more.'—This sage counsellor might, however, as well have held his peace; for how could he think of quieting the clamour of contending parties, by bawling out so violently as he has done, on *one side* only, and outrageously beknaving and abusing the other?

COLONIES.

Art. 25. *A Letter to the Right honourable the Earl of Hillsborough, his Majesty's Secretary of State for the Colonies, on the present Situation of Affairs in the Island of Grenada.* 8vo. 1s. Wilkie, 1770.

In our Review for January 1769, p. 92. We mentioned a pamphlet entitled, *The Grenada Planter*, in which Governor Melvile was accused of having treated his Majesty's French *Roman Catholic* subjects of the islands under that government, in an arbitrary and oppressive manner. The tables it appears have been totally turned since Mr. M's voyage to England; so that, under the administration of Mr. F—m——ce, (lieutenant governor) the Roman Catholic gentlemen have gained the ascendant, and have been violently brought into office, in both the council and assembly:—in direct opposition, as this complainant sets forth, to his M——y's instructions, and the constitution of government established in these new ceded islands,—now become a part of the British dominions, and claiming a full enjoyment

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joyment of the benefit of the *laws of England*, under ſuch regulations and reſtrictions as are uſed in the other colonies.—And this in virtue of *(and in full dependance on)* his Majeſty's proclamation of Oct. 7. 1763.

From the repreſentations contained in this pamphlet, there appears but too much room to ſuſpect that Lieut. G. F. hath been *countenanced* in the arbitrary * proceedings here alledged againſt him; and if ſo, it is to be feared that a complaint addreſſed to gentlemen in office on this ſide the Atlantic, may not prove the readieſt way to procure a redreſs of their grievances;—at leaſt, if a judgment may be formed from a late REPORT made by the board of trade: of which more in the next enſuing article.—At this diſtance, however, and with only the lights afforded us by pamphlets, and news-paper paragraphs, of doubtful authority, we are, perhaps, but ill qualified to judge of the merits of a cauſe like this. Yet one thing appears with but too much of the air of certainty—and it is with ſincere concern we ſee it,—that the intereſt of the Proteſtant religion in Grenada and the Grenadines, is in great danger from the preſent prevalence of the Popiſh party.——But, ſurely, we need be under no doubt that this important circumſtance will be ſtrictly enquired into *at home*, and a timely, effectual remedy † be applied to an evil, which is of a nature ſo juſtly alarming to every true friend of religious and civil liberty.

Art. 26. *Obſervations upon the Report made by the Board of Trade againſt the Grenada Laws.* 8vo. 1 s. 6 d. Flexney, 1770.

The ſenſible and ſpirited writer of theſe obſervations ſets out with remarking, that 'the entangling the rights of the crown with thoſe of the people, and pretending infringements of the one upon every common exerciſe or claim of the other, is a piece of miniſterial fallacy, that, though ſtale in practice, and what ought to have been exploded at the Revolution, is yet ever attended with equal ſucceſs. A miniſter, who is not poſſeſſed of the qualities neceſſary to conſtitute the character of a ſtateſman, always grows pertinaciouſly zealous in the ſupport (or rather extenſion) of *prerogative rights*; and, without abilities to diſcern their uſe and properties, or even knowledge to *diſtinguiſh* them, will be ſatisfied to recommend himſelf to his maſter, by an attachment to (what he conceives to be) that ſingle object. A zeal for the immunities appendent to the *political* perſon, ſeldom fails to attract the regard of the *proper* perſon; and when a prince thinks he is expreſſing his approbation of the faithful ſervices of his ſervant, he is, unknowingly, cheriſhing the greateſt enemy to himſelf and his

* Eſpecially in ſuſpending and removing Six Gentlemen from his Majeſty's council, on account of their *intractibility*; particularly their refuſing to acquieſce in his attempt to introduce two Roman Catholics as members of that body.—Thus, we ſee, how dangerous are *expulſive powers*, and how liable to be abuſed, wherever they are exerciſed.

† The writer of this letter points out, to the noble Lord to whom it is addreſſed, ſome means of reſtoring the tranquility, and ſecuring the ſafety of the colony; and his advice appears to deſerve his Lordſhip's attention.

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kingdom;

kingdom; for under the cloak of such an ardent attachment is concealed the dagger, which devotes equally to destruction, the king's honour and country's peace.'

He also remarks that 'to complain to a sovereign of the oppressions of such an agent, is certainly not a prudent act or one that promises relief; for a minister must know very little of the mechanical part of his occupation, to venture upon any acts of outrage against the privileges of his fellow-subjects, before he has secured as much of the command of his master's ear, as is requisite to close it entirely against the clamours of the oppressed, or to persuade him, that their just remonstrances are but marks of sedition, and instances of disaffection and opposition to his royal person and authority.

'This is an ordinary policy, and such as ministers in common use; but a minister for the American department, having greater opportunities of doing injuries, may discover other means of keeping them from the knowlege of the king. He might, at his first entering into office, resolve not to suffer any addresses, remonstrances, or petitions, to be presented to his majesty, which are not transmitted through the governor of the colony. By this precaution, he gives the governor an opportunity of suppressing them altogether, or sending them accompanied with his own remarks. The governor, knowing his cue, will seldom be so *remiss*, as to make it necessary for the minister to appear in any other than a candid light; to whom nothing more need be left, than to represent matters as they are represented to him.'

Leaving the intelligent reader to make the proper applications of these acute remarks, we now proceed to point out the nature of that report of the board of trade, which is the subject of the present tract.

In the preceding article we just hinted at the dissentions which have lately happened in Grenada, on account of the alledged partiality of administration there to the Roman Catholic party; who are said to possess about one-third of the property of the island.—In this publication it will, perhaps, be seen, what foundation our fellow-subjects under that government have for their apprehensions, with respect, more immediately, to their CIVIL rights; with which those of *religion* are inseparably connected; as both will for ever rise, flourish and fall together.

On the first establishment of his majesty's government over these islands, Governor Melvile, in pursuance of the royal declaration, and, no doubt, of his first instructions, called a general assembly; which was soon, on some misunderstanding with the governor, dissolved, and another called. This last, proceeding to business, framed such bills as the state of the island, *its public peace and welfare*, made most necessary to be ordained immediately, and which were all formed, *as near as may be, agreeable to the laws of England*, and *after the usage of the other colonies*, where the same laws had passed, under similar circumstances. These bills, after receiving the concurrence of the council, and assent of the governor, were transmitted to his majesty, for his royal confirmation; but, being referred by the secretary of state to the board of trade for their opinion, were, upon their report, rejected.'

This report bears date March 4, 1768; and contains such com-

ments on the Grenada bills as, we muſt acknowlege, we are ſurpriz-ed to ſee in *theſe days*, wherein the true principles of Britiſh legiſla-tion and Britiſh liberty are ſo well underſtood, and are ſo ſtrictly adhered to, by the real friends of the Houſe of Brunſwic, and the Proteſtant ſucceſſion. For the particulars, however, we muſt refer to the pamphlet, and to the author's very animated obſervations on their Lordſhips *report*,—which proved ſo fatal to theſe *(apparently)* good and ſalutary laws.

As ſoon as this report was made, our Author informs us, the go-vernor in chief was directed to prorogue the general aſſemblies of the ſeveral iſlands within his government, until farther orders; which was accordingly done from time to time for the ſpace of five or ſix months, when a new ſet of inſtructions arrived, with a *law*, (in the form of a proclamation,) for regulating elections, fixing the number of aſſembly men, and aſcertaining the qualifications of the candi-dates and voters, under which (the reſpective aſſemblies being then diſſolved) new writs were iſſued for calling new aſſemblies.

'This REPORT,' he adds, 'now hangs in terror over the heads of his majeſty's natural-born ſubjects in the new ceded iſlands, and is not to be deviated from by either of the legiſlatures, under the peril of having every bill rejected, which has the leaſt repugnancy to it.

'What then is their CONSTITUTION? And how many of the im-munities of Britiſh ſubjects, which were confirmed (or ſuppoſing, *given*) to them by his majeſty's PROCLAMATION or COMPACT, have they now left? The public may judge.'

NOVELS.

Art. 27. *The happy Diſcovery: or the Hiſtory of Miſs Emilia Creſwell.* 12mo. 2 Vol. 5s. ſewed. Wilkie, &c.

The diſcovery which the Reader will make in theſe volumes, is that of an improbable tale formed on a plan copied from Richardſon's Clariſſa.

Art. 28. *Female Friendſhip: or, the Innocent Sufferer. A Moral Novel.* 12mo. 2 Vols. 5s. ſewed. Bell.

When a perſon ſits down with a novel in his hand, he knows he is going to read a fiction; but if it be well written, he ſoon forgets that circumſtance, under an agreeable impoſition; and becomes in-tereſted in the narrative, as a hiſtory of real events: others on the contrary, like the above curious compoſition, are ſo honeſtly framed, as continually to keep the Reader in mind that they are *downright lies* throughout.

Art. 29. *Lucilla: or the Progreſs of Virtue.* Tranſlated from *the French.* 12mo. 3s. Lowndes, &c.

The progreſs of virtue is very injudiciouſly traced in the profeſſed abode of vice; whereas in the preſent inſtance, its eſcape (beyond all credibility) is a matter of meer contingence; and can illuſtrate no principle of conduct. But if the reader loves the wonderful, he may divert himſelf with the adventures of Miſs Lucilla, a very young French lady, who, to avoid a forced match, ran away to Paris with her father's clerk; where being diſcovered, ſhe eſcapes into the ſtreet, and takes ſhelter under the protection of an old bawd. After ſix months *virtuous* reſidence, the old lady ſells her, as her daughter, to a young rake; a ſcheme in which ſhe co-operates;—and the rake

and

and his tutor undertake to teach her virtuous principles, in which she likewise coincides. The young spark then, under these circumstances, proposes to marry her: On this she relates her real history; which, to be sure, gives him additional joy. Her parents arrive, and many strange discoveries ensue; as—that her lover's tutor is her dear uncle, that the clerk with whom she eloped is a woman, who, in this interval, had been at Martinico, and now came home very rich; with many other surprising events, which conclude *the wonderful progress of Virtue.*

Art. 30. *The Portrait of Life, or the various Effects of Virtue and Vice delineated; as they daily appear on the great Theatre of the World.* In a Collection of interesting Novels. 12mo. 2 Vols. 5 s. sewed. Bell.

These volumes are a much cheaper bargain than most of those of a like nature that have been published for some time past. Here are near forty novels, some of them very tolerable, and not ill-selected; and any one of them, by filling up the outlines, and enlarging the descriptions, with a due share of colloquies, might be expanded into two passable volumes of *modern memoirs.* In confirmation, it may be added, that many of them (perhaps all) are abstracts of independent works, or of episodes found in them.

Art. 31. *The Masquerade; or, the History of Lord Avon and Miss Tameworth.* 12mo. 2 Vols. 6 s. Robinson and Roberts.

At the King of Denmark's ball, Miss Tameworth meets with Lord Avon; who, according to the custom of masqueraders, and of Novellists, conveys her away, by stratagem, from her friends. He then conducts her to the country-seat of one of his companions; where the lady soon falls in love with the affiduity and charms of her betrayer; and generously rewards his passion by marrying him.—Lord Avon's causeless jealousy, in different circumstances, forms the greatest part of the not very interesting story before us; yet those who are lovers of this kind of entertainment will not, perhaps, regret the time they have employed in perusing these two volumes.

Art. 32. *The Fortunate Blue-Coat Boy: or, Memoirs of the Life and happy Adventures of Mr. Benjamin Templeman, formerly a Scholar in Christ's-Hospital.* By an Orphanotrophian. 12mo. 2 Vols. 6 s. Cooke.

A rich young widow falls in love with Benjamin Templeman, one of the Blue-Coat Boys of Christ's hospital, as he was singing an anthem? she sends for him to her house, stuffs him with plumb-pudding, charges him to come again on Saturday, and the next week they are married.

We are not a little alarmed at the publication of this dull and uninteresting romance, which appears to have been actually written by one of the "*Gentlemen* educated at Christ's hospital."—What will become of the Reviewers, if this numerous band of charity-boys should follow their comrade's example, and run their callow heads against the press. Mercy on us! what a deluge of histories, memoirs, lives, and adventures, shall we have! Their very titles would more than fill our Monthly Catalogues; and we should, therefore, be obliged to exclude them altogether, or to lump them into one lot, like an auction-purchase;—"Six and thirty novels this

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month, by the Blue-Coat Boys of Chriſt's Hoſpital: each 2 vols. 5 s. ſewed. Noble, Lowndes, Wilkie, Cooke, Bell, Roſon, &c. &c.'

Art. 33. *The Male-Coquet: or, the Hiſtory of the Hon. Edward Aſtell.* 12mo. 2 Vols. 5 s. ſewed. Robinſon and Co.

The character from which this work takes its title, is here very imperfectly drawn. Mr. *Aſtell* is rather a coxcombly rake, than one of thoſe *Narciſſus-like*, or Lady-like, gentlemen, called a *male-coquet*; a character which hath neceſſarily nothing to do with rakiſhneſs and debauchery—This is all we have to ſay to a light and flimſy performance, that differs little from the reſt of thoſe muſhroom romances which our expert novel Spinners will manufacture in a week, with as much eaſe as that with which Ambroſe Phillips could 'turn a Perſian tale for half a crown.'

Art. 34. *The Fruitleſs Repentance: or, the Hiſtory of Miſs Le Fever.* 12mo. 2 Vols. 5 s. ſewed. Newbery.

The very name of Le Fever unavoidably led us to expect ſomething *tender, intereſting*, and *affecting*; but, alas! how were we diſappointed! When we had laboured through theſe 2 Vols. we thought of Le Fever no more; and nothing but the Fruitleſs Repentance remained.

LAW.

Art. 35. *Obſervations on the more ancient Statutes*, from *Magna Charta* to the 21 of James I. cap. 27. With an Appendix, being a Propoſal for New-modelling the Statutes. By the Honourable Daines Barrington, Juſtice of the Counties of Merioneth, Carnarvon, and Angleſey. The 3d Edition, with conſiderable Additions, 4to. 16 s. in boards. Baker, &c. 1769.

The 1 and 2 Editions of this valuable, learned, and even *entertaining* work were publiſhed without the Author's name. The 2d impreſſion came out in the beginning of 1766; and from that edition we gave our Readers the article on this ſubject, which they will find in the 35 vol. of our Review, p. 66 *ſeq.*

For our opinion and recommendation of this performance, in the above-mentioned article, we have now only to refer our Readers to that Review; and to add, that, in the preface, the Author makes ſome kind of apology for having withheld his name from the preceding editions;—the reaſon for which, he ſays, 'did not ariſe, either from thinking it could be below any one to appear before the public in the character of an Author, or becauſe he had advanced any thing in which he did not at leaſt mean well.'—'I muſt own, however,' he adds, 'that as I was conſcious of many defects in the work, I rather choſe that they ſhould be animadverted upon as the inaccuracies of an anonymous writer, than that I ſhould have been criticiſed by name.'—As however, it hath happened, from various cauſes, that he hath been very generally mentioned as the Author, he now obſerves that it would be a ridiculous affectation not to acknowledge himſelf anſwerable for the contents of a work, which he modeſtly apprehends to be ſtill chargeable with 'numerous imperfections.'

With reſpect to the additions made in this 3d impreſſion, they truly appear, as the title profeſſes, to be *conſiderable*; and Mr. Barrington makes his grateful acknowledgments to thoſe friends to whom he has been

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been obliged for new materials, hints and observations for the improvement of his work.

MATHEMATICS.

Art. 36. *A System of Astronomy.* Containing the Investigation and Demonstration of the Elements of that Science. By W. Emerson. 8vo. 7 s. bound. Nourse, 1769.

We have already mentioned several parts of the useful *Cursus* now publishing by this able mathematician; viz. his algebra, mechanics, optics, &c. His design in the present work is the same as in the former volumes, i. e. to lay down the principles of the science which is the subject of it, in as narrow a compass as he could, to make it intelligible: accordingly, he here shews the manner of calculating some of the principal astronomical problems, omitting things of lesser moment, in order to keep the book within due bounds, suitable to the other parts of the course. He describes the system of the world, with the motions of the planets, and their periods. He gives the principal astronomical problems, with their solutions by spherical trigonometry and by the globes;—the elementary part of astronomy, being what depends upon observations;—the theory of the primary planets;—the theory of the moon and her satellites;—and, lastly, the calculation of eclipses.—We also observe, by the advertisements, in the news-papers, that our author hath likewise just published his *mathematical principles of geography*, and his *dialing*; in one volume *; and that the last part of the series is in the press.

EMPIRICISM.

Art. 37. *The English Malady removed: or, a new Treatise on the Method of curing the Land-Scurvy, Leprosy, Elephantiasis, Evil,* &c. 8vo. 2 s. 6 d. Pearch.

The Author may, for aught we know, be able, with the aid of brimstone or mercury, to cure the itch; but we wish he had himself been cured of the itch—of scribling, before he determined to pester us with this illiterate piece of quackery.

DRAMATIC.

Art. 38. *The Court of Alexander. An Opera. As it is performed at the Theatre Royal in Covent Garden.* 8vo. 1 s. Waller.

This *Burletta* gives us the *humours* of a *drinking bout* at the court of the Grecian hero; which, indeed, seems to be no great violation of the truth of history.——One would have thought that Mr. George Alexander Stevens †, the author of this mock-opera, could not have made his Macedonian name-sake madder than he found him ready made to his hand; but he has really made a more crack-brained monarch of him than even Nat. Lee has done: and we have a Clytus too, like the ruby-faced Bardolf, the boozing companion of old Sir John.—All this might have done very well for *Sadler's Wells*.

As a specimen of the author's talent at this species of writing, we shall give his burlesque of a famous composition of Purcel's:

* In the same size, and at the same price, with the other volumes.

† Well known for his humorous *Lecture on Heads*.

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MAD SONG,

(*Sung by* Alexander the Great, *immediately after his killing* Clytus.)

They toſs me on high,
Till I knock at the ſky;
Then down, down I go,
To Antipodes below.

What with wine and wenches coiling,
Like a hot-bath my brain is boiling.

Zounds! what's the matter?
How my teeth chatter!
I'm to an ice-houſe turning;
And now, now, now, now, now,
I don't know why or how,
I'm like a glaſs-houſe burning.

The principal merit of this entertainment conſiſting in the muſic, the want of that agreeable adjunct, is a great diſadvantage to the piece, in the peruſal.

*** We remember a former laughable production of this kind, from the ſame hand, entitled, *Diſtreſs upon Diſtreſs*; or, *Tragedy in true Taſte*: See Review, vol. vii. p. 79.

POETICAL.

Art. 39. *The New Circuit Companion*; *or*, *a Mirror for Grand Juries*: *a familiar Epiſtle*. 8vo. 1 s. Ireland printed. London reprinted for Bingley. 1769.

Lawyers, judges, juries, and miniſters of ſtate, are the ſubjects of this Hibernian ſatire; which appears to have been written by ſome tyro of the long-robe; and is conceived in a vein of careleſs eaſe that ſeems to regard correctneſs and criticiſm with equal indifference. Take the following lines as a ſpecimen:

'Now, ſtarting from the dream of *Law*,
The *Jurors* to their room withdraw,
Where with true gentlemanly bounty,
They tax the poor, and fleece the *County*;
This, the fair plan their fathers drew,
With generous ardour they purſue;
The *precedent* before them ſtands,
No fear it periſh in their hands!
So pious they tranſmit it down
With eager zeal from ſire to ſon!
" A word, *Sir Chriſtopher*——you know
I jobb'd for you a year ago
The *Road* that leads, you jolly dog,
From your new *lime-kiln* to the *Bog*——
For all, at times, I have done the ſame
Your ſervices, in turn, I claim;
My *Bridge*——the eſtimate is four——
I'll finiſh for three hundred more."
" Three hundred, *Hugh!*——why people ſwear
There's ſcarce a drop of water there,"
" 'Pſhaw!——Rot their inſolent ſurmiſes!——
I'll bring the *River* next *Aſſizes*."

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It appears, from the prefatory advertisement, that the Author of this epistolary piece of 'easy poetry,' as it is there styled, died before its publication. It is addressed to his wife; and, though not a shining performance, it is not altogether unworthy of public notice.

Art. 40. *An Ode to the People of England.* 4to. 1 s. Kearsley. 1769.

The Author of this Ode seems to have entertained some alarming apprehensions, with respect to the safety of Britain's liberty. He laments the discord of the times, and talks, we hope on no very sure ground, of TYRANNY *unsheathing the sword*:—But the following detached stanzas will give our Readers a more satisfactory idea of this piece, than any thing we can say of its spirit and tendency:

Stan. X. 'What, what avails the golden store
Of Ceres—What the bounteous lore
That Plenty's self can shed;
What the rich tribute of the fields,
What all the blessings Nature yields,
If FREEDOM droop the head?—

Stan. XV. Say what avail the wisest laws,
If base Evasion draw the cause,
Or plead the culprit's part;
If passive Justice sheath the sword,
Or draw it at a tyrant's word,
To wound the patriot heart?—

Stan. XIX. Was it for this, in gen'rous tide
Of purple glory, hero's dy'd,
And seal'd with blood the laws?
See Alfred's, Edward's, Henry's rise,
And thwart the gloom with stern-set eyes—
And rouse us to the cause.—

Stan. XX. Was it for this, the deep disgrace
Of England, in the Stuart-race,
A CROMWELL wip'd away?
For this unbound the iron chain
Of Tyranny, and gave again
Fair Freedom to the day?—

Stan. XXVIII. Die rather in the glorious cause,
Than ere resign your sacred laws:
Behold a BRUNSWIC reign!
If dire Oppression rear its head,
Your power † shall strike the Hydra dead
And FREEDOM live again.

Art. 41. *The Drivers: a Dialogue.* 4to. 1 s. Cambridge printed, and sold by Dodsley, &c. in London.

Stupid *solemn* doggrel, in a kind of *Inn-yard* pastoral. Frank, a post-chaise boy, has been in Scotland: Roger, a waggoner, enquires what sort of country Scotland is, and what the people there say of Wilkes and Forty-five? Frank gives a *beggarly account* of po-

† This address is to FREEDOM's sons, collected under her *banner*, in the 24th and 25th stanzas.

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verty and naſtineſs; and Roger tells him, as how, that a verdict has been given in Wilkes's favour, and vaſt preſents of victuals and drink ſent him to the King's Bench. He contrives alſo to haul in the ſubject of the diſturbances at Bath; when, ſoon after the death of the late King Derrick, the ladies,

'——— not agreeing how to place their tails,
Reſolv'd to try what could be done with nails.'

And he adds, with leſs ſhadow of humour,

'There was from backs much tearing of the cloaths,
And ſpiteful treading on each others toes.'

Poſſibly this Author deſigned to *write down* to the characters and ſtations of Roger and Frank, as Phillips did to thoſe of the clowns and wenches in his paſtorals, and may be capable of making a more reſpectable figure in poetry, on other ſubjects, and leſs abſurd plans:—but this is merely a random conjecture, perhaps on no very good grounds.

Art. 42. *Reveries Revived. A Poem.* 8vo. 1 s. No Bookſeller's Name.

Flowers of invective againſt the court party, cull'd from the newspapers, and thrown into ſuch rhymes as the following:

P. 18. 'Doubts to create within the royal breaſt,
Then by profeſſions our innocence proteſt.'

P. 21. Come then, thy BOURKE, protect thy *native home*;
To *Britain* be what TULLY was to *Rome*.

Arrah, honey, but Mr. *Burke* is *not* a native of Britain: Do you want to ſend him back to his own country, joy?

Ibid. Could I each line with ev'ry Patriot grace,
And give to merit true diſtinction's place——
* * * * * * * * * * * * *
JONES ſhould with DELAVAL, and VAUGHAN with EYRE,
Attune the ſtring, and animate the lyre.

Vaughan—the d—l! what the miſchief made you bring *him* in?—But we go on:

BELLAS in native principle ſhould ſhine,
And ſwelling numbers grace each flowing line;
And from her hand let this *vile* pen be torn
If e'er my my muſe forget thee, honeſt Horne—'

We are informed that this notable piece of rhyming patriotiſm is a Yorkſhire production; but Pegaſus is not a Yorkſhire hunter.

Art. 43. *The Siege of Quebec.* 4to. 1 s. Fletcher.

We have reviewed ſeveral poems on the conqueſt of Quebec, and other modern atchievements of the Britiſh arms. This laſt is the worſt; unleſs we except the rare performance of Dr. Swinney ‡, with whom this 'youthful Bard' may, if he pleaſes, diſpute *pre-eminence of dullneſs*.

Art. 44. *The Adulterer. A Poem.* 4to. 1 s. Bingley.

A ſatyrical invective againſt a great perſonage, founded on the report (the authencity of which the Author takes for granted) of a cri-

‡ See his *Battle of Minden*, Review, Dec. p. 472.

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minal intrigue, in high life. There are some good verses in the poem, intermingled with others of a very inferior character.

Art. 45. *The Pluralist, a Poem; or, the poor Curate's Appeal to all reasonable and well-disposed Christians, &c.* By Philolethes. 4to. 1 s. Dodsley, &c.

This poor curate, this Philolethes, as he calls himself, inveighs against pluralities, simony, &c. in such strains as the following; which, surely, need no comment:

'Rise, rise, ye various sects of ev'ry nation,
And stem religion's rapid devastation.
Rise, Presbyterian, Papist, Quaker, Whig, or Tory,
And level ev'ry Pluralist before ye.
Must virtue still be barter'd out of doors,
And laugh'd at by a pack o' rogues and whores?
Shall bloated Rectors sit in splendid ease,
And idly eat and drink just what they please;
While starving curates, who take all the pains,
Can hardly squeeze out necessary gains
To keep their bodies and their souls together,
Or skreen their furow'd sides from wind and weather?'

Art. 46. *The Cobler's End. A Tale.* By Solomon Partridge, jun. 8vo. 1 s. Fell, &c.

A long, tedious tale, of an honest, merry, happy cobler, who, by having a fortune left him, and being made a great 'squire, became a worthless wretch, and died miserably. The moral is good; but the poetry, in which Prior's manner seems to be imitated, is very indifferent.

MISCELLANEOUS.

Art. 47. *Genuine Copies of all the Letters which passed between the Lord Chancellor and the Sheriffs of London and Middlesex, and between the Sheriffs and the Secretary of State, relative to the Execution of Doyle and Valline.* 8vo. 1 s. R. Davis, &c.

Doyle and Valline, two of the Spittlefields rioters, or *cutters*, were sentenced to be hanged at the *usual place* of execution, meaning Tyburn. It was afterwards his majesty's pleasure that they should suffer near the church at Bethnal Green, in the vicinity of the place where they had committed the offence for which they were to die. This *change* in the *terms* and *circumstances* of the sentence alarmed the sheriffs, who apprehended they were obliged, by law, to adhere to the original *words* and *meaning* thereof, as pronounced by the judge, in court, at the time when sentence was passed. They doubted whether it was lawful for them to obey the subsequent mandate; they laid their doubts before counsel, and their difficulty was by no means removed. Hence arose the correspondence here made public. The case, however, being laid before the judges, who were of opinion that the time and place of the execution were; *in law*, NO PART of the judgment, the sheriffs were, at length, obliged to submit to his majesty's pleasure; but it appears that their scruples were not satisfied, although, as they express it, their doubts were *overruled*.—We think the publication a curious one, and that the behaviour of the sheriffs is much to be commended; but we do not see, with the Editor, 'That from these proceedings it is evident, that

there

there is a settled plan, a wicked conspiracy, to set aside the civil power of this country,'—or that there was any *snare* laid for the sheriffs: and if these letters have been printed rather with the view to answer the purposes of faction, than with the more innocent intention of simply informing the public on what motives the worthy sheriffs have proceeded in this popular and delicate affair, it is apprehended the Editor deserves the severest censure for his publication, and particularly for his *uncandid* conclusions in the *notes*.

Art. 48. *Allegories and Visions for the Entertainment and Instruction of younger Minds, selected from the most eminent Authors.* 12mo. 3 s. Pearch, &c.

The running-title to this work is, 'Allegories for Young Ladies,' but there appears very little peculiarly distinguishing in the collection, which should confine it to them, or not render it equally proper for young persons in general, according to the description which the Editor (as above) first gives of his performance. Fable and allegory have at all times been considered as an agreeable and useful method of conveying instruction. The Compiler avails himself particularly of the suffrage of Dr. Fordyce, whose Sermons to Young Women are said to have given the first hint for the present publication. The allegories here selected are pleasing in themselves, and calculated to lead the reader to wisdom and virtue. They are introduced with the famous *Tablature of Cebes*, translated by Samuel Boyce, and closed by *The Choice of Hercules*, a poem, by Shenstone. The intermediate visions and fictions are chosen from the Spectator, Tatler, Rambler, Adventurer, Museum, and other works of the like kind, in which many of our Readers have already perused them with pleasure. The names of Parnell, Carter, Fordyce, also appear here, and we should add, that one short allegory, entitled, Wit and Beauty, and taken from the Student, is humbly addressed to the Ladies of Great Britain, in conformity to the running-title before mentioned.

The chief merit of this kind of book, is, that they bring together entertaining and instructive pieces, scattered in different volumes, which many persons would not, therefore, see at all, and others who possess the original works cannot turn to, without some difficulty. It is an easy kind of *book-making*, requiring, indeed, some judgment in the choice of materials; yet, when conducted with a little care, is likely to prove beneficial, particularly, as in the present case, to younger minds.

Art. 49. *Literatura Græca.* Containing: 1. The Geography of ancient Greece and its Islands. 2. The History of Greece, from the earliest Accounts to the present Time; with Memoirs of its greatest Statesmen, Generals, Orators, Historians, Poets, and Artists. 3. Potter's Antiquities of Greece, abridged; or a View of the Civil Government, Religion, Laws and Customs of the ancient Greeks, laid down in a concise and intelligible Manner. To which is prefixed, an Essay on the Study of the Greek Language; wherein the Doctrine of the Tenses is considered and explained; the Utility and Energy of the Particles shewn, and many Things relating to Greek Learning, illustrated. Designed for the Use of Schools. By Richard Jackson, M. A. 12mo. 2 s. 6 d. Newbery, &c.

This little book, with so long a title-page, is intended, like that

in

in the foregoing article, for the benefit of youth; like that also, it consists principally of collections, but is a kind of work for which much greater learning, attention, and labour are requisite, than for the former. It is a great variety of matter which this Writer attempts to reduce into this narrow compass: and it is very difficult, in abridgments of this kind, not to lose the spirit of the subject, and render it unentertaining and insipid. However, the present work appears, on the whole, fitted to give the young beginner some good general idea of the geography and history of Greece, and the contraction of Potter's Antiquities, which follows, is better suited to them at first, though afterwards the original work may be used to great advantage. The Essay on the Greek Language, which consists chiefly of quotations from Dr. Clarke and others, will hardly be very profitable to the young scholar, without much assistance from his tutor.

Art. 50. *An Account of a most terrible Fire that happened on the 8th of September, 1727, at a Barn at Burwell, in Cambridgeshire; in which about 140 Persons were assembled at a Puppet-shew: of which Number no less than 80 perished. To which are subjoined, some serious and important Inquiries relating to the melancholy Event, and some Observations, designed as a practical Improvement of the awful Catastrophe.* By Thomas Gibbons, D. D. 8vo. 1 s. Buckland. 1769.

Should a reason be demanded for the revival of this dismal old story, Dr. G. desires that it may be considered, 'that the event itself was remarkably awful, and perhaps unparalleled in the whole history of our kingdom, and that therefore it deserves a full and particular representation—that this terrible *dispensation* of the Almighty, being almost forgotten, is so far from being an objection against, that on the other hand it furnishes the most powerful reason for the preservation of its remembrance.'

There is, indeed, a good and obvious reason for preserving the memorial of so melancholy an event, which Dr. G. however, has not mentioned, viz. to put people on their guard, at such exhibitions, so that proper out-lets, and convenient means of escape *, may be left, in case of the like accidents, or even any false alarms, which have too often been as fatal to individuals, in crowded assemblies and congregations of various kinds, as real danger.

But Dr. G. considers this matter rather in a religious light, and as though there were no such thing as *accident*—but that all events happen by special appointment of providence: and if so, undoubtedly, human foresight and precaution are but little to be depended on;

* There was but one entrance into the barn at Burwell, and that was by a very narrow door; toward which the unfortunate spectators of the shew all pressed at the time of the accident, and so blocked up the door, which was also barricadoed by a table, that it was impossible to open it: to add to the misfortune, the door was made to open *inwards*. It was at length broke open by a person on the outside; by which some lives were saved.—The fire was occasioned by a man, who, with a lanthorn and candle, had got upon some straw which was piled up at one end of the barn.

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nay,

nay, are, perhaps, altogether *unnecessary*: for, can man frustrate the designs of God? Dr. G. apprehends that Providence was *interested* in the calamity which is the subject of his present publication—'that this calamity [which befel a parcel of *poor women* and *innocent children!*] is to be ascribed to *sin* as its procuring cause—that *puppet shews* are unlawful entertainments—and that this melancholy catastrophe is to be considered as a *divine rebuke upon them.*'

Is it not enough to shock our reasonable nature to hear a poor, blind, and ignorant worm thus presuming to scan the ways of GOD, and to hold forth concerning the dispensations of heaven, as confidently as though they were all written in a book which the Almighty had opened to the perusal of these dealers in divine judgments, and to them only? Indeed it appears to us to be little less than the most *daring impiety!*—Would it not be much more becoming our ignorance and incapacity for such super-human investigations, to draw the veil of humble submission over those unfathomable *mysteries*, to the true knowledge and explication of which, perhaps, only the "Great teacher, DEATH," can introduce us?

Dr. G. tells us, that it is 'observable, as far as he can recollect, that no such calamity ever befel any assembly of persons met together for religious worship, or upon a good and lawful occasion.'—Amazing! where hath this good man dwelt all these many years of his life? *We* can recollect to have heard and read of many instances, both at home and abroad, of great calamities which have befallen (not a parcel of poor, simple country people, harmlessly met together to see a penny shew, but) congregations assembled in CHURCHES, and other places set apart for divine worship. Some of these sacred edifices have, at *such times* too, felt the dreadful effects of earthquakes, of storms, of lightening, and other means of destruction, ordinary and extraordinary. And *we* have farther to add, that, at this moment, a worthy friend to the writer of the present article, assures him, that he was himself present at divine service, when the church fell in upon the congregation; about 50 or 60 of whom perished on this melancholy occasion.

For shame! Dr. G. expose not thus your reverend age, and yet more reverend profession, by such absurd publications, to the scoffing of those who may not be disposed to animadvert upon them in so moderate and *serious* a strain as we have done in the present article: for the length of which, perhaps, we ought to beg pardon of the Reader, whose patience we have put to so severe a trial.

SERMONS.

I. *The Test of true and False Doctrines.* Preached in the Parish-church of St. Chad, Salop, Sept. 4th, 1769. In which some of the principles of the Methodists are considered. By William Adams, D. D minister of St. Chad's, and Chaplain to the late Bishop of St. Asaph. White, &c.

II. *Acceptable Religion illustrated and recommended at* St. Thomas's Jan. 1. 1770; for the benefit of the charity-school in Gravel-lane, Southwark. By Abraham Rees. Cadell, &c.

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THE

MONTHLY REVIEW,

For FEBRUARY, 1770.

ART. I. *A Six Months Tour through the North of England: containing an Account of the present State of Agriculture, Manufactures, and Population, in several Counties of this Kingdom, particularly, I. The Nature, Value, and Rental of the Soil. II. The Size of Farms, with Accounts of their Stock, Products, Population, and various Methods of Culture. III. The Use, Expence, and Profit of several Sorts of Manure. IV. The Breed of Cattle, and the respective Profits attending them. V. The State of the waste Lands, which might and ought to be cultivated. VI. The Condition and Number of the Poor, with their Rates, Earnings, &c. VII. The Prices of Labour and Provisions, and the Proportion between them. VIII. The Register of many curious and useful Experiments in Agriculture, and general Practices in rural Oeconomics, communicated by several of the Nobility, Gentry, &c. &c. Interspersed with Descriptions of the Seats of the Nobility and Gentry; and other remarkable Objects: Illustrated with Copper-plates of such Implements of Husbandry as deserve to be generally known; and Views of some picturesque Scenes which occurred in the Course of the Journey.* 8vo. 4 Vols. 1l. 4s. bound. Nicoll. 1770.

ARTAXERXES, who, though an unfortunate was not a foolish prince, when he was presented by a peasant with a pomegranate which he had brought to an uncommon size by culture, swore, by the light of the sun, that if the man were governor of a small city, he would soon make it a great one.

In moral and civil improvements, the effects of a well directed industry are undoubtedly great; but in agriculture, in improving the capacity and productions of the earth, they are frequently astonishing; and, without the intervention of a miracle,

> The swain in barren deserts, with surprize,
> Sees lillies spring, and sudden verdure rise,

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To promote this ſcience of cultivation, in which ſo little depends on theory and ſo much on experience, no method more effectual can be taken than to collect the practices of different cultivators, on different ſoils and in various climates: for when the nature of the ſoil, the mode of cultivation, and the value of the produce are given, the huſbandman knows at once what to purſue and what to avoid. To do any thing of this kind effectually, great diligence and accurate attention at leaſt are requiſite; while, at the ſame time, the author of ſuch a work will have the mortification to find that the mechanical nature of his narrative will not allow him much room for the diſplay of genius or ſentiment. Yet he has ſome conſolation in the utility of his labours, and may juſtly ſay with the elder Pliny, *operæ nobis majori quam fama gratia expetitur. Quippe ſermo circa rura eſt, agreſteſque uſus, ſed quibus vita honoſque apud priſcos maximus fuerit.*

Indeed, the honours of agriculture are of the higheſt antiquity: they were the firſt object of civil policy, after mutual ſecurity had taught mankind to aſſociate. The reſult of the chace was uncertain; but THE EARTH was ſtill faithful to the expectations of her children, and, of courſe, became the firſt object of their adoration, under the denomination of *the Mother of the Gods*,—was conſidered as the parent of life, and of every thing eſſential to its ſupport. Upon the ſame principle we find, amongſt the moſt ancient of the deities, the patrons of cultivation. Such princes as had diſtinguiſhed themſelves by agrarian improvements were conſigned to immortality, and called gods, or benevolent ſuperintendants of the earth. The firſt religious order that was inſtituted by Romulus was the *Sacerdotes Arvorum*, the Prieſts of Agriculture; and the firſt honorary garland that was worn in Rome was compoſed of the ears of corn, and called *Spicea Corona*. Aulus Gellius and Gyraldus inform us, that this garland, and the *Infula Alba*, the White Fillet, were the enſigns of the order of the Prieſts of Agriculture. It is worthy obſervation, at the ſame time, that a college was inſtituted, conſiſting of twelve of the order, under the denomination of *Fratres Arvales*, who, like our juries of twelve men, had the deciſion of cauſes relative to boundaries and landed property. Such were the honours and the attention paid to agriculture in the earlieſt times of ROME: nor, when ſhe extended her empire, and had large reſources in tributary labour, was this attention in the leaſt remitted. She knew that the wealth of the earth was the great foundation of every other ſpecies of wealth, and that the luxuries and ornamental diſtinctions of life were mere appendages and ſuperſtructures raiſed upon it: hence bad huſbandry in the field was called *Cenſorium Probrum*,

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Probrum, an inſtance of diſhoneſty and diſgrace that merited the chaſtiſement of the Cenſor. On the other hand, the beſt cultivators were treated with the greateſt reſpect;—nor is the Author of the Six Months Tour either ſingular or original in his ſentiment, when he holds the beſt farmer to be the greateſt man. The elder Cato had recorded the ſame thing: *Quem virum bonum colonum diciſſent, ampliſſime laudáſſe exiſtimabant.*

In our review of the Six Weeks Tour through the Southern Counties of England and Wales, we expreſſed a wiſh that the Author would make the northerly or more remote parts of the iſland the objects of a like tour *. That wiſh is now, in great meaſure, gratified; and we have the pleaſure to aſſure our Readers, that we have not been diſappointed in the hopes we had conceived from the execution of the ſcheme. Whether the work before us is conſidered as an object of political ſpeculation, or of practical improvement, it will be found equally intereſting. From a collective view of that great ſource of wealth and population, the national agriculture, its improvements and defects, the progreſs it has made and is ſtill capable of making, the legiſlator may form new plans for general utility. From a comparative view of the effects of the different modes of cultivation, the common farmer will be inſtructed, without the trouble of experiment or calculation, in what method to proceed upon every kind of ſoil: nor will the Reader who ſeeks only the exerciſe of taſte or amuſement, be altogether diſappointed if he takes up theſe volumes: for the Author has not omitted to introduce a particular account of ſuch works of art and elegance as adorn the ſeveral provinces through which he paſſed.—Of theſe we propoſe to give ſome extracts; but ſhall begin with what is more immediately the object of this tour, the obſervations on huſbandry.

On a retroſpect of the whole, we are of opinion that we cannot, conſiſtently with the plan of our work, give our Readers any extract more uſeful, or more compleat in itſelf, than the account of the huſbandry of Mr. Crowe, a gentleman of Kiplin in Yorkſhire: *viz.*

'Mr. Crowe's improvements upon this general ſyſtem of common management are great and numerous; yet that this is not a mere aſſertion will clearly appear from the following regiſter of his practice:

'Firſt let me inſert the particulars of his farm.

300 Acres in all
60 Arable
240 Graſs
£. 170 Rent
6 Farming horſes (and has the dung from 18 others, the total number being 24.)
7 Cows
4 Fatting beaſts

* See Review, vol. 38, p. 282.

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8 Young cattle
230 Sheep
3 Ploughs
5 Carts.

His farming servants are,
1 Bailiff
1 Blacksmith
6 Labourers.

' The soil is gravel and clay, but his arable fields all clay. His courses of crops,
1. Fallow.
2. Wheat, designed for oats next, but if the land does not turn out very clean and in good heart, then is is fallow again.

1. Fallow.
2. Wheat.
3. Oats.

Another,
1. Fallow.
2. Wheat.
3. Peafe or beans.

A fourth,
1. Fallow.
2. Wheat.
3. Cabbages.
4. Oats.

An excellent course!

' His fallow is this. As soon after Michaelmas as possible, he breaks up the stubble, and throws in a chaldron of lime per acre: it is then gripped well to lie dry during the winter, to be ready in the spring for whatever crop is thought most proper. If the countenance of the land is not good, either from being weedy or want of being enough reduced, it is summer-fallowed for wheat, receiving in all six or seven earths; but if it carries a good appearance, it is either sown with spring-corn, or planted with cabbages, as supposed most proper. Two bushels of wheat seed the quantity, and his crop four quarters upon an average.

' For oats he ploughs once before winter, and once more in the spring, and if the land then is not pretty fine, he stirs a third time, sows three bushels and an half, and gains upon an average seven quarters per acre.

' For beans also, this excellent cultivator ploughs once before winter, and once at sowing: four bushels per acre, his quantity of seed, and gains about 30 bushels in return: approves much of hoeing them; but as he generally mixes a few peafe with them, does it not, on that account.

' He likewise gives two earths, as before, for peafe; sows four bushels, and reckons his average crop four quarters.

' Clover he does not cultivate in common, but when he accidentally raises it, he sows it with either beans or oats, feeds it with sheep, and afterwards ploughs the land, either for wheat, or winter fallow, as most promising.

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' In

'In the management of his manure, this very ſpirited gentleman is likewiſe very attentive. The common method of uſing lime is to lay a chaldron and a half per acre on ſummer fallows, either for turnips or wheat: but Mr. Crowe, inſtead of this practice, has ſubſtituted another, which he finds greatly advantageous, and in which though I believe he is original. It is to throw a chaldron per acre every year over all the arable land of his farm before winter, and plough it in, whether for a crop or a fallow. This he finds to be of excellent ſervice in mellowing the land with the ſpring froſts; and dries it in ſuch a manner, that all his lands are by theſe means ready much the ſooner in the ſpring for ploughing; an effect which is undoubtedly of great conſequence, as it accelerates an early ſowing, ſo important in all crops.

'Soap aſhes he buys upon all occaſions, finding them an excellent improver.

'Buck-wheat he has alſo tried; ſowed one buſhel per acre upon two ploughings; it was mowed when in flower the beginning of Auguſt, and ploughed in directly: he has both ſown wheat upon it, and alſo left it for a winter fallow; the ſucceſs very great. One remark this intelligent gentleman made upon the operation of manures, which is certainly of great truth: that after a farm has been long uſed to a ſettled courſe of manuring, variety is of great conſequence. Inſomuch that he has found upon thoſe fields where lime alone had for ſome years been uſed, that the introduction of a new manure has operated greatly more than its proportion of the old one would have done: for which reaſon it is of conſequence to procure as many ſorts as poſſible.

'Mr. Crowe applies his graſs, about half to dairying and half to fatting, and finds that an acre is ſufficient by mixing ſtock to equal the ſummering of a cow. In the making his hay he uſes a very cheap and ſimple machine, which deſerves imitation, as it ſaves a great deal of labour *.

'Nine acres of new laid ground ſown with barley, after rape and turnips mixed together, with, per acre,

14 lb. of white clover.
10 Buſhels of hay ſeeds.
7 lb. of rib-graſs.

Kept the ſecond year,

7 Cows,
2 Year olds,
1 Colt,

from May-day to Michaelmas, and 190 lambs four weeks; which is certainly a great ſtock.

'His breed is the ſhort horns, in compliance with the common cuſtom of the neighbourhood. His cows, upon an average, from May to Michaelmas, give two gallons of milk a day; but for ſix weeks in the height of the ſeaſon 10 gallons a day. The winter food is generally hay, of which they eat about two ſtone a week, for 20 weeks. They are kept in the fields during winter.

'This gentleman's ſtanding profit on ſheep is 24 s. per head, which he calculates as follows:

* The Author refers to a figure of it in one of his plates.

	l.	s.	d.
The ewe bought in at — — —	1	0	0
A lamb and a half, which is the average, at 12s.	0	18	0
Wool, — — —	0	7	0
	2	5	0
Prime cost, — — —	1	1	0
* Profit, — — —	1.	4	0

'His breed is between the Tees water (reckoned the largeſt ſheep in England) and Swaledale ſheep; the firſt for the ſize of their carcaſes, and the ſecond for the ſhortneſs of their legs.

'Their winter food is graſs, and hay at the ſtack. In ſpring they have cabbages, but in caſe they have not, then two buſhels of oats each, in troughs beſide their hay.—The average weight per fleece, is 8 lb. but has had 17 lb. from a ſhearing weather, and 14 lb. from a ſhearing ewe.

'In the tillage of his arable, this moſt attentive cultivator reckons ſix horſes neceſſary for 60 acres. He uſes two or three in a plough, according to the ſtate of the ſoil, which do an acre a day, ſtirring ſix inches deep.

'According to the ſyſtem of management which he has guided himſelf by, 6 or 700 l. would be neceſſary to ſtock a farm of 100 l. a year.

'The principal part of this gentleman's experimental agriculture is the raiſing of cabbages, which he began in 1762, and has ſince conſtantly carried on with great ſpirit and no leſs ſucceſs. In that year he had three acres upon a clay ſoil, winter-fallowed. They were both winter and ſpring plants, that is, raiſed from ſeed ſown at thoſe times. The rows were four feet aſunder, and the plants two feet from each other. They were well horſe and hand-hoed. The crop was upon an average 12 lb. each cabbage. They were begun to be uſed for all ſorts of cattle about Martinmas, and found of admirable uſe for all.

'1763. This year, encouraged by the ſucceſs of the laſt, he planted eight acres, alſo upon a clay ſoil, both winter and ſpring plants; the preparation of the land the ſame; the rows as before; and the horſe and hand-hoeing likewiſe the ſame. They were begun at Martinmas, and laſted into May.—The average weight per cabbage 14 lb. They were uſed for ſheep, fatting oxen and cows, and with great ſucceſs for all.

'1764. Eight acres were likewiſe planted this year upon the ſame ſoil, in the ſame manner, and managed as before: they were began at Martinmas, and laſted till Lady-day; uſed for all ſorts of cattle; the average weight per cabbage 12 lb.

'1765. Eight acres, of a loamy clay, that had been but three years in tillage, were planted this year; the preparations and management as before: they were uſed for all ſorts of cattle, and laſted to the middle of April. Average, per cabbage, 20 lb. ſome of them 42 lb.

* The Author makes it 1 l. 5 s. by a miſtake, in the figures, which we have rectified here.

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'1766. Nine acres of clay were appropriated to them this year. Culture, &c. as before. Lasted from October till April. The average weight, per cabbage, 18lb. Used for all sorts of cattle.

'1767. Nine acres of clay this year applied to them; in every respect under the same management as before. The average 15 lb.

'1768. The great success hitherto attending the culture of this most profitable vegetable, induced Mr. Crowe to apply no less than 13 acres to cabbages this year. I viewed them with great pleasure; the weight Mr. Crowe expects not to be equal to the preceding years, from the very unfavourableness of the season, as a severe drought set in just after planting: but this supposition is no certainty, as they were not near arrived at their full growth. I weighed several which I apprehended near the average size, and found them, upon a medium, 7 lb. each: I should suppose the crop will come to 10 or 11 lb. each.

'Cabbages are found much superior to turnips; this is a remark Mr. Crowe has constantly made, and it was proved strongly this year, by a piece of turnips being sown in the cabbage field, which evidently to the eye were not comparable to the cabbages; not amounting to above a fixth part of the weight of them.

'The mention of turnips reminds me of the very bad common husbandry of this country, relative to turnips, viz. the not hoeing them. Of the product of crops so managed, I can give a pretty exact account; for expressing a desire to weigh a square perch of the common turnips, Mr. Crowe carried me to a field of one of his tenants for that purpose; as he was willing to give them fair play, he rejected the first field, on viewing it, as the crop was *very bad*: we then walked to a second, and that proving much the same, he enquired of the people with him where the best common crop was to be found.—Their opinions were various, but for satisfaction we walked from one to another, and at last one was fixed on as the best; furthermore, the very best spot in the whole field was sought for and found, and a square perch measured, the turnips topped and tailed; and the product in baskets as follows;

N°	1.	—	—	50 lb.
	2.	—	—	50
	3.	—	—	52
	4.	—	—	41
				193
Basket	—	—	—	12
				181

which is per acre, 12 tons 18 cwt. I have myself cultivated turnips on worse land, and without dung, to 35 tons per acre, through a whole field: the want of hoeing is sufficient to counterbalance every possible advantage.

'Here was a trial not only of the best field, but of the best part of the field; and the product to be so trifling, shews very plainly the infinite use of hoeing —It is true, something is to be allowed for growing; for turnips do not arrive at their full growth till Christmas,

or the firſt froſts; though I apprehend much ſooner when crowded ſo thick as they are in fields not hoed: for this reaſon, if we ſuppoſe them only three fourths grown, I am confident the allowance will be an ample one. In this caſe, the full weight will be near 16 tons. But here let me remark, that from this weighing and walking thro' ſeveral fields, I am perfectly clear, the *average* weight per acre of the whole country would not riſe to above five tons. Mr. Crowe has raiſed cabbages, over a whole field, of 50 tons per acre; in other words, as much on one acre as the farmers do of turnips on ten. A very ſtriking compariſon!

'Candour, however, requires me to add, that this gentleman prefers turnips to cabbages on light or gravelly land: but I muſt be allowed to remark upon that opinion, that the juſtneſs of it depends merely upon the turnips being hoed or not. If they are hoed, I leave it to further enquiries to decide the parallel: if they are not hoed, common ſenſe muſt determine it in a moment. The cabbages are a very valuable crop; whereas the turnips, for more reaſons than one, are pernicious. They are eſteemed a fallow, though full of weeds, and the land bound, and ſo rough; the conſequence of which is, the ſoil being conſtantly in wretched order; the corn crop miſerably full of weeds—ſo that you will walk over them, and pointing it out, be told, it is after a fallow—that is to ſay, turnips unhoed: a very capital fallow, it muſt needs be confeſſed!—but the contrary of all this is the caſe with cabbages. The remedy for this bad huſbandry is very plain; if turnips are hoed *thoroughly*, let them paſs for a fallow; if not, a crop.

'Such are Mr. Crowe's experiments upon this very valuable crop: next I ſhall preſent you with his general inſtructions for the cultivation of cabbages, the effect of his experience.

'Soon after Michaelmas, the land ſhould be ploughed and limed at the rate of a chaldron per acre. In the ſpring it is to be ploughed twice more, and thrown the ſecond time into ridges, four feet aſunder.

'The ſeed for winter plants ſhould be ſown in Auguſt, and pricked out into a piece of good land at Michaelmas about eight or nine inches aſunder; and into the field along the above ridges, two feet from plant to plant, in March—the ſooner the better.

'For ſpring plants, the ſeed muſt be ſown in February; and pricked out or not as it happens; it is not ſo neceſſary as with the winter plants. The end of May, or the beginning of June, is the time for tranſplanting them to the ridges, which ſeaſon will allow a third ſpring plowing.

'They are never to be watered; not but in ſome ſeaſons it might be beneficial, but, upon the whole, they do extremely well without it; and the work is not only expenſive but very troubleſome.

'As ſoon as the plants are ſtrong enough to bear earth againſt them, and ſtand of themſelves, then turn a furrow from them, and in a day or two throw it back again; this looſens the moulds, and renders the ſoil fit for the young cabbages to ſtrike root into: as ſoon after as any weeds are perceived upon the ridges, they ſhould be hand-hoed; and repeat it by that direction as often as it may happen during the ſummer.

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'The

'The horse-hoings are to be directed upon the same principle; when the intervals are weedy, or tending to too great a stiffness, or the plants looking as if they wanted nourishment; the horse-hoeing should, in such cases, be repeated, without regard to time.

'They will, in general, be ready for use about Martinmas; a very convenient time; for the after-grass is then going off, and they will, for all sorts of cattle, supply its place: no food is found better for fatting beasts old or young;—nor can any thing thrive better upon any sort of food than sheep upon cabbages. They will in general last till May-day.

'With the preceding management, upon clay land of 10 s. an acre, they may be expected, upon an average of soils and seasons, to rise to 14 lb. one with another.

'The expences *per* acre, are as follow;

			£.	s.	d.
Rent,	—	—	0	10	0
Seed,	—	—	0	0	6
Pricking out,	—	—	0	5	0
Transplanting,	—	—	0	5	0
Three ploughings,		—	0	15	0
Four horse-hoings,		—	0	5	0
Hand-hoeing,	—	—	0	4	0
			£. 2	4	6

At 14 lb. each, they amount to 34 tons, 5 cwt. per acre.

'These instructions are clear, judicious, and truly the result of experience: I need not therefore add, that they are peculiarly valuable. They sufficiently prove how important an object cabbages are in rural economics.

'Potatoes Mr. Crowe has cultivated for many years, and generally from one to four acres. His method is to make them a fallow year. Winter fallows for them, manuring with long dung or haulm. He plants them in April, in rows two feet asunder, the sets nine inches from each other, 12 bushels to an acre. He horse-hoes them with a common plough four or five times; but the first operation is to harrow the land over as soon as they are up, to level it; besides the horse-hoings, they are well hand hoed, as fast as the weeds get up. At Martinmas they are ploughed up, unless the land is for wheat; in which case, they are taken up at Michaelmas. The average produce 120 bushels per acre. Wheat is better after them than after a fallow. If any thing besides dung is used for them, such as haulm, straw, ferns, rushes, &c. they are laid on a heap with some dung at top about Michaelmas, to be somewhat rotten in the spring when used: this is an excellent practice, and worthy of imitation.

'This gentleman has made some discoveries in the use of them, which are very important. When boiled, nothing feeds poultry better, and hogs fatten upon them excellently. All sorts of young cattle in the farm-yard, he has found, will eat them raw, but if boiled they will be more nourishing, and go much farther. This is the result of experience, and deserves great attention; for in soils that are suitable to this root, the quantity produced from a few acres is prodigious, many hundred head of cattle might be wintered, with the application of very little land to this use.

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'If

'If the potatoe ſoil is dry, Mr. Crowe covers the tops of the ridges (of ſuch as are for family uſe) with long ſtraw, haulm, &c. He then takes them up as they are uſed, and finds that they will laſt good till Candlemas, and alſo grow till then.

'Jeruſalem artichoaks he has alſo cultivated, and with good ſucceſs; he gets about three buſhels from a ſquare perch, or 480 buſhels per acre: has had a peck from one root; and half a peck of potatoes.

'Another very important experiment made by Mr. Crowe was in the article of tillage. He gave a large clay field a two years complete fallow, both winter and ſummer: he both years limed it well, one and a half chaldron per acre, three chaldrons per acre in the whole. The ſecond Michaelmas it was ſown with wheat, after 12 ploughings. What may be ſuppoſed the reſult? Surely a moſt capital crop!—no ſuch matter. After the corn was finely up, the ſpring rains, from the fineneſs of the ſoil, plaiſtered the whole ſurface like mortar; the crop only 14 buſhels per acre, and corn bad.

'Upon this experiment (which is very curious) I ſhould remark, that the warm advocates for tillage ought not to be *general* in their expreſſions; like Tull, De Chateauvieux, M. du Hamel, and an hundred others, ſince it is evident a thorough pulverization may on ſome lands be pernicious. This gentleman had never ſo poor a crop on any ſort of land, or with any management, which plainly indicates the true reaſon. I have myſelf had much experience of ſoils, which bake with a quick ſun after rain; and can eaſily believe, that the finer they are made, the worſe is the chance for a crop, unleſs it is a hoeing one, ſuch as turnips or beans, potatoes, &c. which are not only hoed, but will bear a harrowing in caſe of rain, and plaiſtering. Had this crop of wheat been mine, I ſhould have harrowed it in the ſpring thoroughly.

'For the purpoſe of cleaning his fallows, Mr. Crowe invented a horſe rake, which he finds of incomparable uſe: it rakes out twitch and ſuch trumpery very effectually*.

'Another moſt excellent practice of huſbandry, and which I believe is quite peculiar to this gentleman, is the moving all the old hedges about his farm, which were upon hills and high parts of the fields, into bottoms; an admirable thought! the propriety of which muſt ſtrike every one at the firſt mention. The ditches upon the higher parts of the fields are of no uſe in draining, which is one great end of ditches: and the hedges in ſuch ſituations can only keep the ſun and wind from the land, which in wet ſoils, and all clays, is a very great diſadvantage: but by making them in the bottoms and hollows, the land is neceſſarily drained; the expence of the uſual drains in ſuch places ſaved: the ſun and wind have a free courſe over the fields, which are conſequently ſo much the ſooner dry, and ready for ploughing; and in all reſpects the ſounder and healthier. I cannot ſpeak of this practice in the manner it deſerves. It is worthy of univerſal imitation on clay, and all moiſt ſoils where the country has any variations of ſurface.

'Nor is this ſpirited cultivator leſs attentive to draining his clay ſoils by means of large covered drains. He digs them from three to ſix feet deep, two feet wide at bottom, and four feet at top, and

* The Author gives an engraving of this machine.

within

within that space turns an arch of brick work; this is doing the business of main drains very effectually, and being below the bottoms of all his ditches, water no where stands in them for want of a fall, which is very often the case: and further, one of the principal points of a general hollow draining is thereby executed; as three or four such main ones being judiciously made about a farm, an opportunity is every where commanded of laying the lesser ones into them, whenever it is thought proper to make them.'

[*To be continued.*]

ART. II. *A Greek and English Lexicon to the New Testament; In which the Words and Phrases occurring in those sacred Books are distinctly explained, and the Meanings assigned to each, authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament, and from the Greek Writers. To this Work is prefixed, a plain and easy Greek Grammar, adapted to the Use of Learners, and of those who understand no other Language than English.* By John Parkhurst, M. A. formerly Fellow of Clare-Hall, Cambridge. 4to. 1l. 1s. Law, &c. 1769.

THIS learned Writer expresses his surprize, that, considering how long the reformation has been established among us, the attainment of the languages in which the sacred books were originally penned, has not been, long ago, made as easy as possible to English Protestants; 'and it is, says he, still more astonishing, that the very first entrance on studies so delightful, and so important, has been kept in great measure barred against common Christians, by requiring, as a *postulatum* for their admittance, that they be previously acquainted with Latin. As a sincere friend to *sound Protestantism*, (it is added) in contradistinction, I mean, from the abominable errors and superstitions of *Popery* on the one hand, and from the unscriptural, absurd, and wicked reveries of the *enthusiastic, self-illuminated sects* on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shewn by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* tongues, be not in truth a noxious relick of Popery. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper grammars and lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament, and might enable them to read, in their original purity, those divine writings, on which their professions as *Protestants*, and what is of yet greater moment, their faith and hope as *Christians*, are founded.'

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Our Author's zeal, perhaps, carries him rather too far, in his supposition concerning the Latin tongue, the study of which, in proper circumstances, is undoubtedly attended with great advantages: allowing, however, that an acquaintance with it is not *necessary* in the present case, the work before us appears well adapted, according to its general design, to facilitate an *accurate* and *critical* knowledge of the *Greek* scriptures of the New Testament, to all those who understand *English*. The words which occur in this part of the Bible (proper names commonly excepted) whether Greek, Oriental, or Latin, are here placed in alphabetical order, and care is taken to distinguish the *primitive* from the *derived* words, the former of which (as is usually done) are printed in *capitals*, the latter in *small* letters.

It is well known that etymological writers have often drawn upon themselves contempt by their forced and whimsical derivations, many instances of which the learned reader may recollect. While Mr. Parkhurst acknowledges this, he properly adds, though with some warmth, 'for my own part, I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and religion, to the petulancy of ignorance, and the contempt of fools.' He thinks it as evident as *any matter of fact* can be, that the traces of great numbers of *Hebrew* words are preserved, not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the northern tongues, where one should least expect to find them: In relation to the Greek, he says, 'I will venture to add, after long attention to the subject, that almost all the *Greek primitives*, which virtually include the whole language, may be *naturally and easily* deduced from the Hebrew.' This, he thinks, he has demonstrated, in the following Lexicon, with respect to such *primitives* as are used in the New Testament, and which comprehend a very large part of all the radicals in the Greek language. After settling the primitive words, the Lexicographer's application and judgment are tried in assigning to each their *primary* sense, and then the several *consequential* senses in which they are used: this also, he assures us, he has conscientiously endeavoured to do, without 'wilfully misrepresenting a single word or expression, or paying a regard to the opinions of any man, or number of men whatever, further than they appeared to him agreeable to the sacred oracles, and to the analogy of the Greek tongue.'

It is certainly no novel opinion, that very considerable traces of Hebrew words are to be met with in the Greek tongue; the Port-royal Grammar, which is here quoted (together with some other writers) speaks almost as strongly as Mr. Parkhurst, when,

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after mentioning the *Hebrew* as the most ancient of all languages, it is added, *from whence the Greek itself derives its origin*; and we apprehend it may be true, that when any other language is closely examined in this view, there will appear a much greater affinity to the Hebrew than could be at first imagined. But, though this subject, the derivation of words, ought by no means to be rejected, as wholly useless, it is, at the same time most evident, that it requires great caution and judgment; it must frequently, if not generally, be a very precarious foundation which is herein laid for the support of truth; great scope is given for the exercise of fancy and conjecture, especially on matters of speculation and religion: and when a person, who is enamoured with particular notions and doctrines, employs himself in these enquiries, he will be powerfully tempted to make explications, and discover resemblances by which both himself and others may be deluded. In regard to the present Author, he is plainly inclined to the *Hutchinsonian* principles, certain traces of which, we think, are visible in this work. We should ask, whether he is not too peremptory sometimes in determining the signification of particular words in favour of certain tenets? Notwithstanding which, his publication, as it discovers great industry and skill, has also considerable merit, and is fitted to be serviceable to numbers who may not coincide with the Author in particular opinions. Those who study the original language of the New Testament, may find great advantage from the care he has taken to give the various senses (with proper illustrations) in which the prepositions are used, not only according to the different cases they govern, but also when in composition; an attention to which is of great importance for a thorough knowledge of the Greek tongue.

As a work of this kind could not be well executed without the assistance both of ancient and modern writers, a fair account is given of those to whom there has been recourse for the composition and illustration of the present performance. A Grammar is prefixed to this Lexicon, the chief advantage of which above others, is, 'that it is adapted to the use of the *more English reader*.' It had been superseded by Dr. Milner's, who, in his preface, calls his the *first Greek Grammar in English*, had he not, as this Writer observes, rendered 'most of the Greek examples not into English but Latin, and farther supposed the young scholar acquainted with several things from his *Latin* grammar.' The grammar is accompanied with a grammatical praxis on the first chapter of St. John's Gospel, the Greek words being placed in the order of the English.

For

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For the satisfaction of our Readers we have added a few extracts from this work, which will give them some notion of our Author's manner.

'Αναμνησις, εως, att. ης, ἡ, from αναμιμνησκω.

I. A commemoration. Occ. Heb. x. 3.

II. A memorial. Occ. Luk. xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper, and Christ saith *do this εις την εμην αναμνησιν, for a memorial* of me, that is, not only *in remembrance of me*, or that you may remember me and the expiatory sacrifice of my death, but also as a *memorial* or *commemorative sacrifice* presented to God, that *He* may remember the blood of the everlasting covenant, and be gracious to your sins. So in the LXX. αναμνησις answering to the Heb. אזכרה and זכרון is used for a *memorial* of Christ's atoning sacrifice presented *before the Lord*, Lev. xxiv. 7, 8. Num. x. 10. comp. Gen. ix. 15, 16.' To this is added, quotations from bishop Burnet on the 31st Art. and from Mr. Nelson.

'Δικαιοσυνη, ης, ἡ, from δικαιος.

I. *Justice, righteousness*, as of God in judging the world, Acts xvii. 31. Rev. xix. 11.

II. *Righteousness* of man, *inherent* and *proper*, which consists in *performing the commands* and *works* of the law of God, Phil. iii. 6, 9. Tit. iii. 5. comp. Rom. x. 5, &c.

III. *Righteousness external*, and *imputed* to sinful man through faith in Christ, by which his *past* sins are forgiven, and he himself accepted as righteous to life eternal. See Rom. ch. iv. ver. 11. x. 10. Phil. iii. 9. This is opposed to the righteousness of man last-mentioned, Rom. ix. 30, 31. x. 3, & al.' Several farther observations are added upon this article.

'KTIZΩ, either from κλαω-ομαι *to possess*, or immediately from Heb. קנה, the infin. of קנה to *possess, acquire, get* (dropping the ן) to which verb κλιζω answers in the LXX. of Gen. xiv. 19, 21. Prov. viii. 22. Jer. xxxii. 15.

In *Homer* it signifies to *found a city or habitable place* (See Il. xx. lin. 216. Odyss. xi. lin. 262.) but in the New Test.

I. To *create, produce from nothing*, Mark xiii. 19. Col. i. 16. Rev. iv. 11. This is a merely hellenistical sense of the word, in which it is frequently used by the LXX. for the Heb. ברא. As the Heathen Greeks had no notion of *creation*, properly so called, so they had no word to express it.

II. *To form out* of *pre-existent matter*, 1 Cor. xi. 9. It is thus applied by the LXX. for the Heb. ברא, Deut. iv. 1. comp. Gen. i. 27. v. 1, 2, in the Heb.

III. *To make, compose*, Eph. ii. 15.

IV. *To create and form*, in a spiritual sense. It denotes spiritual regeneration and renewal, Eph. ii. 10. iv. 24.'

'Αναφερω,

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'Αναφερω, from ανα, up, and φερω, to *carry, bring, bear.*

I. To *carry* or *bring up*, occ. Matt. xvii. 1. Mark ix. 2. Luke xxiv. 51.

II. *To offer ſacrifices*, i. e. to *bring* them *up* on the altar, occ. Heb. vii. 27. comp. Jam. ii. 21, hence applied to Chriſt's *offering himſelf* as a propitiatory ſacrifice, occ. Heb. vii. 27, and to the ſpiritual ſacrifices which Chriſtians are to offer in and through him. Occ. Heb. xiii. 15.

III. To *bear* ſins *by imputation really*, as the ancient ſacrifices did *typically*, occ. Heb. ix. 28. 1 Pet. ii. 24. comp. Lev. xvi. 21, 22, &c.'

Theſe extracts will be ſufficient to convey ſome notion of the preſent publication. It is properly obſerved, that the writers of the New Teſtament had ſome new ideas to communicate, which they could hardly find words fully to expreſs in the Greek language, copious as it is; the ſenſe in which ſuch words are uſed in other Authors will not therefore always perfectly anſwer to the ſignification here aſſigned to them. Still we have been, in two or three inſtances, tempted to think that the Lexicographer had ſettled the meaning firſt in his own mind, or conformable to ſome particular plan, and then determined the term to that ſignification. Thus the primary meaning of the verb ΚΤΙΖΩ is ſaid to be, *to create, to produce from nothing:* though we are not diſpoſed to engage in any diſpute concerning the exiſtence or production of matter, it may be doubted whether the authorities offered are ſufficient to fix the ſenſe here given.

Mr. Parkhurſt's Lexicon undoubtedly diſcovers his learning and application, and is fitted to be really ſerviceable in this important branch of knowledge: but it is very deſirable and neceſſary, that authors, who publiſh in this way, ſhould not be biaſſed to any particular parties or opinions, and that they ſhould give the original words and writings perfect liberty to ſpeak freely and fully for themſelves.

ART. III. *The Deſerter. A Poem.* 4to. 1 s. Robſon.

MR. Jerningham, who ſeems to have attached himſelf almoſt excluſively to the favours of Melpomene, has here given us another tender tale,

> A tale that ſoft-ey'd pity reads,
> And honours with a tear.

CABEYSA, a Spaniſh ſoldier, who had raiſed himſelf by his merit in the foreign wars, when he returned to his native country,

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try, teſtified his fidelity to a young woman whom he had loved when he was in the ſame humble ſtation with herſelf:

'The lowly hut, beneath whoſe roof
He ſigh'd a ſad adieu!
Receiv'd him time and diſtance-proof,
To love and MARY true.'

This hamlet-fair, by Fortune ſcorn'd,
Seem'd Nature's fav'rite child;
With hand profuſe by her adorn'd,
The flow'ret of the wild.

Her neat, but homely, garment preſs'd,
The pure, the feeling heart,
Oft ſought in vain behind the veſt
Of decorated art.'

There is certainly great beauty and ſimplicity in the above ſtanzas; nor is there leſs of true ſenſibility and nature in the Village Beauty's addreſs to her faithful Lover:

'If ſharing all thy cares, ſhe ſaid,
Has pal'd my beauty's roſe,
Ah! know! for thee the heart that bled,
With all its paſſion glows.

Bleſt moment to my wiſh that gives
The long, long abſent youth!
He lives, th' endear'd CABRYSA lives,
And love confirms the truth.

When thy brave comrades fell around,
What Pow'rs benignant care,
Secur'd thee from the fatal wound?
And MARY from deſpair?

Oft in the troubl'ing dream of night
I ſaw the ruſhing ſpear;
Nor did the moon's awak'ning light
Diſpel the ling'ring fear.'

The lover anſwers by propoſing the enſuing day for their nuptials, and ſoliciting her conſent, which is thus delicately deſcribed:

'With look declin'd, ſhe bluſh'd conſent—
Reſerve that takes alarm,
And love and joy their influence lent
To raiſe meek beauty's charm.'

Their happineſs, however, was but of ſhort continuance:

'Scarce thro' one haſty week had love
His grateful bleſſings ſhed,
When bliſs (as flies the frighted dove)
Their humble manſion fled.

'Twas at Bellona's voice it flew,
That call'd to war's alarms;
Bade the youth riſe to valour true,
And break from MARY's arms.

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But

But she still strain'd him to her heart,
To lengthen the adieu:—
"Ah! What, she said, should'st thou depart,
Shall I and sorrow do?

Say, valiant youth, when thou'rt away,
Who'll raise my drooping head?
How shall I chace the fears that say,
Thy lov'd CABEYSA's dead?"

After these tender expostulations, she determines to accompany her lover, who, notwithstanding the dangers he foresees, is prevailed upon by his affection, to acquiesce in her resolution. Through the hardships and fatigues she is obliged to undergo in this enterprize, she falls sick, and in this condition lies at the distance of a league from the camp, and, of course, from her lover.—Unfortunately, at this time, the general, to preserve the vineyards of the adjacent country, had made an order, that if any soldier should pass a certain line, drawn for the purpose round the camp, he should be considered as a deserter, and capitally punished.—In this situation, what should the unhappy CABEYSA do? The image of his beloved Mary on the bed of sickness continually haunts him, and urges all her tender claims to his love and compassion:

'For me, her native home, he said,
For me, each weeping friend,
For me, a father's arms she fled—
And shall not love attend?

Say, for a chosen lover's sake,
What more could woman do?
And now, that health and peace forsake,
Shall I forsake her too?

Now stretch'd upon the naked ground,
Oppress'd with pain and fear,
She casts a languid eye around,
Nor sees CABEYSA near.

Now, now she weeps at my delay,
And shall neglect be mine?
Submit, ye fears, to pity's sway!
He spoke—and cross'd the line.'

The consequence is obvious, and truly affecting: the unhappy youth is seized, and shot as a deserter; and the distracted object of his affections breaks her heart over his mangled body, and dies.

The two first lines * of this poem have not the same simplicity in expressing the idea intended with the rest; and we would, therefore, recommend them to Mr. Jerningham's alteration.

* See the poem.

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ART. IV. *The Auction; a Poem: A familiar Epiſtle to a Friend, with the Head of Harpocrates, the God of Silence amongſt the Egyptians, in a Ring.* 4to. 2s. Kearſley. 1770.

THIS poem has conſiderable merit: the language is pure, the numbers harmonious, the expreſſion animated, the ſentiments juſt. Harpocrates, the God of Silence, being brought from Egypt by a travelling Peer, is ſold amongſt the reſt of his Lordſhip's effects, when his affairs are ruined by his vices. This deity gives an account of the auction.

In the following paſſage a noble action is recorded in a very agreeable and ſpirited manner:

'Poor POWELL's patent next appears,
To pay off all his old arrears;
When DAGGER MARR, and TOMMY CLOUGH,
Blaſted and ſwore, and ſaid as how,
'Twas the advice of all their friends,
That they ſhould join their odds and ends;
That injur'd merit long kept down,
Might riſe to entertain the town;
DAGGER, ſays TOM, how ſtands your purſe?
Ah me, ſays DAGGER! there's the curſe,
Which to our riſing fame I fear
Will prove a permanent barrier:
He drew it forth, and wrap'd around
In dirty rag, a ſhilling found;
This might have done in FLEETWOOD's days,
Said TOM, when puppet ſhews and plays,
An equal ſhare of fame poſſeſt,
The puppet ſhew, in gen'ral beſt;
But now by G— were I to join,
My hoarded *grunter's gig* * to thine,
The patent's ſuch a blaſted price,
We ſhould not get a ſingle ſlice.
'TOM loung'd, and MARR with tragic port,
Stalk'd ſwearing onward to Duke's Court,
Where drench'd in beer till morning dawn,
Their future hopes, their money gone;
And quite with want of oaths oppreſt,
They ſunk inſenſibly to reſt.
'Now KING OF HOLLAND 'twas agreed,
Were fitteſt POWELL to ſucceed;
But HOLLAND, when his friend was nam'd,
Suppreſt the tear, and thus declaim'd;
"Say, can I think, e're well the tomb
Is clos'd upon his manly bloom;
While grief yet triumphs on the face,
Of all his little orphan race;

* A cant term for a ſhilling.

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Say,

Say, can I think at their expence,
To raiſe myſelf to eminence:
No, rather let one greatly try,
The patent for their uſe to buy:"
KING, who of generous mould is made,
And feels for all who want his aid;
Turns ſuddenly about, and cries,
Why? "what the devil ails my eyes."
'Others there were who ey'd aſkance,
The parchment with a longing glance;
Whoſe hearts obdurate never felt,
Whoſe eyes unpitying never melt:
To human nature a diſgrace,
Who curſt their ſtars, and left the place:
While things in this uncertain ſtate,
Hung wav'ring on the thread of fate:
A meſſenger arriv'd expreſs,
And thus deliver'd his addreſs;
"The noble friend, the gods be prais'd,
Who POWELL to the patent rais'd,
Hath ſeen the hapleſs widow's tear,
All copious ſtreaming on his bier;
And touch'd with pity at the ſight,
Transfers to her, her huſband's right:"
A gen'ral plaudit ſhook the room,
And joy diſpel'd the recent gloom.'

The reflections on the fate of Herculaneum are ſo pointed as to want no comment.

'A group of heads, but lately brought,
From Herculaneum's dreadful vault;
(Gorg'd when th' Almighty hid his face,
And nature trembled to her baſe)
Came in rotation to be ſold,
And LANGFORD thus, their hiſt'ry told.
"Theſe were the men, when Rome aroſe,
Said he, with vengeance on her foes;
When from the orient, to the north,
Her eagles flew with terror forth;
When ſhe to half the world gave law,
And kneeling, kept the reſt in awe:
Theſe were the men, who brought diſgrace,
On her, and all the Roman race;
Reſtor'd what long ſhe fought to gain,
By millions ſpent, and thouſands ſlain;
And bid her conqu'ring legions ceaſe,
Brib'd by the nations round, to peace.
"'Twas then the high patrician pride,
Look'd with contempt on all beſide;
'Twas then the public treaſure went,
To ſerve each infamous intent;
'Twas then corrupt, her ſenate grown,
Aſſum'd a pow'r, before unknown;

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And Freedom, by the ſwelling tear,
Confeſs'd her diſſolution near.
" 'Twas then her judges warp'd the laws,
To ſerve th' abandon'd villain's cauſe;
Then o'er a ſon, whoſe guiltleſs blood
Faſt flow'd, a weeping father ſtood;
The prop of his declining day,
Snatch'd by the murd'rer's arm away:
And ſaw the wretch by vile chicane,
Eſcape, by whom his ſon was ſlain.
" Then juſtice hid, abaſh'd, her head,
Miſrule, her baleful influence ſpread,
And ſtalking forth with giant ſtride,
Menac'd deſtruction far and wide.
" At length enrag'd, the people roſe,
And ruſh'd impetuous on their foes;
To juſtice brought them for their crimes,
A mark to all ſucceeding times:
And lo! beneath the ſculptor's hand,
Conſign'd to infamy they ſtand."

We could, with pleaſure, give more extracts from this ingenious poem; but would rather recommend to our Readers the peruſal of the whole.

ART. V. *The Seats and Cauſes of Diſeaſes inveſtigated by Anatomy; in five Books, containing a great Variety of Diſſections, with Remarks. To which are added, very accurate and copious Indexes of the principal Things and Names therein contained.* Tranſlated from the Latin of John Baptiſt Morgagni, chief Profeſſor of Anatomy, and Preſident of the Univerſity at Padua, by Benjamin Alexander, M. D. 4to. 3 Vols. 2 l. 12 s. 6 d. boards. Cadell, &c. 1769.

BONETUS had certainly great merit in collecting and digeſting the materials of his *Sepulchretum*; but at the ſame time, it muſt be acknowledged, that there are many faults in this very voluminous compilation of morbid diſſections. Some things are put down from hearſay: things incredible are likewiſe introduced; and the ſame things are repeated again and again in different parts of the work; while, on the other hand, many uſeful hiſtories and obſervations, at that time extant, are not inſerted.

The five books of Morgagni here tranſlated, contain ſome juſt criticiſms on the *Sepulchretum*, and at the ſame time furniſh ſuch a collection of hiſtories, diſſections, and obſervations, as make a very valuable ſupplement to that work of Bonetus *.

* Morgagni, whenever he mentions the *Sepulchretum*, always refers to the enlarged edition which was made under the inſpection of Mangetus, and publiſhed in the year 1700.

Theſe

These books appear to have taken their origin from an accidental conversation.

'In an affair, says our Author, wherein every one is concerned, and not only in the present, but in future ages; in order to judge more easily what may be expected from me alone, and how far it is just to expect it, I must by no means conceal the circumstance which first gave occasion to my writing these books.

'The anatomical writings of Valsalva being already published, and my epistles upon them, it accidentally happened, that, being retired from Padua, as in those early years I was wont frequently to do in the summer-time, I fell into company with a young gentleman, of strict morals and an excellent disposition, who was much given to the study of the sciences, and particularly to that of medicine. This young gentleman, having read those writings, and those letters likewise, every-now-and-then engaged me in a discourse, than which nothing could be more agreeable to me; I mean, a discourse in respect to my preceptors, and in particular Valsalva and Albertini, whose methods in the art of healing, even the most trifling, he was desirous to know: and he even sometimes enquired after my own observations and thoughts, as well as after theirs.

'And having among other things, as frequently happens in conversation, opened my thoughts in regard to the Sepulchretum, he never ceased to entreat me, by every kind of solicitation, that I would apply to this subject in particular; and, as I had promised in my little Memoir upon the Life of Valsalva, to endeavour that a great number of his observations, which were made with the same view, should be brought to public light, he begged that I would join mine together with them, and would shew in both his and mine, by example as it were, what I should think wanting to compleat a new edition of the Sepulchretum, which he, perhaps, if he could engage his friends to assist him, would, at some time or other, undertake. He also desired that I would write in as familiar a manner as I would wish; and by this means throw in, at any time, what I had said in conversation, or medical conferences, or any thing of that kind, which, though never so minute, would always be very grateful to him.

'You ask me what was the effect of his entreaties? I suffered myself to be prevail'd upon. For you see what he required of me was partly what I had promised in that Memoir, and partly what I hoped would be of use, if it should turn out agreeably to my design; as by being afterwards revised and published, it might, some time or other, excite persons, far more capable than myself, to undertake the same kind of labour.

'With this view, then, I began, upon returning to Padua, to make a trial of that nature, by sending some letters to my friend. And that he was pleased with them appears from two circumstances; the first, that he was continually soliciting me to send him more and more after that, till he drew me on so far as to the seventieth; the second, that when I begg'd them of him, in order to revise their contents, he did not return them, till he had made me solemnly promise, that I would not abridge any part thereof.

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'You ſee then, candid reader, why I ſaid in the beginning, that I would not have theſe writings of mine be read by the moſt unlearned; and ſhould alſo have ſaid, nor yet by the moſt learned, if they had only contained thoſe things which he inſiſted upon being retained; I mean, ſuch as might be uſeful to ſtudents.

'But I am not at liberty here to make uſe of that expreſſion of Lucilius, *Perſium non curo legere hæc: Lælium Decimum volo:* "I do not chuſe Perſius ſhould read theſe things; but would wiſh Lælius Decimus to read them:" nay, I even wiſh the *Perſii*, that is, the moſt learned men, to read them, and, leaving the other parts to the *Decimi Lælii*, that is, to youths of learning and genius, to conſider only my intention and deſire; and if theſe are not diſagreeable to them, to aſſiſt by their aſſent, or, if they think it will anſwer a better purpoſe, by their admonitions and examples, in making the Sepulchretum of the moſt utility it can poſſibly be. And that they may do either the one or the other the more eaſily, I will tell you what I have done with this intention, in the ſubſequent letters; and that in as few words as it is poſſible on a ſubject which is ſo complex, and requires to be related ſo clearly.

'The obſervations (for I will begin with them in order to preſerve nearly the ſame method which I made uſe of above) the obſervations, I ſay; I mean thoſe which I have obſerved to have been omitted in the Sepulchretum, from the ancient or more modern authors, though they might have been included; and thoſe moreover that have been made public ſince the ſecond edition of this work; I have pointed out each under their proper heads, in as great a number as occurred to me when writing.

'And this I ſay, that every one may know a great number to be ſtill remaining, which might be added; for out of the books that I have read, I did not call to mind all the contained obſervations, and from thoſe which I had not read, it is certain none could occur to my mind: and there are many which I have never ſeen, either becauſe they have never been imported hither during the preſent calamities in which Europe is involved, or becauſe I am not very well ſkilled in the languages wherein they are written; and I do not chuſe to put great confidence in any interpreters, eſpecially in affairs of this kind.

'In each ſection of the Sepulchretum alſo, if you except a few of the former ones, I have not neglected to take notice, as far as it was in my power to obſerve, what obſervations are given more than once, either from the effect of careleſſneſs, or in conſequence of the impoſitions of a crafty metamorphoſer; nor yet in which of them either natural appearances are deſcribed as morbid, one diſeaſe is repreſented as another, or the printers have been ſo careleſs, as to ſubvert the very intention of the obſervers by their prepoſterous blunders; ſo that by ſuch ſtrictures, I think I cannot fail being of great aſſiſtance to any perſons, who ſhall hereafter undertake to give a new edition of the Sepulchretum: for though ſome of theſe animadverſions are minute, yet they are by no means of little importance.

'I wiſh I could have been of equal aſſiſtance, either when the readers are referred to ſome other place, where they may find this

or

or that observation more fully described, and yet the number of the observation is not expressly pointed out; or when they are overwhelmed with stupendously-long scholia, and yet such as do not contain the more useful remarks, but at one time superfluous things, at another time repetitions, and sometimes such as are false, or, at least, very doubtful. Of these things, indeed, I have sometimes admonished my readers: but always to do it would have been endless.

'There is no occasion, however, to tell those who know any thing of the matter, that I had not leisure to compose the indexes which are so necessary, and would require so long and so arduous a labour. I hope it will be thought quite sufficient, by any reasonable persons, that at my time of life, and without any one to assist me, even a pupil, or an amanuensis, I have at least, not only in these last-mentioned instances, but also in others whereof I have spoken, all of which shall now be recapitulated in their order, shown by my own example, such as it is, in what manner it appears to me, that the Sepulchretum may be much enlarged, and at the same time rendered much more useful and correct.

'I therefore produce observations which have never been published before, a great number of which are Valsalva's, not a few of my friends, but the greater part mine. To the first, on account of the author's merit, and the respect which I owe him, I give the first place under each head. And these, which have been collected with the same care that other things were formerly, as has been said in his life, and where they were written in Italian translated into Latin, and all of them copied over again in the manner that I knew he had been accustomed to wish, I give with such a scrupulous exactness, that, as I have sometimes doubted whether I rightly conceived of them or not, I have chosen rather to produce his own words, without taking away or adding any thing, except what I had received from his own mouth: for this happened in regard to a few observations which he had given an accurate relation of to me, and had not committed to writing. And the other observations I took from his papers, which were some of them connected together, and some loose.

'And although these papers, after having taken out from them, in every respect that was necessary, the observations, experiments, and other things that are given in these letters, I returned, numbered, and sealed up, in the same manner as before, to his son-in-law Lewis Montefani, that celebrated man, who is librarian to the Academy of Sciences at Bologna; yet if any one should chuse to compare a particular paper with these my descriptions, and should ask me by what mark he might find it, in so great a number of papers, I shall have no objection to telling him, nor yet to shew any letter, whereby my friends have communicated to me their observations which I make use of in these books, as they are all of them men of well known integrity, skill, and accuracy.

'For, finally, in respect to my own observations, I have particularly related in each, the year, month, and place, in which they were made, and who assisted me, or were present, at the time, un

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leſs I had ſufficiently done it before. And I have not only remarked the age and ſex of the patient, but other things alſo that Peyerus requires, as far as it was in my power to learn, and amongſt theſe ſuch as relate to the method of cure which had been applied: though it may be neceſſary to admoniſh my readers, that they are not, by any means, to impute a particular method of treatment to me or to Valſalva, unleſs we ſay it was preſcribed by us, any more than they would the external cauſes and the ſymptoms of the diſeaſes; for we relate theſe juſt in the ſame manner as we do the method of treatment.

'And in deſcribing the diſſections themſelves, I thought it particularly behoved me to take care, that I did not admit, what I ſo greatly diſapproved, in ſome certain deſcriptions of other authors; I mean, that I ſhould not conſider as morbid appearances, either thoſe which are agreeable to the uſual order of nature, or not far different therefrom, ſuch as ſome varieties, for inſtance, are.

'I have endeavoured alſo that the hiſtories ſhould not be divided, but ſhould be exhibited at one view: or if it did, at any time, happen (though this was but rarely) to ſeem more advantageous to divide them, or, what happened very often, to take notice of them, I have taken care to point out that very place, in which either the remaining part, or the whole, of the hiſtory might be found; and I have been equally cautious of repeating even any thing that might have been formerly treated of fully in ſome of my writings; inaſmuch as it is *odious to me*, in the ſame manner as it was to the Ulyſſes of Homer, *to relate over again any thing that has been fully related.* For by theſe means the hiſtories really become too long; but not when all the circumſtances which relate to the foregoing cauſes of the diſeaſe, and to the ſymptoms (all which I wiſh could be equally and fully known at all times) or to the injuries of parts obſerved in the bodies, are accurately deſcribed. And indeed they often give us occaſion to obſerve, as I have done, not only what, in each of theſe claſſes, were preſent, but what were abſent likewiſe.

'But what ſhall I ſay of the prolixity of the ſcholia? I was not ignorant indeed, that this was not very agreeable to moſt readers, and totally diſproved by ſome; although I ſee that Peyerus, who is one of the laſt-mentioned claſs, has adjoined, to his hiſtory, a ſcholium that is longer than itſelf by ſeven pages. In the firſt place, however, I ſay that all the matter, beſides hiſtories, which is contained in theſe letters of mine, is not ſcholia. And in the ſecond place I ſay, that if I was to ſupply, in my ſcholia, the many circumſtances which I have ſaid are wanting in the ſcholia of the Sepulchretum, I could not avoid detaining my reader conſiderably.'

There are added three indexes, of which our Author gives an account in the remaining part of the preface.

It would be uſeleſs to enter upon the work itſelf. The name and character of Morgagni are univerſally known. Let it ſuffice therefore to ſay, that we have here a very uſeful collection of hiſtories, diſſections, and obſervations.

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As to the translation, it is, upon the whole, well executed; but had it it been possible for Dr. Alexander somewhat to have abridged his author, he would have rendered a still more effectual service to the public.

ART. VI. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious in many considerable Parts of the World.* Vol. LVIII. For the Year 1768. 4to. 10 s. sewed. Davis and Co. 1769.

PAPERS relating to NATURAL HISTORY, METEORS, &c.

Article 1. *An Account of the Eruption of Mount Vesuvius, in* 1767; *in a Letter to the Earl of Morton, President of the Royal Society, from the Honourable William Hamilton, his Majesty's Envoy Extraordinary at Naples.*

THE inquisitive and adventurous Author of this account formerly transmitted to the Royal Society a narrative of his observations on the eruption of 1766; part of which our Readers will find transcribed into our 39th volume, December 1768, p. 418. Mr. Hamilton's philosophical curiosity, and his sense of the sublime and terrific, must have been completely gratified by the magnificent and stupendous *phænomena*, produced by the eruption which succeeded it in the following year, and which is universally allowed to have been the most violent of the present century; the mountain having disgorged, in the space of seven days, a quantity of *lava* three times greater than that which proceeded from it, in the eruption of 1766, during the course of nine months. This article contains an interesting and entertaining account of the appearances preceding and attending it; the most material of which we shall endeavour to connect into an abridged account.

About the middle of December 1766, the eruption of that year having then ceased, the Author descended into the ancient *Crater*, or bason of Vesuvius, the bottom of which he found to be a plain, covered with a crust, and about 20 feet deep; from the middle of which rose a little mountain, whose top was not so high as the rim of the *Crater*. A perforation in this little mountain served as the principal chimney to the volcano. Some large stones, which he threw into this aperture, were not heard to reach the bottom till he had moderately counted an hundred.

The mountain continued quiet till March 1767, when it began to throw up cinders, ashes, and stones, by which the *Montagnola*, or little mountain, was gradually and visibly increased. On the 12th of September the red hot stones ascended above 1000 feet; and by their fall, in the space of eight months, the *Montagnola*, whose increase was watched by the Author

Author from his villa ſituated between Herculaneum and Pompeii, was found to have acquired a height of 185 feet. By a ſimilar proceſs the Author ſuppoſes that the whole of Mount Veſuvius has been formed. During the latter part of this time ſmall ſtreams of *lava* iſſued from a breach in the ſide of the little mountain, filled up the cavity between it and the ancient *Crater*, and flowed over its rim, at different times, down different ſides of the great mountain.

On the 15th of October theſe ſmall ſtreams of *lava* ceaſed from flowing. The Author, who ſome time before had foretold the approaching eruption, found his prediction verified on the 19th; when, at eight in the morning, after a prelude of thick and black clouds of ſmoke, which reached even over the iſland of Caprea at 28 miles diſtance, and of repeated vollies of great ſtones, which were every minute ſhot up to an immenſe height, the *lava* burſt out in a place about 100 yards lower than the ancient *Crater*. Emboldened by the vent which the matter had thus procured, the Author ventured to pay a viſit to the mountain, attended only by one peaſant. While he was making his obſervations on the current of *lava*, about noon the earth ſhook, and the mountain ſuddenly ſplit with a horrible exploſion, within a quarter of a mile from the ſpot where he ſtood; a fountain of liquid fire ſhooting up from this new mouth, and rolling directly towards him. He ſoon found himſelf enveloped in almoſt total darkneſs, occaſioned by clouds of black ſmoak, mixed with pumice ſtones and aſhes, which fell thick upon him. His guide inſtantly took to his heels; and the Author, apprehenſive leaſt his retreat might be cut off by the opening of a freſh mouth, followed his example; the earth continuing all the time to ſhake under his feet. On his arrival at his villa he found that building likewiſe ſhaken to its very foundations: he accordingly immediately quitted it with his family; gave the alarm as he paſſed by Portici, where his Sicilian majeſty then reſided, and in his way to Naples, within leſs than two hours after he had left the mountain, found that the *lava* had actually covered near three miles of the very road through which he had retreated not long before: ſo rapid was the courſe of this river of melted matter, which he afterwards found was in one place near two miles broad, and 60 or 70 feet in depth!

The concuſſions were ſo violent that night, that, even at Naples, the doors and windows flew open. A continued, ſubterraneous, rumbling noiſe was heard, for the ſpace of five hours, attended with crackling and hiſſing, which the Author very naturally attributes to water coming into contact with the melted *lava* in the bowels of the earth; eſpecially as it is well atteſted that, in 1663, Portici, and ſeveral other towns, were deſtroyed by a torrent

a torrent of boiling water having burſt out of the mountain with the *lava*, by which thouſands of lives were loſt.' All Naples was in confuſion; the ſtreets were thronged during that whole night with proceſſions of ſaints, and all the churches were filled.

On the following night the ſame noiſe was repeated, accompanied with exploſions ſo violent that it ſeemed as if the mountain would ſplit in pieces. An immenſe rent was accordingly made in it. The mob ſet fire to the cardinal archbiſhop's gate, becauſe he refuſed to bring out the relics of St. Januarius. Luckily for the ſaint's credit, his eminence's refuſal was exceedingly well timed: he probably thought the mountain was in too great a fury to hear reaſon, even from the head of St. Januarius.

The third day was ſomewhat more quiet than the preceding; though Portici was ſaved merely by the *lava*'s taking a different courſe, when it was only a mile and half from it: but on the fourth day, the convulſions and loud exploſions of the mountain were much more dreadful than they had yet been. Ships at ſea, 20 leagues from Naples, were covered by the aſhes or ſmall cinders thrown up by it. The mob now grew ſo outrageous, that the archbiſhop was obliged to bring out the ſaint's holy head, and go with it in proceſſion to the Ponte-Maddalena, at the extremity of Naples towards Veſuvius: 'and it is well atteſted here, the Author adds, that the eruption ceaſed the moment the ſaint came in ſight of the mountain:'—at leaſt the noiſe actually ceaſed about that time. The mountain, however, continued to throw up ſtones on the two following days; and, on the ſeventh, ſmall aſhes fell all day at Naples: but the moſt obſervable circumſtance on that day, and which we leave to the conſideration of electricians, was the appearance of a vaſt column of black ſmoke iſſuing from the mountain, from which ſhot continual flaſhes of forked, or *zig-zag lightening*, accompanied with a noiſe like thunder, though there were no clouds in the ſky at that time. The Author had formerly obſerved this *phænomena*; but never in ſuch perfection.

Notwithſtanding the appearance of this black ſmoke, which, according to the Author, indicated ſome freſh operations of the fire in the bowels of the mountain, the eruption ceaſed on the eighth day. He apprehends, however, that the *lava* has broken its way into ſome deeper cavern, where it is meditating future miſchief, and from whence it will ere long break forth. We ſhall only add, that the Author found the ignited matter, thrown out from the mountain, poſſeſſed of ſo great a degree of heat, even ſeven weeks after the eruption, that a ſtick thruſt into the crevices of the *lava* inſtantly took fire; and that the

Author

Author has sent to the British Museum specimens of every kind of matter produced in Mount Vesuvius, together with a painting, in transparent colours, which, when viewed by means of lamps lighted up behind it, gives a much better representation of the eruption than can be exhibited by any other kind of painting: although a pretty tolerable idea of that *phænomenon* may be formed from two plates, done in metzotinto, which accompany this article.

Article 5. *Observations on the Bones, commonly supposed to be Elephant's Bones, which have been found near the River Ohio, in America. By William Hunter, M. D. F. R. S.*

The large fossil bones which have been found in Siberia, as well as on the banks of the Ohio, and elsewhere, present us with a *phænomenon* very singular and unaccountable. They have hitherto been supposed to have belonged to elephants, on account of their general resemblance to the tusks and other bones of that animal. This has been the common opinion on this subject, maintained by Gmelin and others, and still more particularly by Messrs. Buffon and Daubenton, in the 11th and 12th tomes of the *Histoire Naturelle*. The very accurate Author of this paper shews so many very observable differences, both with regard to size and form, between these fossil bones and those of the elephant, as render his conclusion, at least, highly probable that the former have belonged to some carnivorous animal, to which he gives the name of *Animal Incognitum*, different from the elephant, and whose whole race is now probably extinct.

The proofs, however, which the Author brings of this opinion, are not by any means strengthened by an observation, apparently adduced in support of it. 'It has been thought strange, says the Author, that elephants should have been formerly so numerous in western countries, where they are no longer natives; and in cold countries, Siberia particularly, where they cannot now live.' Now, the objection to the common opinion, implied in the first part of this quotation, certainly proves too much. The reason here suggested against the opinion, that the fossil bones are the bones of the elephant, will equally operate against his opinion, that they are the bones of the *Incognitum*, or indeed of any animal whatever. If the whole race of the *Incognitum* could become extinct in America, so might that of the elephant. With regard to the latter part of the quotation, we shall observe that, as the Author has met with grinders of the *Incognitum*, which were found in the Brazils and at Lima, it appears *almost* as improbable that the *Incognitum*, which could live within 12 degrees of the line, should have been likewise a native of Siberia, as that an elephant should. We say *almost*; for we do not pretend to determine where an *Animal Incognitum* can or cannot live. These slight strictures,

ſtrictures, however, do not affect the Author's concluſion, which is drawn from an accurate obſervation of the bones themſelves, and a minute compariſon of them with thoſe of the animal to which they have hitherto been ſuppoſed to belong. We ſhall ſum up, in a few words, the evidence produced on both ſides of this curious queſtion.

In the firſt place, the foſſil bones, from their much ſuperior ſize, appear to have belonged to ſome animal larger than an elephant: and ſecondly, ſuch of the bones of the *Incognitum* as have been examined by the Author, particularly the jaw-bones, differ both in their general character, and in their particular parts and features, from thoſe of a full grown elephant with which he compared them. On the other hand, the two ſpecies of bones have ſuch a general reſemblance to each other, as has induced ſeveral accurate naturaliſts to determine that they belong to the ſame animal: and two of the Author's foſſil tuſks, having likewiſe been examined by ſome of the principal dealers and workers in ivory, were by them affirmed to be the genuine teeth of an elephant; and one of them, being cut through, was pronounced to be true elephantine ivory. From this laſt circumſtance the Author concludes, that 'genuine ivory is the production of two different animals, and not of the elephant alone.'

Thoſe who intereſt themſelves in this delicate point of natural hiſtory will be glad that the diſcuſſion of it has fallen into ſuch good hands, and have great obligations to the ingenious Author for the pains which he has taken in endeavouring to clear it up, by a particular examination of many hundreds of elephant's teeth in the hands of the dealers in that article, as well as of ſeveral heads, teeth, and jaw-bones of elephants, *Hippopotami*, and other large animals, contained in the Muſeum of the Royal Society, the Britiſh Muſeum, and in ſome private collections. He has examined likewiſe a large quantity of foſſil bones, not long ago brought to the Tower from America; another collection received from the Ohio by Dr. Franklin; and a third ſent to the earl of Shelburne; to whom the lovers of natural hiſtory are much obliged, for the readineſs with which he has undertaken to tranſmit, to the proper perſons in America, a paper containing ſome pertinent queries drawn up by the Author, relative to the ſituation, diſpoſition, &c. of theſe bones, as they are found, lying in great quantities in the marſh called the *Salt-Lick*, near the river Ohio; together with orders to ſend over ſome of the more perfect ſpecimens of particular parts, and to take a drawing, upon the ſpot, of a complete ſet of bones, or an intire ſkeleton, *in ſitu*, if ſuch is to be found.

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Before

Before we quit this ſubject, it may be acceptable to ſome of our Readers if we tranſlate a paſſage relative to it, which we find in the Abbé Chappe's late work [*Voyage en Siberie*, tom. i. page 684.] which confirms the opinion of the Author concerning the American bones; without ſtopping, however, to take particular notice of a ſeeming inconſiſtency contained in it, or of the doubt expreſſed in it, which appears to be fully cleared up in the preceding paper. "I ſhall finiſh this article, ſays the Abbé, with ſome reflections on the teeth of the *Mammouth* of Siberia, on which ſubject travellers have been ſo very copious. M. D'Aubenton has ſhewn that theſe teeth are the genuine tuſks of the elephant. I have brought ſeveral from Siberia, which muſt have belonged to an elephant of the largeſt ſize. Aſtronomy furniſhes us with no grounds to ſuppoſe that the temperature of this climate has ever been ſimilar to that of the countries of which theſe animals are at preſent natives.

"Dr. Franklin, a celebrated Engliſh philoſopher, as he paſſed through Paris, informed me that ſeveral tuſks had been found in America, which were claſſed with thoſe of the elephant, and that ſeveral jaw-bones had likewiſe been diſcovered, which had belonged to the ſame animal. At my requeſt he obligingly ſent me over one of theſe jaw-bones. It is acknowledged here that they are not the jaw-bones of an elephant: at the ſame time it is not known to what animal they have belonged. If there are tuſks in America ſimilar to thoſe of the elephant, as M. D'Aubenton has ſhewn the Siberian tuſks to be; and if it can be proved that the jaw-bones which I received from Dr. Franklin, are parts of the ſame animal to which the tuſks belonged, it will follow that an animal different from the elephant, but furniſhed with tuſks of the ſame kind, may formerly have exiſted in Siberia."

Article 9. *An Inveſtigation of the Difference between the preſent Temperature of the Air in Italy, and ſome other Countries, and what it was ſeventeen Centuries ago: In a Letter to William Watſon, M. D. F. R. S. by the Honourable Daines Barrington, F. R. S.*

The ingenious Author of this claſſical paper informs us, that he had 'long entertained a notion that the ſeaſons are become infinitely more mild in the northern latitudes than they were 16 or 17 centuries ago; and that, accordingly, many paſſages in the claſſical writers, deſcriptive of the ſeverity of the climates, had ſtruck him more than they would perhaps a common reader.' Many of theſe paſſages, we ſhall obſerve, have excited the wonder of other readers, and have likewiſe been noticed by preceding writers. The Author appears not to know that Mr. Hume, in particular, has given us ſome reflections on this ſubject, in one of his *political diſcourſes*, in which

which he treats of the populouſneſs of ancient nations; where he likewiſe quotes the Abbé du Bos making the ſame obſervation. Mr. Barrington, however, in treating this ſubject profeſſedly, enters into a larger detail of authorities and reaſonings, which ſeem to put the truth of the obſervation out of doubt.

He begins with Ovid, who, on being baniſhed from Rome to Tomos (ſuppoſed to be the modern Temiſware, in Hungary, and placed by Wells in the 44th degree of N. latitude) deſcribes rather the winter of Hudſon's Bay than that of the Euxine. But theſe, it may be ſaid, are the exaggerated deſcriptions and complaints of an exiled and ſplenetic poet, indulging his known luxuriant genius, and painting more from his own exquiſite feelings than from nature: they are, however, too circumſtantial, the Author obſerves, to permit us to doubt of the juſtice of them. We ſhall obſerve too, with regard to the firſt quotation here given, in which the Euxine is affirmed to be frozen, that it is introduced by a ſober and ſerious appeal to the reader, abundantly ſufficient to wipe off any ſtains which it may have contracted by being cloathed in verſe.

" Vix equidem credar, ſed cum ſint præmia falſi
Nulla, ratam teſtis debet habere fidem:
Vidimus ingentem glacie conſiſtere Pontum, &c."
Lib. 3. *Eleg.* 10.

In the ſame elegy he not only ſpeaks of himſelf as walking upon the frozen Euxine, but deſcribes oxen and carriages paſſing over it:

" Perque *novos pontes*, ſubter labentibus undis,
Ducunt Sarmatici barbara plauſtra boves." *Ibid.*

When the poor baniſhed poet, ſays Mr. Barrington, 'during this rigorous weather, wanted ſome generous wine to warm himſelf, it was preſented to him in a ſtate of congelation:'

" Udaque *conſiſtunt* formam ſervantia teſtæ
Vina, nec hauſta meri, ſed *data fruſta*, bibunt."

Inſtead of the lines laſt quoted, the Author might perhaps more properly have given the two following, from the 7th epiſtle, *de Ponto*, to which it would be unreaſonable to refuſe giving full credit, as they are addreſſed to *Veſtalis*, a Roman governor, ſent to command in theſe very parts.

" *Ipſe* vides certè glacie conſiſtere Pontum,
Ipſe vides *rigido ſtantia vina gelu*." *Lib.* 4. *Ep.* 7.

This effect of cold, (the congelation of wine) ſays the Author, 'was not experienced in London, ſituated in the 52d degree of northern latitude, during the great froſt in 1740'.— Mr. Barrington however is miſtaken in this obſervation. There are not many winters in England, we believe, in which this effect might not be obſerved, as is well known to thoſe who have tried experiments on the *concentration*, as it is called, of wine

wine by freezing: an effect, however, not produced except by a degree of cold conſiderably below the freezing point: nevertheleſs, the moſt generous Burgundy or Madeira will freeze at about 20 degrees of Fahrenheit's thermometer.

In the other quotations, which we omit, we find Ovid complaining of the ſame dreary ſcene from year to year, and affirming that, in ſome places, the ſnow never diſſolved during the ſummer; though it does not appear to the Author that there are any high mountains in the neighbourhood of Tomos. Virgil is next introduced deſcribing, in his Georgics, equal effects of cold under the *ſame latitude*. Virgil unfortunately is likewiſe a poet; but his Georgics, the Author obſerves, 'are perpetually relied upon as authority, not only by Pliny, but the later writers on huſbandry.'—But though Virgil, in the didactic parts of this excellent work, is always accurate and judicious, the quotations produced by the Author on this occaſion are unfortunately taken from Virgil the *Poet*, and not from Virgil the *Huſbandman*. They are a part of his highly poetical and celebrated deſcription of the winter of the *Palus Mæotis*, of Scythia, of the Ryphæan mountains, and of the moſt northern parts of the known earth; and not that of the latitude of Tomos in particular:

"Talis *Hyperboreo ſeptem* ſubjecta *trioni*
Gens effrœna virum Ryphæo tunditur Euro, &c."

See the whole paſſage in the Georgics, *lib.* 3. from line 349, to line 383. In further proof the Author produces a quotation from Dyoniſius the Geographer, who certainly is not a poet, though he wrote in verſe; and another from Strabo, in the ſobereſt of all poſſible proſe. On theſe authorities, though many more might have been produced, the Author appears to have ſufficiently eſtabliſhed the ancient rigours of the Sarmatian winter. Let us enquire into its preſent ſtate.

Here the proof of the preſent mildneſs of this climate is rather of the negative kind. The neighbourhood of the Euxine has not been much frequented by European travellers; but Rubruquis, Marco Polo, Jean de Plan, Carpin, and Mandeville, who were on the borders of that ſea in winter, and proceeded even many degrees northward of it, make no complaints with regard to the cold. Buſbequius is equally ſilent, though he croſſed the ſame latitudes in the winter ſeaſon; as are Tournefort and Mottraye.

The Author next compares the ancient ſtate of the weather in Italy with that obſerved there at the preſent time; from whence a more poſitive concluſion may be drawn. He again quotes the ſober Virgil, in directions adapted to the neighbourhood of Naples and Calabria, the moſt ſouthern part of Italy, conſtantly

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plainly giving the husbandman precautions to guard his cattle against the injuries they might suffer from snow and ice. Here the testimony of our *preceptive* poet is unexceptionable. The Author quotes likewise the *nives diutinas* of Pliny (*lib.* 17. *cap.* 2.) and mentions the directions given by Ælian (*de Animal. lib.* 14. *cap.* 29.) how to catch eels whilst the water is covered with ice: observing with regard to this last circumstance, that, if we may believe the concurrent testimony of modern travellers, from some of whom the Author appears to have acquired particular information on this subject, 'it would be almost as ridiculous to advise a method of catching fish in the rivers of Italy, which depended intirely upon their commonly being frozen over, as it would be to give such directions to an inhabitant of Jamaica.'

The cause of this great change is not here enquired into. If it be supposed that cultivation has rendered these countries more temperate, the Author answers, that Tomos is now precisely in the same state in which it was in the time of Ovid; and that Italy is not so well cultivated now as it was in the Augustan age.

Article 7. *A Note concerning the Cold of* 1740; *and of this Year* (1767-8) *by J. Bevis, M. D. F. R. S.*

Article 8. *Observations on the same Subject, by J. Short, F. R. S.*

From the first of these papers we find that, on the morning of January 6th 1739-40, the coldest day of that year, at Stoke Newington, Fahrenheit's thermometer stood somewhat lower than 10 degrees; and that on the 1st of January 1768, in town, (where, however, the thermometer was possibly affected by the fires in the contiguous buildings) it descended only to 17. From Mr. Short's paper it appears, that a spirit thermometer, in Surrey-street, descended on December 28, 1739, to 5 degrees in Fahrenheit's scale; and that on December 31, 1767, a Fahrenheit's mercurial thermometer, in the same place, stood at about 12 degrees.—We shall take this opportunity of observing that a greater degree of cold was experienced in other parts of England, during the preceding winter, particularly on the 16th and 18th of January 1767: on the last of which days, in about the latitude of 53 degrees, the thermometer stood during three hours, and perhaps longer, at 3 degrees; and on several other days was frequently stationary at 10.

We shall pass over the articles 13, 19, 21, 22, and 44, which contain meteorological diaries, and observations made in different parts of England, and at Warsaw, Stockholm, and Rome; only observing that, in the last-mentioned place, the heat of the summer of 1768 was very extraordinary; the thermometer standing on one day, exposed to the North, for the space of seven hours, at 99 degrees, and, during the space of three weeks, always standing at noon above 94, and at mid-

night ſeldom below 83; that is, 8 or 10 degrees above its uſual ſtations; and yet the city is ſaid never to have enjoyed a more healthy ſtate.'

[*To be reſumed in our next.*]

ART. VII. *Poems on ſeveral Subjects.* By John Ogilvy, D. D. 8vo. 2 vols. 10 s. 6 d. ſewed. Pearch. 1769.

THIS is a collection of Dr. Ogilvy's pieces, which have been before publiſhed. Though there are ſome additions, and, as he ſays, improvements, they are too inconſiderable to come under critical examination. There is, however, a preface concerning critics and criticiſm, with which we have ſome concern; for although the Doctor profeſſes to have made ſome general obſervations, without a view to any particular authors, as he emphatically expreſſes it, *whatever*, yet he has in his turn played the critic with a criticiſm on his poem called *Paradiſe*, which was publiſhed in the Review for February laſt.

From this preface ſcarce any thing is clear, except that the Author's ideas are confuſed. That he has been unſucceſsful in his attempt at criticiſm we ſhall endeavour to prove, whether in common with ourſelves, we ſhall leave the Reader to determine.

The beginning of his preface is as follows: 'Of all the various ſpecies of *compoſition*, that which ſeems to have the greateſt licence allowed to it, and whoſe abuſe it is moſt difficult (at leaſt in many caſes) either to detect, or to rectify, is the *Art* of criticiſm. This difficulty ariſeth partly from that ſeries of objects, almoſt perpetually diverſified, which the various reſearches of this art preſent to the mind; partly from the complicated ingredients, of which particular objects are found to conſiſt when examined ſeparately; but principally, no doubt, from the *degrees of excellence and defect* exhibited, not merely in ſome performances, but appearing *in every one*, as indicating (in all caſes *whatever*) imperfection of that mind from which it derived its origin. It is the natural effect of theſe cauſes, that as a diſcourſe, whoſe parts in general are diſproportioned, may be ſhewn in a favourable point of view, where the moſt unexceptionable paſſages are ſelected for this purpoſe; ſo, where the contrary is really the caſe, the reader may receive an unfavourable prepoſſeſſion from having ſuch objects only placed before him, in a connection *likewiſe* foreign to their original ſtate, as tend to miſlead and impoſe upon his judgment.'

In this ſhort extract there are almoſt as many faults as periods, beſide that verboſe obſcurity, ariſing from an affected accuracy of diſtinction, and depth of penetration, which is common to the whole performance.

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In the first period we find that the *art of criticism* is a *species of composition*; so that upon the authority of this critic we might say, that the *art of watchmaking* was *a watch*. At the next step we meet with *ingredients* of an *object*. A little farther we find, that there are excellence and defect in *every performance*, which indicate, in all cases whatever, imperfection in the mind that produced it. We then come to a period which, by a kind of superfetation, has more members than it ought to have. 'It is the natural effect of certain causes, says the Author, that, as a discourse may be shewn in a favourable point of view, where the most unexceptionable passages are selected for that purpose, so, where the contrary is really the case, (*i. e.*) where the most exceptionable passes are selected, the reader may receive an unfavourable prepossession.' Here the period is compleat: but though the Author has already told us that an unfavourable prepossession arises from a selection of exceptional passages, he tells us *moreover* that it arises 'from having such objects placed before the Reader as tend to mislead and impose upon his judgment.' The exhibition of only the best passages tends as much to mislead the judgment as of the worst, yet this effect is made a distinction of one from the other; an effect which, being implied in both, should not have been expressed of either. This period is deformed also by the word *likewise*, which has no regular antecedent to which it can relate.

But after all what is the sense which this jargon was intended to convey? Is it this,—Criticism is less confined to rules than any other species of composition, and to detect or rectify its faults is more difficult: this difficulty arises partly from the number and diversity of its objects, partly from the variety of the parts into which each object may be divided, but principally from the inequality of the performances which it examines: in all literary performances there are both excellencies and defects; a discourse, therefore, may be shewn in a favourable light by an exhibition of only the best passages, and in an unfavourable light by the exhibition of only the worst, which may also be rendered more exceptionable by taking them out of their original connection, and bringing broken parts unnaturally together.

If this is the Author's sense, part is false, and part is frivolous. That criticism is less confined to rules than any other species of composition is certainly false, for it consists wholly of other compositions brought to the test of rules already established and known: it is also false, that for the reasons here assigned, or any other, the faults of criticism are difficult to be detected or rectified: it is always easy to determine whether quotations are just, and whether they do, or do not, quadrate with the rules to which they are applied: it is also false that in every performance there is excellence, though it may be true that in every performance there is defect. And though it be allowed that

performances in which there are both, are capable of miſrepreſentation, by exhibiting either the excellence without the defect, or the defect without the excellence, it does by no means follow, that this fault of criticiſm is difficult to be detected, ſince nothing more than a view of the performance is neceſſary for that purpoſe: as to the exhibition of particular parts, without the original connection which gives them propriety, this alſo is a fault which, upon ſight of the paſſage where they lie in their original order, is detected without an effort, as the eye perceives difference between a ſphere and a cube when they are held up before it. If the critic does not exhibit the paſſage in which he ſays there is want of connection, he commits a fault of a different kind; but this fault is more eaſily detected than the other, for it is perceived at once, upon ſight of the criticiſm alone, without reference to the work in queſtion.

The Author proceeds to tell us that criticiſm, as an art, extends 'to every ſubject *on* which the mind of man is converſant:' but in this, taking the words in their moſt extenſive ſignification, he is miſtaken: criticiſm, as an art, does not extend to the works of nature or providence; yet the works of nature and providence are objects *on* which, as this Author expreſſes it, the mind of man is converſant; his meaning, therefore, muſt be only that criticiſm, as an art, extends to all the performances of men, or that all the performances of men are objects of criticiſm, for which the Reader is juſt as much obliged to him as if he had ſaid that all men naturally have two legs.

The Author aſſigns ſeveral teſts of 'incompetent underſtanding in the ſphere of criticiſm,' which are difficult to comprehend, and among others the following: 'Another *teſt*, ſays he, is *when* vague examples, and ſuch as are at beſt remotely ſimilar, are applied to illuſtrate particular obſervations. A critic who falls into errors of this kind, is evidently in the ſame plight with the *blind man*, who judged ſcarlet to be like the ſound of a trumpet. *They* ſuppoſed *ſtrength* of the colour conſtituted, probably in the latter caſe, ſome remote point of reſemblance, while with regard to the real nature of the theme, both are equally incapable of receiving proper impreſſions.' From this paſſage, unfortunately, as from the ſmokey fires of the regions below, there is *no light, but rather darkneſs viſible.* The Author here uſes an adverb inſtead of a noun. 'Another *teſt*, he ſays, is *when* examples are applied;' inſtead of ſaying another *teſt* is the *application* of examples; his blind man, like Falſtaff's men in buckram, is inſtantly multiplied: '*they*, ſays the Author, ſuppoſed ſtrength of colour conſtituted remote reſemblance.' But by what ſenſe did the blind man, or blind men, perceive a quality in ſcarlet which was analagous to ſtrength? or why, in conſequence of that quality, ſhould ſcarlet

let be thought more like the ſound of a trumpet, than like the taſte of muſtard, or the ſmell of ſalvolatile? Certainly the exhibition of examples to illuſtrate rules which they will not illuſtrate, cannot be reckoned among the faults of criticiſm which it is difficult to detect; and if not, it is difficult to conceive why the Author ſhould give rules for its detection. By the Author's account of juſt criticiſm it might reaſonably be inferred, that no criticiſm could be juſt, which did not include a compleat tranſcript of the work criticiſed: he ſays, 'that to ſelect parts, to which he gives the reproachful name of looſe and diſjointed ſhreds of a diſcourſe, as characteriſtic of its ultimate ſcope, or to preſent a few inferior members as diſplaying a figure at full length, is as abſurd as it would be to exhibit a ſingle limb, or a particular countenance in any of the cartoons of Raphael, as a *compleat ſpecimen* of a work diſtinguiſhed by the moſt ſtriking and diverſified expreſſions. The ſtrength of the painter's imagination may indeed be rendered conſpicuous from this ſelection of examples, but its extent and variety muſt be wholly loſt, as well as that great effect which reſults from the union of ſubordinate figures, as theſe at the ſame time *receive* and reflect light upon the principal.'

What this Author means by a *compleat ſpecimen* is not perhaps very eaſy to conceive; a ſpecimen is *a part* of a thing exhibited that the *reſt may be known*; but according to him, it is an exhibition of the *whole*: the extent and variety of a painter's imagination cannot be exhibited in any *ſpecimen*, nor can any *ſpecimen* preſerve the effect which ariſes from the whole combination of the principal and ſubordinate figures: but does it follow that ſpecimens cannot be uſefully or properly exhibited? The Author's argument proves nothing by proving too much, he intends only to expoſe the folly of exhibiting what he calls by the ſtrange name of *diſjointed ſhreds*; but his argument will conclude equally againſt the exhibition of any thing leſs than the whole. He that ſhould exhibit a limb and a countenance painted by Raphael, and deſcribe the ſubjects which he had executed with the ſame powers, and in the ſame ſtyle, would do all that is analagous to juſt criticiſm. To exhibit a limb and a countenance of a picture, as a ſpecimen of its compoſition, would indeed be abſurd, becauſe of its compoſition no ſpecimen can be exhibited; and it would be equally abſurd to exhibit detached periods of a diſcourſe as ſpecimens of its ultimate ſcope for the ſame reaſon: the ultimate ſcope of a diſcourſe can no more be ſhewn by a ſpecimen, than the figure of a houſe by a brick from the wall; and to ſhew the abſurdity of attempting either by a laboured diſcourſe, is equally a waſte of time, and an affront to common ſenſe.

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This Author, like a carrier's horſe, is perpetually ſtumbling without his bells. In rhime he would ſcarce have violated the

rules of construction so grosly, as where he talks of subordinate figures *receiving*, as well as reflecting, *light upon the principal.*

He proceeds to tell us, in the same strain, that *what* is *when*: 'What seems to me, says he, inconsistent with true critical discernment, is *when* the object to be presented to the mind of the Reader, appears in the illustration not to have been separated by the critic, from others in which it stands in no immediate connection, or which tend to weaken its course.' It is happy for us, as far as it is happy to understand this Writer's meaning, that he has illustrated this oracular sentence by an example; but it is unfortunate for him that the example, which shews his meaning, is nothing to his purpose. 'Thus, says he, when the hero of the Iliad is represented as pursuing Hector round the walls of his native city, the poet, who renders all nature interested in the deeds of Achilles, mentions one circumstance wonderfully calculated to raise our ideas both of the persons and of the action. While the chace was continued he tells us, that not only the human spectators, but *the gods look'd on.* A critic, however, who should deem it necessary to dwell upon this great circumstance, and in order to impress it more powerfully upon the mind of his reader, should transcribe likewise the preceding simile, which stands here as it were detached and apart, would weaken his own observation instead of illustrating it.' Now this is so far from being true, that the circumstance receives its power principally from the simile; let the Reader judge. 'As when youthful competitors, for some glorious prize, turn the goal swiftly upon the panting courser, men eye them with eagerness and attention; so, while Achilles pursued Hector round the walls of Troy, the gods themselves were spectators of the chace.'

The strife of Achilles and Hector rises, by exciting the attention of the gods, in comparison with the noblest of all other contests which excited only the attention of men. To say simply that the gods look'd on, is comparatively to say nothing; and our Author himself is forced to substitute something for the simile which is not so good, by saying that *not only the human spectators* but the gods look'd on. In the same manner, 'as the noblest and most important of other contests interest human spectators, so does that between Achilles and Hector interest the gods.' This is the sense of the poet with the simile; and he that is not sensible of loss when it is taken away, has no pretensions to estimate its value.

The Doctor, in his next paragraph, falls with great severity upon verbal critics, whom he calls vermin, and represents as gathering in a swarm about a few obnoxious words or phrases. It is very common for those who do not understand grammar to affect contempt for the science; but it is not therefore less true

that

that an attempt to adorn language, which is not correct, is abſurd and ridiculous; it is cloathing ſentiment like poor Jack in the Tale of a Tub, whoſe coat conſiſted wholly of rags and lace.

Our Author, like many other authors, is perpetually perplexing his reader by the words *former* and *latter*, *firſt* and *laſt*: theſe words frequently refer to a diſtant part of the page, in which caſe the Reader is obliged to look back, and, what is worſe, when he has look'd back, he cannot always gueſs for what theſe words are ſubſtituted.

'After all, ſays our Author, a critical obſerver may even miſlead a diſcerning reader, by ſelecting the moſt frivolous part of a work intrinſically excellent, or the happieſt ſtroke of a performance otherwiſe trifling or indifferent; *the ſame obſervation may be applied* to general cenſure or panegyric, *where examples are not adduced*, which a critic has no more right to ſuppoſe will paſs for current coin with his readers, upon his ipſe dixit, a very few occaſions excepted, than a ſtranger would have to expect that a man, who never ſaw or heard of him, ſhould lend him his money upon the firſt demand, though corroborated by no evidence or teſtimony *whatever*, but the ſimple promiſe of being repaid. In theſe *laſt* caſes however a reader may be impoſed upon by partial criticiſm; in the *former* it is his own fault if he ſhould ever be ſo.'

Now what are theſe *laſt* and *former* caſes? Does the word *laſt* refer to general cenſure or panegyric without examples, and the word *former*, to partial examples? If ſo, the paſſage is partly redundant, and partly contradictory: the Author ſays, that by partial examples [the former] a critic may miſlead a diſcerning reader; and he ſays, the ſame obſervation may be applied to general cenſure or panegyric [theſe laſt] that is, that general cenſure or panegyric may alſo miſlead a diſcerning reader: but why then does he add, that in *theſe laſt* a reader may be impoſed upon? This is redundant; and why, having told us that in *the former* a *diſcerning* reader may be miſled, does he add, that it is *his own fault* if he ever ſhould be ſo? This certainly is contradictory. If the *ſame* obſervation is true both of *theſe laſt*, and of *the former*, viz. that they may miſlead a diſcerning reader, it is equally his fault in both caſes, or not his fault in either.

Do the words *theſe laſt* then refer to general panegyric *without examples*, and *the former* to general cenſure? This cannot be the caſe, for the Author illuſtrates his poſition reſpecting them by a ſimile that ſuppoſes *an example to be given*, though deceitful. 'When a face, ſays he, *without an eye*, is repreſented in profile, the defect may be concealed till we ſee the original; or when the deformity is remarkable, and *univerſally acknow-*

ledged, we may *take a man's word for it* without examining the portrait.' There is indeed, in many inſtances, no gueſſing what this Writer means by what he ſays. By a face *without* an eye, in the paſſage juſt quoted, probably he means a face *with* an eye, though not with *two* eyes. The profile of a man who has ſtill one eye, though he may have loſt one, if taken on that ſide where the eye remains, may conceal the defect; but how the profile of a man *without an eye*, can conceal the defect, is not ſo eaſy to conceive: neither can it eaſily be conceived in what ſenſe we can be ſaid to take one man's word for the truth of what all men ſay; if we know a deformity to be *univerſally* acknowledged, we do not take the word of any one man for it, but the teſtimony of all: if we do not know it to be univerſally acknowledged, and have only the ſingle teſtimony of one man for what is confirmed to others upon better evidence, we are juſt in the ſame ſtate as if no ſuch evidence exiſted, and are no more juſtified in taking one man's word in in this caſe than in any other.

In the following paſſage we have endeavoured to find the Author's meaning, with yet more diligence but with no better ſucceſs.

'Juſtice calls upon me, ſays the Author, to acknowledge that ſome *improvements* and *additions* were ſuggeſted to me by the *critiques* on the poem entitled Providence, and an Eſſay on the lyric Poetry of the ancients, which were publiſhed in the *Monthly Review*. The gentlemen concerned in that publication have *done me a real favour*, by pointing out ſuch miſtakes or omiſſions as I could rectify; and as far as my own judgment concurred with their animadverſions I have done ſo. I would willingly make the ſame acknowledgment to the Authors of the *other Review*, or even to any *other libellers* who have honoured me with abuſe; but with regard to *theſe*, particularly the *former*, this is altogether impoſſible. The authors of *this paper*, it muſt be acknowledged, have diſcovered much warmth both in their friendſhip and in their enmity. As in the firſt caſe, when they were in good humour, their *critiques* conſiſted almoſt wholly of pure panegyric: ſo in the laſt, when I had unexpectedly forfeited all title to be treated with common decency, their cenſure, to do them juſtice, was compoſed as compleatly of unmixed defamation. Thus, unhappily for me, *I have received benefit from neither.*

Now who can be meant by *the former*, and the *authors of this paper?* Can it be the authors of the *Monthly Review?* If ſo, the Author laments the *impoſſibility of making acknowledgements* to the very ſame perſons to whom, in the preceding ſentence, *acknowledgements have been made:* if ſo, the Author ſays of the *ſame perſons* that he has *improved his works by their criticiſm*, and

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that

that he has received *no benefit either from their cenſure or panegyric.* For theſe reaſons we would fain ſuppoſe the authors of another Review to be meant; but, alas! that is impoſſible. Immediately after the words 'unhappily for me I have received benefit from neither,' there is a mark referring to a note, which begins with the words, *Theſe authors*, and contains a remonſtrance againſt *our* critical obſervations upon the poem called Paradiſe: the authors, therefore, who have criticiſed this poem of Dr. O. are the ſame to whom he has made acknowledgements, and to whom it is impoſſible they ſhould be made; the ſame whoſe ſuggeſtions have enabled him to improve and enlarge his works, and from whom he has received no benefit!

As the note contains a particular charge againſt us, which we ſhall endeavour to invalidate, it is tranſcribed from the ſecond paragraph intire:

Theſe authors, he tells us, cannot expect attention when prejudice appears to have held the pen, and ſuch ſtudied miſconſtruction is employed, as will make nonſenſe of any performance *whatever.* 'Yet this, he adds, is plainly the ſpirit of their critique on the poem entitled Paradiſe.—Let us try, as an example of this, the very firſt remark that occurs.—The author of the article on that poem attempts to make proſe of the introductory lines—I ſing the grove, the ſtream, and the garden: hail *dark retreats!* —here leaving out the laſt part of the ſentence, he proceeds —Theſe dark retreats, *&c.* being dimmed *by no cloud*, awake the inſpiring lay. Is it neceſſary to acquaint almoſt *any reader*, that the word—*theſe*—refers to the ſtream, the grove, and the garden, which being *dimmed by no cloud*, (i. e. ſubject to no ſuch viciſſitudes) as the eventful day of human life, claimed the inſpiring lay at firſt, and continue to awake it? Why then were the words, "*dark retreats*," ſelected upon this occaſion to be coupled with the epithet—*theſe*, eſpecially as (if it relates not to the themes propoſed in the beginning of the ſentence) we muſt naturally refer it to the laſt mentioned objects, "the bowers of quiet?"—The anſwer is very obvious:—It was judged expedient that the Author ſhould be made to ſpeak here of undimmed darkneſs, and this was the only method to bring it about. —Let us try, by the *ſame* rules, a celebrated paſſage in the moſt *correct Engliſh Poet* that ever wrote.—Let me (ſays Pope, ſpeaking of Sporus)

——"Flap this *bug* with gilded wings,
"*This painted child of dirt*, that ſtinks and ſtings;
"Whoſe *buz* the witty and the fair annoys,
"Yet *wit ne'er taſtes*, and beauty ne'er enjoys."

"*What has harmony in verſe* (ſays our critic) *ought to have ſenſe in proſe.*—Let me *flap* this *bug*, this *child of dirt*, that *ſtings* and ſtinks; whoſe buz annoys the fair and the witty, yet *wit ne'er taſtes*,

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taſtes.—Surely, this *conſtruction is incongruous*, and *this language nonſenſical.* What does this Author mean, when he talks of *flapping a bug*, that becomes, in the next line, a *child of dirt*, ſtinging, ſtinking, and having a *buz* that annoys the fair and the witty, which *yet wit ne'er taſtes!*"—With what contempt would this *great* genius have looked upon an enemy, who applied to his poetry ſuch criticiſm as this!—One other remark let me take notice of. "This Author (ſays our critic) *among other ſtrange things*, talks of the Muſe as *ſailing a ſhade.*" This is very true. But what would this Gentleman ſay, if I ſhould tell him of a POET, who ſpeaks not only of ſailing, but of "*ſteering upon a ſhade?*" What ſentence would he paſs upon a man, who repreſents *the* AIR (like a Leaden-hall Porter, it might be ſaid, ſweating under his burden) as "*feeling weight*, and *unuſual weight* too?"—Surely, the errors above-mentioned will be thought peccadillo's to theſe. Yet, gentle reader, with ſorrow I write, and with ſorrow will it be read, theſe are the words of *John Milton!* and the paſſage from which both is ſelected, has always, till now, been looked on as one of the moſt ſublime and noble, either in ancient or modern Poetry —"Then with expanded wings, he ſteer'd his flight aloft," *&c.*—In ſhort, by ſuch criticiſm as this, I will engage to make the father of Epic Poetry himſelf, who, for three thouſand years, has been ſhaded by the conſecrated veil of antiquity, appear to have formed as wild and extravagant chimeras as ever entered into the brain of Rabelais, even when he made honeſt Satan be ſeized with a cholic (and no wonder!) after having devoured the ſoul of a lawyer ſricaſeed to his breakfaſt.—It is almoſt impoſſible to be ſerious on this ſubject.—Let me ſay however, that if theſe Gentlemen meant to have acted impartially, they ought ſurely to have given their readers ſome example, from which they might judge of the merit of the Poem (ſince merit they allow it to have) as well as have ſo minutely (to uſe their own phraſe) pointed out what they judged to be its faults. That painter would certainly be thought to execute his work very lamely, who ſhould take off every diſagreeable expreſſion of a countenance, without any of its graces.'

To this charge we reply, in the firſt place, that prejudice could not hold our pen, becauſe when the remarks upon Paradiſe were written, the Author of it was wholly unknown. We ſay too, that although we left out intermediate parts of the ſentence, to bring thoſe which formed the connection nearer together, we tranſcribed the whole, ſubmitting our ſenſe of its conſtruction to the Reader. The verſes are theſe:

'Of rural groves I ſing—the winding ſtream,
The grove, the garden, form the ſimple theme:
Hail to the woodland ſhade, the peaceful vale!
Ye dark retreats, ye bow'rs of quiet, hail!

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Theſe,

These, when improv'd by science, taste, and thought,
Art moulds the plan by forming Nature wrought;
Dimm'd by no cloud, like life's eventful day
First claim'd, and still awake th' inspiring lay.'

The Author says, that the word *these* refers to the stream, the garden, and the grove, and asks why the dark retreats were selected to be coupled with the epithet.

We say, that if the word *these* does refer to the garden, the stream, and the grove, it refers also to *dark retreats*, whether these dark retreats are included in the garden and grove or not; and therefore, by all the rules of construction, they were among the things that were said to be undimm'd: and to say of a *dark retreat*, with how many other things soever it may be joined, that it was *undimm'd*, is to talk nonsense. If I say of Jonathan Wild, Peter Walters, the apostle Paul, and colonel Chartres, that they were not honest, and I am reproached for having said that the apostle Paul was not honest, would it not be a pleasant defence that the words *not honest* might with propriety be referred to all the rest; and that it was malicious to select out Paul upon this occasion, the only name to which they could not be referred with propriety? If we had been solicitous to note all the absurdities contained in these eight verses, we should have remarked that the words *inspiring lay* are as irreconcileable with common sense, as *undimm'd dark retreats*: a lay or song that is prompted or awaked by a passion which surrounding objects excite is, with respect to inspiration, not the agent but the subject; it may be inspired, but it does not inspire: in him that sings it may be the effect of inspiration, but cannot be the cause. We might have observed too, that the contrast even between the garden, the stream, and the grove, and the eventful day of life, is not just: they are equally subject to be dimm'd by clouds, both in a figurative and literal sense; literally, when the weather is cloudy; figuratively, when winter congeals the stream into ice, blasts the flowers of the garden, and strips the trees of their foliage: if these are not *vicissitudes* analagous to those of life, all the world has hitherto been mistaken.

The Author's attempt to convert a passage of Pope into nonsense, by the method which we took to expose the nonsense which we found in the passage quoted above, scarce deserves notice: it is sufficient to remark, that the *bug* in the first line does not *become* a *child of dirt* in the second: wherever there is a bug there is a child of dirt, which, with equal propriety, may be said to stink and sting; that if we suppose wings to be given to a bug, it will of necessity *buz*; and that it will annoy the witty and beautiful, though it can neither enjoy beauty nor taste wit. Surely this construction is not incongruous, nor this language nonsensical.

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The objection which we made to *failing a ſhade*, this Author has miſrepreſented by ſuppreſſing part of the ſentence,—one of the faults, of which he grievouſly complains, in other critics. We have obſerved that, 'among other ſtrange things the Author of Paradiſe ſays, the muſe *borne over decay'd ages* ſail'd a ſhade.' The words diſtinguiſhed by italics he has left out, in which great part of the ſtrangeneſs conſiſts; and he affects not to ſee that our objection was, in ſome degree, founded upon the uſe of the word *ſail* as an active verb, ſo that the paſſage in Milton, relative to ſteering *upon* a ſhade, is nothing to the purpoſe. The Author ſays, that on this ſubject he found it almoſt impoſſible to be grave; we rather think that he found it impoſſible to be merry: nothing but the gloom of diſcontent could have hidden from him a paſſage in our criticiſm, in which we have done what he reproaches us for neglecting to do: he ſays, if we meant to have acted impartially, we ought to have given our Readers ſome example from which they might judge of the merit of the poem, as well as ſo minutely have pointed out what we judged to be its faults. As a proof that we did mean to act impartially, we have immediately, after pointing out what we judged to be its faults, added theſe words: 'We obſerve, with pleaſure, that the following verſes are leſs exceptionable.' Sixteen verſes are then inſerted, which we thought, and ſtill think, by much the beſt in the piece.

Dr. O. ſays he is a ſucceſsful Writer;—let him then be content with his good fortune; for it would be much more eaſy, conſiſtent with the rules of juſt criticiſm, to take away ſome of the reputation he has already, than to give him more.

If our Readers ſhould think we have beſtowed more time upon his preface than it is worth, we hope they will conſider that it was of great importance to us to obviate a charge of weakneſs, malevolence, and partiality, brought againſt us by a perſon to whoſe opinion we may have contributed to give weight; and for this purpoſe it was neceſſary to ſhew, by a full examination of his Eſſay on Criticiſm, that he is not a competent judge of the matter on which he gives evidence.

ART. VIII. *An Objection drawn from the Act of Union, againſt a Review of the Liturgy, and other eccleſiaſtical Forms conſidered, in ſeveral Letters to a Divine of the Church of England. The whole now ſubmitted to the impartial After-thoughts of William Blackſtone, Eſq; Author of the Commentaries on the Laws of England.* 8vo. 1 s. 6 d. Dilly. 1770.

IT is not in the leaſt ſurpriſing if, in works of the nature of that juſtly celebrated publication here referred to, there ſhould be ſome inadvertencies and miſtakes; at the ſame time

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it is moſt equitable, and indeed, neceſſary, that if ſuch miſtakes or inadvertencies affect any important intereſt of mankind, they ſhould be carefully pointed out, and animadverted upon. The preſent objector, with many others, imagines, that inſtances of this kind may be diſcovered in Dr. Blackſtone's commentaries,—a truly valuable work; but in ſome places bearing hard, they think, at leaſt, upon our *religious liberties*.

It ſometimes happens, that gentlemen who confine themſelves to the ſtudy of the law, though perſons of conſiderable learning and abilities, ſink into contracted views upon particular ſubjects. Intent upon the letter of the law, with ſome nice, and it may be unimportant diſtinctions, they are in danger of loſing ſight of that equity and humanity, that regard to the public, and alſo the private rights and benefits of men, which is the only true foundation of all laws; and without attending to which they muſt be either uſeleſs or oppreſſive. It is true, that caſes may occur, in which the proviſion for the advantage of the community, will, in ſome degree, interfere with the natural claims of individuals, conſidered in their unconnected capacity; but it muſt alſo be ever true, that all laws are, or ought to be, intended and framed, to guard and promote the peace, the liberty, and the welfare of ſociety in general, and of its particular members. How requiſite is it then, that thoſe who write explications of the laws, ſhould carefully attend to this; and if in any inſtance, they find a law which they cannot reconcile to this idea, ſhould even be ready frankly to own that it is unreaſonable and unjuſt! This, as it appears to us, would be the truth of the caſe, was that aſſertion of Dr. Blackſtone's, concerning the *act* of *union*, which is here controverted, indeed matter of fact. Men of plain underſtandings, when they heard of articles of union or agreement which were entered into by two nations, would naturally conclude, that ſuch articles did by no means reſtrain either of the parties from making needful alterations in their own particular uſages, by which the intereſt of the other was not affected. The compact between England and Scotland, by which both were to be formed into one kingdom, is indeed of a very different nature from national treaties in general; but is it in the leaſt credible, that while each agreed to preſerve their peculiar eccleſiaſtical forms, &c. they ſhould at the ſame time have bound themſelves up from correcting any parts which appeared to be faulty or defective; and by which the welfare of the other could not be infringed? Dr. Blackſtone, however, ſeems to ſuppoſe that they have acted in ſo ſtrange a manner. His words, when ſpeaking of the act of union, and which have chiefly occaſioned the preſent

ſent pamphlet, are as follow, " That whatever elſe may be deemed *fundamental and eſſential* conditions, the *preſervation* of the two churches of *England* and *Scotland* in the *ſame* ſtate they were in at the time of the *union*, and the maintenance of the acts of uniformity which eſtabliſh our common prayer are expreſly declared ſo to be.' And he adds, ' That therefore any *alteration* in the *conſtitution* of either of thoſe churches, or in the *liturgy* of the church of *England*, would be an *infringement* of theſe *fundamental* and *eſſential* conditions, and greatly *endanger* the union.' COMMENT. B. 1. Introd. Sect. 4.

Such an aſſertion, from ſo wiſe and reſpectable a perſon, is likely to have much weight; and therefore deſerves to be maturely conſidered. Great names, ſays this writer, give great ſanctions—ſometimes to *errors*. Whether the learned gentleman, whoſe opinion is here diſcuſſed, has *truth* on his ſide, in what he has advanced upon the point in view, is left to the public to judge, the matter lying fairly here before them. If he is right in his remark, he deſerves attention; but if wrong, it is fit his miſtake ſhould be laid open, and his aſſertion cenſured. Otherwiſe the influence of his ſuppoſed error will ſpread, in proportion to the eminence of his character, and the prevalence of his intereſt. All that is here deſired is, *impartiality in examining*. This granted, no farther favour is aſked. The Author hopes, that the gentleman, to whoſe conſideration theſe papers are particularly offered, will not take it amiſs, that he is deſired to conſider the matter anew, and thereupon ſhew that frankneſs and ingenuity of temper, ever open to conviction, which is always ſhewn by diſintereſted friends to truth; and which therefore the public will probably expect on this occaſion, from a perſon of the honourable character of Dr. Blackſtone.

This writer does not propoſe to give a formal detail of all the arguments that may be brought upon the ſubject; but only to preſent ſome general truths to our conſideration, which he thinks have ſufficient weight to determine the point. In the firſt letter he expreſſes his ſurprize, that ſince the time of the aforeſaid *union*, now near threeſcore years paſt, many men of great underſtanding and knowledge in the laws, have conſidered the matter in a different light, as not having the leaſt apprehenſion that any obſtruction to a moderate and reaſonable reviſal of our liturgy, could ariſe from the act now in view? He here gives ſome extracts from Dr. Nichols's ſupplement to his commentary, publiſhed in 1711, and from ſome of Biſhop Burnet's works; to which he adds, he could ſubjoin a conſiderable number of other reſpectable and weighty authorities, all pointing out the neceſſity, or to ſay the leaſt, the expedience and utility of a *review* of our ritual and other eccleſiaſti-

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cal matters, that are now in a ſtate of ſome diſorder, for want of ſuch a timely remedy. Men, we are told, of the greateſt wiſdom and ſagacity, and of the moſt extenſive knowledge in the affairs of our conſtitution, and the means of its ſafety and proſperity, have made theſe obſervations, and that even *ſince* the *union*; and they expreſs their ſentiments in ſuch a manner, as if they had never heard a ſyllable, nor ever in the leaſt imagined, that the act of *union* could create any impediment to a farther and juſt reformation. It muſt have appeared to them, to be contrary to all *reaſon*, as indeed it is, that any legiſlature ſhould knowingly and deliberately tie itſelf down, by an act of its own, to be for ever in bondage, and never make the leaſt attempt afterwards to reinſpect any part of the conſtitution, in order to ſtrengthen and improve it, where found to be weak and defective. Laws of this kind, if any ſuch can be ſuppoſed to have paſſed a ſenate, are, I think, univerſally allowed by all reaſonable men, to be *ab initio*, & *ipſo facto*, void, and of no force. Our Author, after proceeding further in this ſtrain, ſupports his concluſions by producing the determination of a gentleman of the *law*, whom he adds, every one will allow to be a competent judge of his own meaning, and every one may hope, that he intended conſiſtency therein. This is one of his general rules and maxims relating to acts of parliament,—'*Acts* of *parliament* derogatory from the power of *ſubſequent* parliaments, *bind not*.' And the reaſon he gives, a valid one, I conceive, is this; 'Becauſe, ſaith he, the legiſlature, being in truth the ſovereign power, is always of equal, always of abſolute authority: It acknowledges no ſuperior upon earth; which the prior legiſlature muſt have been, if its ordinances could *bind* the *preſent* parliament.'*—Again: 'If out of acts of parliament there ariſe collaterally any *abſurd* conſequences, manifeſtly contradictory to common *reaſon*, they (*thoſe acts*) are, with regard to thoſe collateral conſequences, *void*.†—And further, 'Over and above the laws of England, *Equity* is alſo frequently called in to aſſiſt, to moderate, and to explain it,' (*them*, viz. the laws.) So that this writer obſerves, we may now freely join with the ſame learned gentleman in his obſervation. 'That *ſometimes through haſte and inaccuracy, ſometimes through miſtake and want of ſkill, many have publiſhed very crude and imperfect (perhaps contradictory) accounts*, of ſome things.'‡

The ſecond letter preſents us with ſome queries upon the ſubject of a review of the liturgy, &c. ſtill in connection with the principal point here in view, the act of union. After having aſked, 'Can it be reaſonably thought, that this act intended for ever to preclude and prevent all alterations for

* Introd. ſect. 3. 90, 9. † P. 91. ‡ P. 72.

the

the better, in either of the two churches reſpectively? the queſtion is farther argued as follows; 'Is not the kirk of North Britain ſtill at liberty, conſiſtently enough with the ſaid act of *union*, to make better orders and proviſions for the maintenance of its *miniſtry*; and even to regulate and improve its preſent form and mode of *worſhip*?—And ſhall I be thought to go too far, if I ſhould aſk: Suppoſing that kirk ſhould at any time hereafter think fit, upon mature conſideration, to admit a public *liturgy*, of its *own compoſing*, and intended for its *own uſe only*; would there be any harm in this, or any thing inconſiſtent with the act of *union*, in its true ſenſe and deſign?—And ſince I am upon the ſubject, let me be permitted to aſk farther; ſuppoſing *that* church ſhould, on ſome or many good accounts, judge it adviſeable to adopt into its conſtitution the liturgy of the church of *England*; being, as we may reaſonably ſuppoſe they will expect it to be, or will of themſelves contrive it to be, well reformed, and that for the uſe of Scotland only; would any juſt objection lie to this, from the act of *union*? Would any infringement of that general law ariſe from hence? This would be a different caſe from Archbiſhop Laud's impoſing upon them the Engliſh liturgy; and eſpecially as new-modelled to his own opinions and taſte?

Such obſervations, if they do not diſprove the thing; at leaſt ſhew the abſurdity of entering into ſuch agreements as that which Dr. Blackſtone ſuppoſes to have been formed by the act of union. Among other conſiderations in ſupport of his ſide of the queſtion, our Author enquires, whether his argument does not receive ſome elucidation and ſtrength from conſidering the act itſelf; the 25th article of which act, he ſays, aſſerts, 'that the ſaid act is to continue the ſure and perpetual foundation of a complete and entire *union* of the two kingdoms of *Scotland* and *England*.' To which aſſertion is ſubjoined this cautionary declaration, of conſiderable moment in the preſent caſe, viz. 'That nevertheleſs the parliament of *England* may provide for the ſecurity of the church of *England* as they [ſhall] think expedient, to take place within the bound, of the ſame *kingdom* of *England*, and not derogatory from the ſecurity above provided for eſtabliſhing of the *church* of *Scotland*, within the bounds of this *kingdom* [of *Scotland*:] As alſo the ſaid parliament of England may extend the additions and other proviſions contained in the articles of union—to and in favour of the ſubjects of *England*, which ſhall not ſuſpend or derogate from the force and effect of this preſent ratification.' This clauſe is thought by this writer to diſtinguiſh with ſufficient clearneſs, and guard with proper caution, the ſeparate power and privilege of both churches, 'each church being permitted and ordered to remain in full poſſeſſion of the liberty and power it originally

had to preſerve its own conſtitution, and (intentionally at leaſt) allowed, as it had been formerly, to make new regulations, when occaſion ſhould require, for the farther advantage and utility, as well as preſervation of itſelf, within the extent of its own boundaries.'

This writer proceeds to aſk, whether the two acts of uniformity, which the great civilian, with whom he conteſts, ſeems to think abſolutely bound down upon us, are indeed utterly irreverſible? It is enquired, how came thoſe two eminent *lawyers*, the Lord Chief Juſtice *Hale*, and the Lord Keeper *Bridgman*, with Biſhop *Wilkins*, Dr. *Burton*, and other eminent men, to propoſe a ſcheme of amendments and improvements in our liturgy in 1688, ſo ſoon after the laſt act of uniformity, if they had entertained the ſame judgment of the perpetual force and obligation of thoſe two acts, with the author of the commentaries? And how can you account, ſays he, upon this gentleman's opinion, for the appointment of the eccleſiaſtical commiſſioners—for the like good end, by the patriot King William, in 1689?' Some of his readers, not the Monthly Reviewers, may, perhaps, think him rather too jocular upon ſo grave a ſubject, when after a detail of the two acts before mentioned, with ſome reflections upon them, in connection with the act of union, he thus proceeds: 'Shall we not be at liberty to rectify our miſtakes? to mend what we ſee to be wrong? Are we infallible, or impeccable? It would be the ſame abſurdity, the ſame injuſtice, to deny this liberty in the affair of our union, as if the clergy of England, and thoſe of Scotland, had made it one of the conditions of that *union*, that the former ſhall always retain their right to the gown and caſſock, and the latter to the cloak, and yet neither of them be allowed to *mend* either the one or the other, when they really required mending.'

In the third letter it is urged, that the liturgy uſed by the church of England was never intended to be ſet upon a par with ſcripture, or ordered to be looked upon as *perfect* and *unalterable*. So far from this, it is obſerved, that *alterations* have been *often* made in it, ſince its firſt publication, and the church, it is added, ſtill continues to declare to the world, that every one of her conſtitutions are *alterable*. In ſupport of this declaration, we have proofs collated from the preface to the book of common prayer, from the homilies, and from the articles, with ſome of Biſhop *Burnet*'s remarks upon them: to which are added, the acknowledgements of ſome great churchmen; among whom is the famous Archbiſhop *Laud*, who in the dedication of his book againſt *Fiſher* to K. Charles I. thus writes, 'The church ſhould not be ſo *bound up*, as

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that upon juſt and farther evidence, ſhe may not *reviſe* that, which in any caſe hath ſlipped by her.'

It is farther here argued, and very juſtly, if the act of *union* puts an embargo upon all *alterations* in our liturgy, and prohibits improvements; how came our convocations, ſince this act paſſed, to be ſo very bold and daring, as to enter upon ſo many eccleſiaſtical ſubjects, and form new regulations for the farther ſervice and ſecurity of the church, with a view to lay them before the *government*, to be conſidered and eſtabliſhed? But indeed, it follows, the convocations did not act without *authority* in theſe matters. They had their authority from the throne itſelf.'

Our author goes on to lay before us ſome inſtances, by which it appears, in fact, that ſince 1707, the memorable æra of the union, 'divers *alterations* have been actually made even in the *liturgy* of the church of *England*, and yet *no infringement* thereby made of the *fundamental* and *eſſential conditions* of the *union*; nor has the union itſelf, as pretended, been *greatly*, no, not at all *endangered*, by thoſe alterations; no nor, I will preſume to ſay, ever will.' Farther to ſupport the point, an account is alſo given us of ſome changes which have been made in *Scotland*, notwithſtanding the ſuppoſed reſtriction in the act, and by which, in its true ſenſe and ſpirit, this writer concludes it not to be any way affected.

The five letters are followed by a poſtſcript, occaſioned by Dr. Blackſtone's *reply* to Dr. Prieſtly's *remarks*; in which the commentator's aſſertion, which in this reply he ſtill inſiſts upon, is compared, with ſome *conceſſions* he has at the ſame time made, and by which it appears to be contradicted. One of theſe conceſſions is, 'That the bare idea of a ſtate, without a power ſomewhere veſted, to *alter* every part of its laws, is the heighth of *political abſurdity*.' 'If all this be true, as it certainly is, this writer properly aſks, what need of inſiſting ſo much, and ſo peremptorily, upon the *unalterable* obligations and *irreverſible* decrees of the act of union?

The pamphlet is cloſed with an account of ſome candid declarations of Dr. Blackſtone's, which appear much to his credit, in his reply to Dr. Prieſtly's remarks. After which, it is ſaid, 'Theſe and the like declarations of Dr. Blackſtone's, do him real honour. They ſhew the man of ſenſe, and the gentleman; and if I am not much miſtaken, will do more to retrieve and recommend his character (in theſe inſtances at leaſt) to impartial judges, than any leſs juſtifiable paſſages in his commentaries may hitherto have done to abate their eſteem of him. Nor need it, I think, be doubted, but he will in time, wherever there ſhall be juſt occaſion, oblige the world with farther marks of an ingenuous temper, and a regard

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to

to truth and honour, in reſpect of any other overſights, or leſs guarded poſitions, which may poſſibly be found in any other of his publications, beſides thoſe which have been touched upon in the foregoing diſquiſitions.'

To conclude the article, this pamphlet is a ſenſible and ſpirited performance, and, at the ſame, time written with candour and good manners. The ſubject is intereſting and curious; for which reaſon we have given a larger account of it than we uſually do of theſe polemical publications.

ART. IX. ΠΛΟΥΤΑΡΧΟΥ ΧΑΙΡΩΝΕΩΣ Ἀποφθέγματα βασιλέων καὶ στρατηγῶν. ID EST, PLUTARCHI CHÆRONENSIS Liber de Regum atque Imperatorum ſcitè dictis, quæ Apophthegmata nuncupantur. Recenſuit et ornavit STEPHANUS PEMBERTON, A. M. Col. *Oriel.* OXON. Socius. *Oxonii, e Typographeo Clarendoniano.* 8vo. 5s. 6d. bound. White.

IT is well known, that Theodore Gaza, being aſked, which of the writers of antiquity he would wiſh to be preſerved, if all but one of them muſt neceſſarily be loſt; anſwered, *Plutarch.* Without determining whether this opinion was ſtrictly juſt, nothing can be more certain than that Plutarch is a moſt valuable author. His Lives are deſervedly held in univerſal eſteem; and his Moral Works are particularly excellent, though they have not had the attention paid to them which is undoubtedly their due; and the want of which has, in part, been owing to their not being compoſed with the elegance and beauty of a Plato, or a Cicero. Among the detached pieces of Plutarch, his Apothegms have conſiderable merit. It has, indeed, been queſtioned whether they are really his; and it is inſiſted upon, both by Xilander and Rualdus, that they were unworthy of him. But Eraſmus, a name far ſuperior to either of theſe two critics, is intirely of a contrary opinion. His words are ſo remarkable, that they deſerve to be quoted. *Plutarchus non tantùm in delectu cæteris præſtat, verùm etiam in explicando, Habent enim Apophthegmata peculiarem quandam rationem et indolem ſuam, ut breviter et argutè, ſalsè et urbanè cujuſque ingenium exprimant——In hoc itaque exprimendo mihi dilutior videtur Xenophon, ſuffrigidus Herodotus, loquacior Diodorus, et Q. Curtius, ne pergam de cæteris dicere; Plutarchus omnes implevit numeros.*

After all, as Mr. Pemberton juſtly obſerves, in his ſenſible and well-written preface, it is a matter of little importance, whether the Apothegms were collected by Plutarch, or by any other perſon, provided they are uſeful, and worthy of being read. Their general excellencies and utility cannot be denied, as they contain many curious and valuable ſayings, and throw great light on the moſt eminent characters of antiquity. A

good ſeparate edition of the Apothegms was much wanted, and ſuch an edition is now preſented to the public, by Mr. Pemberton. He hath given a correct and elegant copy of the original text, hath paid a proper regard to the different readings, and his notes are both inſtructive and entertaining. In ſhort, the learned pains he hath taken to exhibit and elucidate the Apothegms of Plutarch, cannot fail of being deemed an acceptable ſervice to the cauſe of ancient literature.

ART. X. *Fables for grown Gentlemen. For the Year* 1770. 4to. 2 s. Dodſley.

AS the Author of theſe Fables has done us the honour to take ſome notice of us, it would be an unpardonable want of politeneſs not to acknowledge his compliment, in the firſt place. It is as follows:

'Let him alone; he's a Reviewer,
By ſuch vile traſh he gets his bread;
And for that reaſon, *ſoyez ſeur*,
He well deſerves a broken head.
A flea out of a blanket ſhaken,
A bloody-minded ſinner,
Upon a taylor's neck was taken,
Marauding for a dinner.
The flea attempted a defence,
The damage was ſo ſmall,
That the offence
Was next to none, or none at all:
And furthermore, to ſave his life,
Pleaded his children and poor wife.
That's not the caſe, the judge reply'd,
The harm is ſmall, 'tis not deny'd;
You did your worſt, and had your fill:
Die then, ſaid he,
Unrighteous flea,
Not for the deed, but for the will.'

By way of companion to the above fable we would recommend

The POET and the TAYLOR'S WIFE.

A poet at a chandler's ſhop
Aſk'd credit for ſmall beer.
Quoth ſhe, you ſhall not have a drop!
'Twas but laſt year,
You told a pack of crazy tales;
I let you have both coals and bread;
For then you ſaid
That you ſhould ſoon have caſh from ſales
Of books, or ſome ſuch things,
And I ſhould have my own—" *Diable!*
You're d—n'd unconſcionable.

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There, look upon your files and ſtrings!
You've got the remnants of the copies:
Thoſe curs'd Reviewers ſpoilt the ſale;
But now my hope is,
The rogues will all turn tail;
For I've compar'd them to a flea."—
Quoth ſhe,
Friend, that may be;
But if you have no better way
Old debts to pay,
I would not truſt you for a ſouſe,
Though you compar'd them to a louſe,
"—A flea upon a taylor's neck!"
Get out you knave! ſhe ſtorm'd and cry'd;
What, though my huſband was a taylor,
He made no failure,
Nor ow'd a ſhilling when he dy'd.
Fine times, i'feck!
When ſuch like vermin make a game
Of any man's good name!
Frowning, ſhe ſeiz'd the poet quaking,
And drag'd him through the neighb'ring ſewers;
Then told him, in this piteous taking,
To fling his dirt at the Reviewers.

Having thus balanced accounts with our Author, in his own ſtyle,

In verſes that a dog might write,
If he could hold a pen;

we find ourſelves perfectly in good humour with him, and ſhall give him all poſſible fair play. There is true humour in the following fable, particularly in the concluſion, though, perhaps, it may not univerſally be underſtood:

'A gnat upon an ox's horn,
Clapping his wings, ſang forth his praiſe,
Greater than the unicorn:
Hail, greateſt beaſt of all that graze!
Accept, great brute, my willing ſtrain;
And, if my weight give you no pain,
Which I much fear,
Allow me to remain
To charm your bovine ear:
Great and mighty chieftain ſay,
Whether ſhall I go or ſtay?
The ox reply'd,
Where inſignificance prevails,
You always meet with empty pride;
Depend upon't, it never fails:
To me, vain inſect, 'tis the ſame,
You may give over or go on;
I neither felt you when you came,
Nor ſhall I miſs you when you're gone.

'Said Maupertuis, pray, read this fable,
And I'll explain it to the table,

'Obſerve Voltaire, that chirps and ſings
Near Pruſſia's king from night to morn;
He is the gnat that claps his wings,
And ſings upon the ox's horn:
Voltaire reply'd, the gnat ſuits me;
But why an ox? there I am dull;
As for the ox, ſaid Maupertuis,
I wiſh the ox had been a bull.'

The fourteenth fable contains ſome very uſeful political inſtructions; but it is certainly too late. It ought to have been put into the hands of grown gentlemen before the year 1770.

'A Fox contriv'd, though lock'd and barr'd,
Contrivance was the Fox's trade;
To ſteal into a farmer's yard,
A la ſourdine, by eſcalade;
With appetites wicked and looſe,
Improv'd by travelling and art,
He ſuck' the blood out of a gooſe,
Raviſh'd a hen, and broke her heart.
To put an end to theſe lewd courſes,
Before the caitiff was aware,
Surrounding him with all his forces,
The farmer caught him in a ſnare.
He ſtudied till he crack'd his brains,
The writers of thoſe times relate,
To find out penalties and pains,
To ſuit his cruelty and hate;
Revenge will help you at a pinch,
E'en when your parts begin to fail.
To make Volpone die inch by inch,
He ty'd a firebrand to his tail.
The Fox ran ſtreight to Hodge's corn,
And caus'd as great a conflagration,
As when Wilkes came and blew his horn,
That, like the laſt trump, rous'd the nation;
Turn'd out of doors with an intention
To get him baſted well, and roaſted;
But they pay'd dear for their invention,
They got him only nicely toaſted.
With Bills of Rights to his tail ty'd,
With red-hot Humphry too he came,
And more combuſtibles beſide,
That ſet all Brentford in a flame.
The ruin ſpread, and made ſuch haſte,
For all the engines they employ'd,
The neighbouring towns were ſoon lay'd waſte,
And Middleſex was quite deſtroy'd:
The flames reach'd London; but anon
The wind chop'd round, or London too had gone.

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Both

Both these examples are compleat;
I wish some folks would learn from hence
To know that no revenge is sweet,
Without a little common sense.'

And now dear, droll, dirty, jaunty Fabulist, having had our full revenge of you,

And suck' out your best blood,
(For some you have not over good)
We turn you grazing,
To purge your grosser humours,
As horses full of tumours,
Are sent to the salt marshes,
And, what is most amazing,
Leave there their glanders and their farcies.

ART. XI. *The Life and Adventures of Common Sense; an historical Allegory.* 8vo. 2s. 6d. Lawrence. 1769.

IN our Review for April, 1769, p. 344, we mentioned the publication of the first volume of this work, and briefly hinted the Author's general design. He now pursues the history and adventures of *the Family*, and brings his narrative down to the beginning of the present reign, and the peace of 1763; of which Mr. Common Sense expresses his disapprobation by informing us that, a little before the definitive treaty was signed, his mother *(Truth)* together with *Wisdom*, *Prudence*, and *Himself*, took their departure for a distant country, and have not visited England since.

This second volume is diversified with many allusions to, and satirical observations on, public events, fashionable amusements, and noted characters.

In the reign of George II. Mrs. *Prudence* is introduced at court, to superintend the royal wardrobe, and to arrangé and number his majesty's stockings and pocket handkerchiefs: at the same time that the greater departments were entirely disregarded, and the more expensive branches of household œconomy suffered to run at sixes and sevens.

Public credulity is ridiculed in a recital of the famous story of the rabbit-woman, whose imposture, amazingly absurd as it was, met with almost as much countenance as, many years afterwards, did the memorable story of Elizabeth Canning.

The adventures of *Vanity* are resumed, with an account of her settlement at the court of Madrid; and with this part of the work is connected a sketch of the history of the celebrated Mrs. Ch——y, her marriage with the D. of K. &c. &c.

The introduction of the practice of inoculating the small-pox into this country, under the patronage of *Genius*, is another incidental event in the annals of Common Sense.

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To this succeeds a narrative of the pleasant journey of *the Family* into Cornwall, on a visit to their acquaintance Mr. *Smatter*. In this peregrination *Wit* mounts the coach-box, *Genius* rides postilion, and *Humour* gets up behind; while *Truth*, *Wisdom*, *Prudence*, and *Common Sense* are content to take their places *within* the carriage.

The family of the *Smatters* are zealous Jacobites. This circumstance affords the Author an opportunity of touching on party-matters, and of exploding the adherents to the unfortunate house of Stuart.

In chap. 3. of book ii. *Genius* goes to pass a few months with lord B. at his residence, during his banishment, in France, and assists him in writing his excellent *Letters on the Study and Use of History*.

At this time we find *Wisdom* in the house of Commons; but the Author has not told us what county or borough he represented. Here his behaviour was such as must naturally be expected from his great and exalted character.

'He sometimes, says the Historian, joined the court and sometimes the country party, as they were then called, for he always supported those motions that appeared to him to be the most equitable, and therefore could not be constantly attached to any faction. But as the parliamentary scale into which WISDOM occasionally threw his weight, did generally preponderate, the lighter one, or (to speak more technically) the Minority never failed to revenge themselves upon my poor mother. Any attempts to invalidate or depreciate what he had advanced, would be acknowledging their own folly in the most ostensible manner, and they knew very well that there was no way of making him feel their resentment effectually, but by calumniating the character of my mother. This they endeavoured to accomplish by every mode of proceeding that can be conceived—in the house and out of the house—from the pulpit, and from the stage——in preaching, acting, writing, printing and conversation; so that my mother being of a delicate constitution, and much affected by scandal, was reduced almost to death's door—we could scarcely keep life in her for many years together, especially in the winter season; for though she received benefit from the country air in the summer, she was sure to relapse at the meeting of the parliament. I often tried to persuade her not to give so much attention to the profligate behaviour of those with whom she had not the least connection or alliance; and I thought I had hit upon a circumstance that would administer comfort to her, when I brought to her recollection the great variety of persons who had suffered severely in her cause. O! son, says she, can it be any consolation to your mother to be put in mind of all those poor souls who have borne, for my sake, a thousand different punishments, and have undergone with pious patience, the most ingenious tortures that cruelty could suggest to the mind of man, and all this to vindicate my character and support my reputation? O! son what an account is here to be settled? and where shall I find a fund sufficient to discharge the mighty debt? I do acknowledge, Madam, says I, the debt is great;

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but

but if you will please to cast your eye upon the credit side, and consider the number of your friends who have by perseverence and magnanimity overcome their enemies, and brought them to bend the knee and bow the head at your sacred altar, I say, Madam, if you will adjust the account fairly, I believe you will find a large balance in your favour.'

We shall give our Readers the fourth chapter entire, leaving them to their own reflections on the several particulars it contains:

'It has been hinted before, that I do not think it incumbent on me, as a writer of my own life, to give the history of my family, those parts excepted, which fall immediately within my own knowledge. Nor do I imagine, notwithstanding the title of this book, that it would be very agreeable to the English reader, for whose entertainment it is wrote, were I to recite the variety of transactions and employments in which I was engaged in foreign countries. I shall therefore confine my historical accounts for the future, to Great Britain only. But to avoid the imputation of having neglected my duty as a good citizen, and put it out of the power of any one to say that I stood tamely by and suffered the greatest enormities both of a private and public nature, to pass unopposed and unnoticed, I think proper to declare—that in 1742, when Mr. Pultney was created a Peer of the realm, I was suddenly seized with the falling sickness, and could not attend to the affairs of the nation—that when the admirals Matthews and Lestock were sent out together to the Mediterranean, I was called away to Spain, in my physical capacity, to cure that Monarch of an obstinate bloody flux—that at the time of the rebellion in 1745, I was neither in England, Scotland or Ireland—that the taking of Minorca by the French in 1756, happened when I had quarelled with government about my mother, and was not consulted in state affairs—that the porter tax in 1761, and the cyder tax in 1763, met with every obstruction I could throw in the way, but the book of numbers prevailing in a certain great assembly, I was knocked down, trampled upon, and bruized in such a manner, that I could not appear in that house for some time afterwards — that neither I nor any of our family were consulted or advised with, in making the peace of 1763—that when Mr. P—tt accepted of the peerage, I was ill in a fever attended with a delirium. I could go on and justify my conduct throughout, by proving that, when in health and called upon, I never refused my assistance to any country of which I have been an inhabitant; *but this eternal blazon must not be, to ears of flesh and blood*—this could not be done without giving offence to most of the greatest personages in the known world, which would answer no other purpose but that of creating more enemies to myself. For I never found that any thing I could say to those in the highest or lowest rank of life, had ever any sort of effect. The former were too exalted to listen to me; and the latter did not understand me. I have therefore, for this and some other reasons, generally taken up my residence amongst the middling people in England, and in all other countries where there are any such people.'

One thing for which the Author of this work deserves peculiar commendation, is, the skill and judgment he has shewn in the contrasts and distinctions of his characters; that of *Wit*,

in particular, is very well marked and supported throughout; of which our Readers may, in some measure, form a competent idea from the following letter, wherein *Wit* gives his son *Common Sense* an entertaining account of the misfortunes he met with in crossing the country from Cornwall to Derbyshire, to visit his dear friend the earl of Chesterfield:

"My dear Son,

"*Per varios casus, per tot discrimina rerum,*
Tendimus ad Latium;

"If I did not think it a crime of the deepest dye, to destroy the fame and reputation of an old acquaintance, *I could a Tale unfold* that would make the sufferings of Virgil's Æneas appear languid and pitiful. For this reason only I will not tell my story in heroics.

"I took my departure from Oak-Hall two days after you left it: but before I set out I furnished myself with a map of the roads and a pocket compass, both of which I thought might be useful in travelling thro' a country I knew nothing at all of; I had besides procured the best directions and informations that could be had in the nighbourhood, and a horse being provided which was to carry me the first twenty miles of my journey, I took leave of my friends and mounted with great spirits and resolution. For the first ten miles all things went on very well, tho' not very smoothly; my horse and I had however no quarrel, and I don't believe I had occasion to ask the way above ten times: but now the face of affairs began to wear a different aspect. We arrived upon the borders of a large heath, on which there appeared no kind of track, nor any living creature (except sheep) to make enquiry from. Here I took out my compass and steered due north for one hour, in which time I suppose I might run (for my Pegasus did not fly) about five knots. I then stopped to take a survey of the country, being resolved to make for the first house that presented itself; but alas! there was no such thing to be seen—I found myself as much at sea as ever, and therefore pursued my course for three hours more, when I approached the edge of the heath, where stood the lonely cottage of an humble shepherd, who informed me that I had come ten miles out of the way, and directed me thro' a lane which he said would bring me to a village from whence I might easily get into the right road. This lane was perhaps very passable in a dry season, but the rain had softened the clay so as to let my horse in almost up to the shoulders, and I found it necessary to dismount, that he might be able to get out again; but in getting off, I had the misfortune to put my right leg into a hole up to my knee, where it was so closely imprisoned that I could not release it without leaving my boot behind as a security: in this situation I endeavoured, like Prince Volcius, to hop after my horse, but unluckily losing the center of gravity, I fell flat on my face in the mud; however I made shift to mount my horse again, and in that condition rode to the village before mentioned, and lay there that night. What would the pious Æneas have said to this? the next morning I purchased a pair of old boots of a farmer, and set off for the market town, where I was to leave my horse. I forgot the name of it—you know my memory is none of the best, but it is twenty miles only from Oak-Hall, tho' I contrived to make it five and thirty.

Here

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Here I got a fresh horse and fresh intelligence; and as I had received an intimation that things were not fundamentally right, I got likewise some diachylon plaister spread upon leather to supply the place of that I had lost. From hence I took a guide, and continued to do so for three successive days, till I arrived at the city of Gloucester: and now I thought I might very well spare that expence and pursue my journey alone; I had scarcely got four miles from Gloucester, when I heard some people galloping fast after me, and as soon as they came abreast of me, one of them turned his horse's head towards me, and cried out I command you, in the King's name, to stop and surrender yourself into the hands of justice. Sir, says I, I am very ready to stop, and so is my horse, but why command me in the King's name? I'm sure he knows nothing of me. So much the worse for you, says the man, for if he had, you might have stood a chance of being pardoned after you are condemned. Condemned, sir, says I, for what? for what, says he, why you know well enough, for robbing the western mail: come, sir, you must go along with us before a magistrate. So we all jogged on, that is to say, back again to Gloucester, and I presently found myself in the presence of one of the quorum, who ordered me to be searched; and when the contents of my pockets were produced before him, O! O! says he, very necessary materials for crossing the country, a map of the roads and a compass; hark ye, sirrah, what have you done with your pistols? I never travel with any, says I, for I have nothing valuable about me, but what cannot be taken from me. That's his reputation I suppose, says the justice, winking at the constable, but where do you live? how do you live? and what country-man are you? sir, says I, I am a citizen of the world—a native of every country, and I speak all languages; I live by flattering my friends and frightening my enemies; I am no King, nor King's representative as your worship may be, but I have a dominion of my own, of which I shall never be dispossessed, though many pretenders have usurped my authority for a time; lastly, sir, and what will surprize you more than all the rest, is, that lively as you see me, I am as old as Adam.

"Take him away, take him away, says the justice, this is some poor lunatic that has broke loose from his keeper; discharge him directly, or we shall have him upon the parish to maintain.

"I was not at all displeased with being taken for a mad-man, as it procured my immediate dismission; but it was rather cruel in dame fortune first to subject me to the suspicion of having committed a robbery, and then to throw me into the jaws of that very highwayman for whom I was before suspected. This actually happened to me two days afterwards; but I had luckily concealed my watch, so that he took from me only my money and my hat and wig; in exchange for which, he put upon my head a greasy sheep-skin wig and a postilion's leathern cap, and then telling me I looked very well in it, he rode hastily away: in three days after this, he was taken and committed to Derby goal, where I have since had the curiosity to visit him; and I confess that my blood rose to see my rascal of a wig sit so composed and quiet on the head of a scoundrel in captivity.

"My letter would exceed all epistolary bounds, were I to enumerate all the distresses that befel me after my robbery. I shall therefore only

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only say that my watch was melted into current coin to purchase a more decent covering for my head, and to defray the future expence of my journey; at the end of which I arrived in twelve days from my leaving Oak-hall, safe and well, tho' in more tattered habiliments than those I had on when you saw me in the smoaky cabin on the coast of Barbary. But I was soon equipped with a suit of the Earl's cloaths which fit me as well as if they were made for me. You know we resemble each other in our persons, tho' not so much as in our sentiments and opinions. Adieu. WIT.

Bretsby, Sept. 22, 1732.

"P. S. I have taken the liberty to draw upon you for twenty pounds."

From the foregoing account of the unfitness of Wit, unaided by Prudence, to manage the common affairs of life, the superiority which the Author, all along, means to give to Common Sense, is not unhappily evinced.

The Author has introduced some well known characters in various parts of his work.—Mr. Garrick is brought out of Staffordshire by *Genius*, and he becomes a great favourite with most of *the Family*, particularly with *Wit*, *Humour*, and (what was scarce to be expected) with *Prudence* also.—We need not enlarge on the happy consequences to this fortunate disciple of *Genius*.

Hogarth is here said to have quarrelled with Genius towards the close of his life; in consequence of which, his last productions, wanting the assistance of that friend, were by no means fitted to support the reputation he had acquired by his former works.

Foote is *taken off* in the following manner, without exaggeration or caricatura:

'That the infirmities and failings of our fellow creatures should furnish matter of entertainment to mankind, is a reflection upon human nature; and yet there are so many daily confirmations of this fact, that it cannot be denied.

'But though this illiberal pleasure, this consciousness of our own superiority, this triumph over the imperfections of others, has existed ever since the world began, I do not find that any one, before this time, ever dared to exhibit upon a public stage, the frailties and weaknesses of particular persons. I imagine it was left unattempted 'till now, upon a supposition that no audience could be pleased with such a representation.

'The person who first introduced this species of entertainment (which could be called theatrical for no other reason but because it was performed at a theatre) was an intimate acquaintance of Humour's, but not much known to my father or Genius. He was born a gentleman and educated accordingly.—He had a lively imagination, and was satirically jocose. His audacity was more than came to one man's share, for whatever he conceived he immediately brought forth, without blushing for the pain he gave his friend. His loquacity and passion for haranguing in coffeehouses gained him the admiration

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of

of all the wild young fellows about town, amongſt whom, in a ſhort time, he diſſipated a handſome fortune with no great degree of reputation. He was, however, generous and tender hearted; for I never heard of his doing one illnatured thing, though he has ſaid a great many. After the ſequeſtration of his goods and chattels, he had recourſe to that receptacle of unfortunate princes of all denominations who rule imaginary worlds for bread, the playhouſe. There his friends flattered him, from the ſpecimens he had given them of his theatrical abilities, that he would ſhine forth in all his glory, and rival even Roſcius in fame. But O! what a falling off was there! providence never intended him for an actor. His mind was too wavering and inconſiſtent to ſupport any character thro' one act; and he wanted ſome very material requiſites, ſuch as elocution, deportment, and propriety of action. In ſhort it was to no purpoſe to ſtrive againſt the ſtream, it would not do; ſo our young comedian was obliged to make uſe of the talents God had given him, which was that of mimicry and buffoonery. To carry on this trade he opened ſhop in the Haymarket, where he took off (as it was called) moſt of the principal actors; and ſeveral other reſpectable characters were made ridiculous, to the great ſatisfaction of the audience, and to crouded houſes. Encouraged by this falſe taſte in the people, or rather by the favour of the great who patronized him on account of his family, he turned author and produced ſeveral new pieces which were well received. One or two of them had a good deal of merit, for which he may thank my father, whom his friend HUMOUR got to touch upon them. Some of them were afterwards performed at the theatres royal, but they had not the ſame effect there; like certain exoticks that dont thrive out of their native ſoil, theſe pieces would not flouriſh but in the hot bed of the Haymarket, under the ſunſhine of their creator.'

Johnſon and Smollett are ſketched out as literary characters of note; and then comes an account of a maſquerade, at which *the Family*, even Prudence herſelf being over-perſuaded, were preſent. Of this ſpecies of amuſement we have a lively deſcription; but maſquerades are finally diſproved and renounced by WISDOM, TRUTH, GENIUS, WIT, HUMOUR, COMMON SENSE, and PRUDENCE.

There are ſome epiſodical parts in this work, particularly the hiſtory of Sir John Blucot and his daughter, the *learned* Lady *, who is married to Squire Smatter: but for theſe, and the droll account of the birth and chriſtening of Mr. Smatter's ſon and heir, we refer to the work itſelf.

In one part of this volume the Writer pays his compliments to the *Reviewers*, whoſe productions he ranks with the *Magazines*, and ſtigmatizes *both* as miſrepreſenters of the works of genius. How far this charge is juſt, with reſpect to the *former*,

* Whether or not the Author points at any real character, under the extraordinary one of Miſs Blucot, we are at ſome loſs to gueſs, and ſhall hazard no conjectures on the ſubject.

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the

lege of phyſicians in Warwick-Lane;—Warwick caſtle, as he now glorioufly ſtyles it, fortified with a fire-engine againſt the daring attempts of the ſcurvy licentiates, the brimſtone Scotch phyſicians; the intent whereof is to demoliſh them in caſe of a freſh attack; to drown 'em in a deluge of ipecucuanha, and to pour ſtreams of burning vitriol down their recreant throats. Hear him, hear his own peerleſs eloquence, 'O ye rebel licentiates! O ye mimic, O counterfeit fellows! O ye ſo lately ſurgeons, apothecaries from ſhops, and from ſuch like low claſs by our college ſeal admitted!—

'O imitators! a moſt ſervile crew,
How is my ſcorn and jeſt provok'd by you!
While female beauties all above prevail,
To end below, in a black fiſh's tail!

'The preſident of the college of phyſicians afraid of the rebel licentiates, moſtly Scots! O horrible monſter!'—Huzza! for Sir William Browne! the puiſſant Knight of Warwick caſtle! Huzza!*

Art. 16. *Appendix altera ad Opuſcula. Oratiuncula Collegii Medicorum Londinenſis Cathedræ Valedicens in Comitiis, poſtridie Divi Michaelis* 1767, *ad Collegii Adminiſtrationem Renovandam Deſignatis, Machina incendiis extinguendis apta contra permiſſos Rebelles munitis, habita,* a D. Gulielmo Browne, Equite Aurato, Præſide. 4to. Solidi unius Pretio. Owen.

Ohe! jam ſatis eſt!

Art. 17. *An Epiſtle to Lord Holland.* 4to. 1 s. Brown. 1769.

This incenſe is worth burning.

Art. 18. *The Temple of Corruption. A Poem.* By W. Churchill. 4to. 2 s. 6 d. Flexney. 1770.

The Author of this poem is ſaid in the advertiſements to be a brother of the late Charles Churchill; and, indeed, there is ſome reſemblance in their verſe. Thus he addreſſes a late miniſter:

'Canſt thou unmov'd, and with a ſteady eye,
The mirror view, when Conſcience brings it nigh,
And holds it up?—Art thou not chill'd with fear,
When in the glaſs a thouſand Hines appear?
No, no, thou'rt not:—thy callous heart will ne'er
Submit to feel, or know an honeſt care.'

In the concluſion, he calls upon us to employ

'Our ev'ry power to pour the grateful ſtrains,
Since, bleſt with all, great George o'er Britain reigns.'

He has the modeſty, too, to charge only half a crown for twenty-three pages of this very extraordinary poetry!

Art. 19. *Poems, conſiſting of Tales, Fables, Epigrams, &c.* By Nobody. 12mo. 2 s. 6 d. Robinſon and Roberts, &c. 1770.

This Author belongs to the ſchool of Tom Brown. In wit, indeed, he is inferior, but not in indelicacy. In his verſes, 'written on the grave of a very beautiful lady who died of the ſmall-pox,' there is ſomething moſt abominably ſhocking.

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* This and the following piece of Sir William's are both dated, in their title pages, 1768; but we were ignorant of their exiſtence, till we ſaw them both advertiſed within theſe two months.

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Art. 20. *The Dialogue, addreſſed to John Wilkes, Eſq;* 4to. 1 s. 6 d. Wilkie. 1770.

The Author of this Dialogue has lighted his poetical fire at the torch of Tiſiphone, and abuſed, with the moſt outrageous ſcurrility, the friends and ſupporters of the popular queſtion.—In ſome places he diſcovers a talent for poetry, and parts that deſerve to be better employed.

Art. 21. *Poems on ſeveral Occaſions.* 4to. 2 s. 6 d. Longman. 1769.

It is ſaid, theſe poems are the productions of a young clergyman, and that moſt of them were written when he was about 20 years of age. We ſincerely wiſh that authors could be prevailed upon to ſuppreſs their juvenile productions, and that they would not liſten to *the requeſt of friends*, to whom they have almoſt always afterwards reaſon to ſay, with Horace's madman,

——— "Pol! me occidiſtis, amici!"

By this means they would ſave *themſelves* much mortification, and *us* the trouble of invidious criticiſm. However, theſe are not the worſt juvenile poems we have ſeen.

DRAMATIC.

Art. 22. *Lionel and Clariſſa; or, a School for Fathers: A Comic Opera. As it is performed at the Theatre Royal in Drury-Lane.* 8vo. 1 s. 6 d. Griffin. 1770.

When this piece firſt appeared, about two years ago, it was performed at the Theatre Royal in Covent-Garden: See Review for March, 1768, p. 245.—Of its removal to the old houſe, and the alterations now made, both in the opera itſelf, and in the title, Mr. Bickerſtaffe gives the following account, in a prefatory advertiſement:

'When Mr. Garrick thought of performing this piece at Drury-Lane Theatre he had a new ſinger to bring out, and every thing poſſible for her advantage was to be done; this neceſſarily occaſioned ſome new ſongs and airs to be introduced; and other ſingers, with voices of a different compaſs from thoſe who originally acted the parts, occaſioned ſtill more; by which means the greateſt part of the muſic unavoidably became new. This is the chief, and indeed the only alteration made in the opera; and even to that, I ſhould, in many places, have been forced, much againſt my will, had it not given a freſh opportunity to Mr. Dibdin to diſplay his admirable talents as a muſical compoſer. And I will be bold to ſay, that his airs, ſerious and comic, in this opera, will appear to no diſadvantage by being heard with thoſe of ſome of the greateſt maſters. The School for Fathers is added to the title, becauſe the plot is evidently double, and that of Lionel and Clariſſa alluded to but one part of it, as the readers and ſpectators will eaſily perceive.'

Art. 23. *A Trip to Scotland, as it is acted at the Theatre Royal, Drury-Lane.* 8vo. 1 s. Dodſley. 1770.

The ſubject of this little entertainment would, in our opinion, have admitted of many more diverting incidents, and a greater diverſity of characters, than the Author has introduced. The characters that appear, however, are well enough ſupported; and, though the plot is too contracted, the dialogue is not dull.

Art. 24. *The Sultan; or, Love and Fame: A new Tragedy. As it is acted at the Theatre Royal in the Hay-Market.* 8vo. 1 s. 6 d. Bell. 1770.

The merit of this tragedy conſiſts, in ſome degree, of ſenſibility, and ſome poetical imagery; its defects, in an inequality of language, which is ſometimes inflated and ſometimes too low; in ſubſtituting ſentiment for paſſion; in going beyond, or not approaching to nature.

Art. 25. *Songs, Choruſſes, &c. as they are performed in the new Entertainment of Harlequin's Jubilee, at the Theatre Royal in Covent-Garden.* 8vo. 6 d. Griffin.

Unintereſting and unintelligible to thoſe who do not ſee the ſhow.

POLITICAL.

Art. 26. *The Criſis. In Anſwer to* The Falſe Alarm. 8vo. 1 s. Murray.

Written to ſhew (if we may uſe the harſh language of this production) to 'what aſtoniſhing abſurdities a blind and ſervile dependence on miniſterial power will betray the unhappy wretch that defends it.' For the Falſe Alarm, ſee our laſt month's catalogue.

Art. 27. *A Letter to Samuel Johnſon, LL. D.* 8vo. 1 s. Almon.

'Without heſitation or apology,' this Writer addreſſes himſelf to Dr. Johnſon 'as the undoubted author of the miniſterial rhapſody that has been ſo induſtriouſly circulated under the title of the Falſe Alarm.' 'You have, he adds, ambitiouſly declared yourſelf the ſpitter-forth of that effuſion of ſervility and bombaſt; and you *could not* have been concealed.—Whilſt the tenets it ſpreads abroad might have directed us to you, as to a probable ſource, the ſtrain in which they are delivered marks you deciſively.'—This little ſpecimen will ſhew the temper and ſpirit in which the Writer ſets out; nor does he flag in the leaſt, but rather riſes in aſperity all the way as he advances, from the beginning to the concluſion of this moſt ſevere epiſtle.—To explode the doctrines, and refute the arguments, of the Falſe Alarm, may be thought no very difficult taſk; and, perhaps, the atchieving that purpoſe was not the main object with our Letter-writer; who ſeems to have eagerly embraced a lucky occaſion of reproaching its celebrated author, on account of his *old principles*,—of reviling him for his *new attachments*,—and ſtigmatizing him for his *penſion*. In all theſe reſpects the author of THE RAMBLER is, certainly, in a critical ſituation, and a very unfortunate one, *as a political writer*.

Art. 28. *A Letter to the Author of the* Eſſay on the Middleſex Election*; *in which his Objections to the Power of Expulſion are conſidered, and the Nature of Repreſentation in Parliament examined.* By the Author of *a Defence of the Proceedings of the Houſe of Commons*†, &c. 4to. 1 s. Wilkie.

The Author of the Eſſay, &c. is hard preſſed by this firſt-rate writer on the other ſide of the queſtion; whoſe preſent arguments, as well

* See our laſt volume, p. 397, and the Rev. for January, p. 59.
† Ibid.

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well as those contained in *the Defence*, &c. deserve the serious attention of every one who impartially wishes to hear what is urged by the most able advocates on each side, in this very important contest.

The Writer's view, in this letter, as he has well explained himself, in the last paragraph, is—'Not to object against a more precise and determinate rule for the exercise of the power of expulsion by positive statute, if such rule be thought as well practicable as necessary by those who are alone the constitutional judges of this matter:' at the same time, however, he declares it his own private opinion, that this is not practicable in all instances, nor necessary in any.—'I mean only, he adds, to vindicate the general power, as it now stands, from the charge of usurpation; to point out its origin, its object, and its authority; to shew its perfect innocence at least, if not its utility, and even necessity; and to defend the late exercise of it against that astonishing abuse which has been thrown upon it. I have done this according to my best abilities, and from the best lights I could procure; and, if I know myself, without the minutest bias upon my mind.'—He concludes in the following candid and liberal terms.—'Our contest is therefore, I trust, now at an end. I feel a reluctance to contend with a person of your enlarged and liberal principles; principles which I am incapable of opposing in any other view than as being totally misapplied to the present question. Our pamphlets are before the public, who will judge more impartially of them than either you or your obedient servant,' &c.—How different this, from the illiberal abusive strain of the generality of our controversial writers!

Art. 29. *Serious Reflections upon some late important Determinations in a certain Assembly. Addressed to a late Premier.* 8vo. 1 s. Evans.

This Writer, in common with many others, asserts the power of expulsion in the House of Commons; but contends that, as this power is constituted for the security of the *constituents* against every temptation by which their *delegates* may be corrupted to betray their trust, so the exercise of this power ought to be confined to that grand object alone, the approbation of the electors—who (he insists) have an unquestionable right to pass their final judgment upon their expelled member, and to re-elect him or not, as they shall find just cause to determine.

Thus far, he maintains, justice and reason have happily concurred to establish, upon principles of expediency, the right of expulsion in the H. of C. without infringing upon the more important rights of election. 'Here then, says he, we ought to draw the line, beyond which we cannot venture one single step without infinite hazard to the constitution:'—but, for his reasoning in support of this doctrine, we refer to his *reflections* at large.

There is another important subject discussed in this pamphlet, viz. what he calls the '*strange passion in administration* for calling forth the military, on the most trifling occasions, in aid of the civil power.' On this subject he makes some judicious observations: the conduct of government, in this respect, appearing to him to wear a very

'*pernicious* aſpect,' and to have a moſt '*alarming* tendency*.' For his ſtrictures on this head, alſo, we muſt refer to the pamphlet itſelf.

Art. 30. *The Twelve Letters of Canana: On the Impropriety of petitioning the King to diſſolve the Parliament.* 8vo. 1 s. R. Davis. 1770.

Canana's letters firſt appeared in ſome of the news-papers. The Author exults on the downfall of *the petitions*, and the final overthrow of *the party*; at the ſame time highly pluming himſelf on his own great ſhare in the obtaining of this mighty victory †: But is he ſure that he does not 'halloo before he is out of the wood?'

Art. 31. *Oppoſition no Proof of Patriotiſm. With ſome Advice concerning Party-Writings.* 8vo. 6 d. Evans.

A ſmart declamation againſt *falſe patriotiſm*, by which the Author means the patriotiſm of the preſent times.

Art. 32. *Reflections, moral and political, on Great Britain and her Colonies.* 8vo. 1 s. Becket and Co.

This tract is divided into three parts. In the firſt, the Writer enquires into the nature of civil ſociety, ſtates the notion of political liberty, and ſhews the neceſſary dependence of ſociety in general, as well as of liberty in particular, upon morality. He then applies his principles to the conſtitution of this country, and, in purſuance of his ſyſtem (for his performance is regular and ſyſtematic throughout) to the moral juriſdiction of the Houſe of Commons: one branch of which is, its power of expelling ſuch of its members as appear unworthy of continuing among them.—His general idea of the H. of C. is neither ſingular, nor, we conceive, unjuſt. He maintains that, though the counties, boroughs, &c. 'have the nomination of the members, yet the members, when choſen, immediately become *ſenators of the public*, without any reſpect to locality.' They may indeed, he obſerves, 'ſupport the intereſt of the particular place which elected them, ſo far as that intereſt is conſiſtent with the good of the whole, but no farther.'—'By conſidering them as ſenators of the public, we may conceive them to be (in a certain degree) the repreſentatives and guardians of all Britiſh commoners, whereſoever diſperſed. It is indeed to be hoped, he adds, that, ſome time or other, a better mode of electoin may be eſtabliſhed, to make the repreſentation more equal; but till that happens, we muſt abide by the preſent regulations, and ſupport the dignity and authority of the

* We ſuppoſe here has been a tranſpoſition of the epithets, and that the Author meant to ſay—alarming aſpect and pernicious tendency.

† This collection is *dedicated to the King*; but the Author, nevertheleſs, aſſerts his entire diſintereſtedneſs, and declares (though he acknowledges it is 'ſcarce to be credited,' that the Writer of theſe letters was *unſolicited*, and remains '*to this hour unknown*:'—What! unknown even to the King! How ſhall we reconcile this with the concluſion of his *dedication*, in which he craves permiſſion to lay the papers at his Majeſty's feet, and to 'ſubſcribe to them the humble *name* of the Author!'

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Houſe of Commons (the palladium of our liberties) though the method of forming it is not perfect.'

This is plain good ſenſe, and what we ſuppoſe the wiſe and moderate of all parties will ſubſcribe to.

In this firſt part of his tract, our Author has ſome juſt obſervations on the influence of riches in this country, with reſpect to what are made (he thinks not very fitly) the legal qualifications for a ſeat in the Houſe of Commons; alſo on the impolitic abolition of the *little farms*, the diminution of the *number* of our *freeholders*, and the inequity and ill conſequences of the *game laws*, &c. and he concludes with ſome ſtrictures on the (ſuppoſed) views of many, both at home and in the colonies, who are the moſt ſtrenuous for a diſſolution of the preſent parliament: a meaſure which this ſenſible Writer does not by any means approve.

In his ſecond part, he decides againſt the claim of the colonies to an exemption from parliamentary taxation, which he conſiders as amounting to nothing leſs than a claim of independency.—Though what he offers on this head ſeems to be the reſult of a ſound judgment, and mature reflection, yet he does not deliver his opinion in a dogmatical ſtrain, or aſſume any airs of ſelf-ſufficiency. He ſays, he has reſided many years in America, and that he believes himſelf to be well acquainted with the prevailing manners and ſentiments in moſt of the colonies, as well as with thoſe of his fellow citizens at home. He admits that there are faults on each ſide; and he acknowledges that, 'after ſo much has been already ſaid upon the ſubject, both *pro* and *con*, it will be difficult to produce any thing new:' but, perhaps, he modeſtly adds, 'it may be conſidered in a different *light* by one who is of no party but that of the public, and who looks on every Britiſh and American ſhoe-boy, or charity-child, as his fellow citizen, whoſe aſſiſtance he or his poſterity may one day ſtand in need of.'

'The Coloniſts, he obſerves, found their arguments not on the letter of the law, but, as they ſay, on the ſpirit of our conſtitution. They alledge that, having particular charters to hold aſſemblies, they owe no obedience to the Britiſh parliament, in point of taxes, becauſe they are not repreſented there: they acknowledge the King *perſonally*, but ſeem to have little regard to him as the executive power of Great Britain.'

Our Author anſwers theſe pretenſions in a manner that merits the conſideration of our American fellow-ſubjects; but we have not room to enter into his arguments. He concludes, that to grant the Americans an exemption from parliamentary taxation, would, beſides the diſhonour, in all likelihood bring on a dilemma from which we could hardly extricate ourſelves. Great numbers of our common people, he thinks, in hopes of mending their fortunes, would emigrate to a country which would have ſo much the advantage of their native ſoil, and a moſt alarming degree of depopulation at home muſt be the conſequence.—This, indeed, ſeems to be a circumſtance not to be overlooked.—With regard to other probable ill effects of ſuch a *conceſſion*, our Author hath alſo a variety of ſtriking remarks, for which we muſt refer to the pamphlet.

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In his third part, having done with commercial conſiderations, he enquires into ſome very material abuſes which have crept into the landed intereſt; amongſt which the deſtruction of the *ſmall* farms is again noticed, and the miſchiefs ariſing from the ſwelling of the larger ones to an immoderate ſize, are pointed out. On theſe, and on ſome other points, particularly the improper footing on which the game and fiſh acts at preſent ſtand, he has many judicious animadverſions. But we muſt now take leave of this very intelligent *obſerver of the times*, which we do with a ſincere acknowledgement of the ſatisfaction afforded us by the peruſal of a tract that, in our opinion, deſerves to be generally read, and ſeriouſly conſidered.

Art. 33. *The Fragment; or, Part of a Dialogue between that celebrated Miniſter Sir Robert Walpole and a late M——r of the B—— L——.* 4to, 6d. Evans. 1770.

In this dialogue of the dead, the modern ſyſtem of ſtate corruption, in this country, is traced from its ſource under Sir Robert's adminiſtration to its preſent alarming height, by which, it is ſaid, we are reduced to ſo low a degree of depravity, as hath at length 'alienated all private affection from the public; that we riot, without ſenſe of ſhame, in the ſpoils of our miſerable country; and that our minds are now ſo wholly engroſſed by the preſent faſhionable principles, of acquiring wealth by every mode of avarice, and of diſſipating the ſame by every means of prodigality, that little ſpace is left for any worthier objects of our contemplation.'

We are very apprehenſive that there is too much foundation for this ſtricture, if the Author means to confine it within the higher circles; but we hope there is ſtill virtue enough left among thoſe whom the ſcurrilous advocates for adminiſtration affect to ſtile *the rabble* (we mean the middle ranks of the people, whom they involve with the loweſt) to ſave us from the deſtruction which ſome deſponding divines, and gloomy politicians, imagine they ſee advancing, with haſty ſtrides, to overwhelm us.

COLONIES.

Art. 34. *Audi alteram Partem; or, a Counter-Letter to the Right Hon. the E—l of H—ll—gh, his M——'s P——l S——y of S——e for the C——s, on the late and preſent State of Affairs in the Iſland of G—n—a. In which it is clearly demonſtrated, that the Troubles and Confuſion which have ſo long ſubſiſted in that Iſland, to the Diſtraction of Government, and to the irreparable Loſs of the long-ſuffering Inhabitants, took their Riſe, originally and ſolely from the arbitrary and partial Diſpoſition of Governor M——ll; from his total Ignorance of the Britiſh Conſtitution, and the Intereſt of the People whom he was appointed to govern; and from his perverting or diſpenſing with the Laws: And that theſe Diſturbances have ſince been kept up by a Continuance of the ſame Cauſes; by his implacable and ill-founded low Reſentments; by his little and mean Preferences and Affections; by his modelling the Council to his Mind, by the Introduction of his Creatures: But, above all, by his Unwillingneſs or Inability to incorporate into the Legiſlation his M——y's new-acquired and well-diſpoſed Subjects, the Capitulants of G—n—a, in Conformity to the gracious Intentions of our S——n, and to the ſalutary*

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Meaſures

Measures of his M——y's M——s for carrying those Intentions into Execution. 8vo. 3 s. Nicoll. 1770.

We can recollect no instance in which the necessity of adhering to the excellent maxim judiciously placed at the head of the foregoing title, hath, to us, appeared more conspicuously than in the present controversy.

In our last we gave an account of a letter to Lord Hillsborough, complaining of lieutenant-governor Fitzmaurice, and accusing him of the most flagrant partiality towards the Roman Catholic inhabitants of this colony.

The *Counter*-Letter, now before us, contains a very ample and spirited representation of the contests and dissentions that have subsisted in Grenada, written with a view to support the other side of the question; together with such an impeachment of the character and conduct of governor M——ll, as, if not refuted, cannot but operate greatly to the disadvantage of that gentleman's reputation, both public and private.

The materials of which this elaborate, well-digested, and very important tract is composed, are too multifarious, and of too great extent, to admit of our entering into such a detail of them as might afford any competent degree of satisfaction to those who, through curiosity or interest in the subject, may be desirous of obtaining a clear idea of the state of parties in this new-ceded appendage to the British West-Indian empire.—For particulars, therefore, we must refer to this and the other pamphlets mentioned in our last month's catalogue, under the article *Colonies*; but before we take our leave of the present performance, we shall present our Readers with a quotation or two, relating to the religious and political principles of his Majesty's new subjects the Roman Catholics of Grenada:

'The Roman Catholics of the Gallican church, it is here observed, are no Papists; they deny the supremacy of the Pope, and all those damnable doctrines tending to inculcate that the Pope can dispense with the allegiance of subjects to their sovereigns, and which justly make popish tenets so detestible.' The Roman Catholics of Grenada, it is added, 'have taken the oaths of supremacy and allegiance to the K. of Great-Britain; they have abjured the pretender; and his Majesty has not in his dominions more faithful subjects.'

This distinction between the Gallican and other Catholics is insisted on more at large in the *narrative* subjoined to this *letter* to the secretary of state for the American department: and, indeed, it is a point of infinite consequence in the argument.

'We believe,' say the Authors *, that 'it is a general notion in England, that Roman Catholics cannot vote at elections of members of parliament, &c. on account of their religion: but this is a vulgar error: the only oaths necessary to be taken by electors, as is well known, are the oaths of allegiance, abjuration, and supremacy: but the English and Irish Catholics universally refuse to take the lat-

* This tract is not given to the public as the work of *one* author, but of *many*: accordingly, the first part of it, addressed by way of letter to lord H. is signed—'*Many real Proprietors of Grenada.*'

ter, and it is on that account only that they are denied the privilege of voting. It is quite otherwiſe with the Catholics of the Gallican church, who univerſally deny the ſupremacy of the Pope, and acknowledge that of their own ſovereign; therefore when a French Catholic becomes a Britiſh ſubject, and takes the oath of allegiance to the Britiſh ſovereign, he never will refuſe the oath of abjuration and ſupremacy, for that is indeed a natural conſequence of an oath of allegiance, and is agreeable to his education and principles; ſo that our new-adopted French fellow-ſubjects ought to be accounted as differing eſſentially from Papiſts in this reſpect, and as differing from us only in the belief of certain tenets and the uſage of ſome ceremonies, which, however erroneous in our eyes, have no direct tendency to make them worſe men, certainly not worſe ſubjects: for upon the acknowledgement of the Pope's ſupremacy depend all thoſe tenets; ſuch as his power to abſolve ſubjects from their allegiance to their temporal ſovereign, &c. which ſo juſtly render popery exceptionable in a political view, and have certainly been the chief occaſion of laying the profeſſors of that religion under ſo many reſtraints among us. Members of the Gallican church, rejecting thoſe pernicious tenets, are certainly leſs obnoxious, politically conſidered, than our own natural born Catholic ſubjects; therefore when Gallican Catholics become Britiſh ſubjects, were they even entitled to nothing from treaties and capitulations, which however will not be aſſerted, they have an undoubted claim, from their avowed principles, and the nature of things, to greater privileges than our own Catholics. This matter would not bear a diſpute here in England; it could not be refuſed them; even the ſilent operation of the laws would give it them.

'How much more ought this to be the caſe in a newly acquired colony, where ſuch men conſtitute the body of the inhabitants, and have voluntarily become our fellow-ſubjects? Every motive of juſtice and equity, not to ſay good policy, requires it.

'An impartial man, therefore, muſt greatly wonder at the loud and pathetic lamentations poured forth by governor M——ll, on account of larger indulgences being allowed by government to conquered French Papiſts, as he calls them, than to our own natural-born Catholics. He muſt immediately perceive, that ſuch expreſſions can only be calculated to catch the prejudices of weak minds, the Methodiſtic vulgar in South, and the Covenanting vulgar in North Britain. He could not derive ſuch a conduct, if it does not proceed from hypocriſy, from any other ſource than profound ignorance or innate malignity, or a perſecuting ſpirit, or perhaps a mixture of all three. He muſt be ſenſible that a perſon of that character is altogether unfit to be entruſted with power any where, far leſs in a colony ſo conſtituted as G——a, which certainly requires a governor endued with the moſt comprehenſive charity, and actuated by the moſt liberal principles.'

We think it expedient, before we finally diſmiſs this article, to acquaint our Readers, that the ſcheme here recommended for quieting the feuds in the Grenada government, is, that the plan for admitting his Majeſty's new-adopted Roman Catholic ſubjects to a ſhare in the legiſlative and executive parts of the government, be carried into

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execution

execution in all its parts; with a particular proviſion that none of the ſaid new-adopted ſubjects ſhould be capable of becoming commander in chief, preſident, or chancellor, and that they ſhould ceaſe to be counſellors, judges, members of the aſſembly, or juſtices of the peace, on becoming poſſeſſed of any landed eſtates in France, or in any of the French Weſt-India colonies, or on quitting the iſland, without leave firſt obtained from his Majeſty, or his commander in chief for the time being.

How far this is ſtrictly conformable to the *original intention* of admitting the French Roman Catholics of Grenada to a ſhare in both the legiſlative and executive parts of that government (under the limitations ſpecified in the royal inſtructions to the commander in chief) and how far the carrying the ſame into execution, in the manner here propoſed, may affect the principles of the reformation and revolution in general, and the ſafety of the Proteſtant intereſt in that colony in particular,—we leave to the more competent judgment of thoſe who are better acquainted with the interior ſtate of the iſland and its dependencies.

Art. 35. *Extract of a Letter from the Houſe of Repreſentatives of the Maſſachuſets-Bay, to their Agent Dennys De Berdt, Eſq; With ſome Remarks.* 8vo. 6 d. Oliver. 1770.

This Extract contains objections to the whole ſyſtem of our late regulations and laws reſpecting America, in order to prove that they are of dangerous tendency in regard to commerce, policy, and the true intereſt of the whole empire:—grievous to the ſubject, burthenſome to trade, injurious to the revenue of the crown, and ruinous to the nation.—If this be really the caſe, ſurely every honeſt Briton will agree with theſe legiſlative writers, who obſerve, that 'if ſuch mighty inconveniencies, evils, and miſchiefs, can be pointed out with decency and perſpicuity, there will be the higheſt reaſon not only to hope for, but fully to expect redreſs.'

In purſuance of this idea we have a cool and ſolid repreſentation of ſuch American grievances as have proceeded from meaſures taken by government at home, ſince the termination of the late war. Of the particulars of theſe grievances our Readers can now want no information; innumerable pamphlets and papers of intelligence, of all kinds, having almoſt inceſſantly rung with them throughout every part of the Britiſh dominions, ever ſince the promulgation of the memorable and unfortunate ſtamp-act.

Amidſt the clamour that hath been raiſed on account of the alledged oppreſſions of our American brethren, there have not been wanting political ſoothſayers, who pretend to diſcover, in the complaints of the coloniſts, the marks and indications of a dangerous ſpirit of *independence*. Of this ſome notice is here taken, and in the following terms:

'Whenever we mention the rights of the ſubjects in America, and the intereſt we have in the Britiſh conſtitution in common with all other Britiſh ſubjects, we cannot be juſtly ſuſpected of the moſt diſtant thoughts of an independance on Great Britain. Some, we know, have imagined this of the coloniſts; and others, perhaps, may have as induſtriouſly propagated it to raiſe againſt them groundleſs and unreaſonable jealouſies. But it is ſo far from the truth, that

we apprehend the colonies would refuſe it if offered them; and would deem it the greateſt misfortune to be obliged to accept it. This is moſt certainly true of the people of this province. They are far from being inſenſible of their happineſs in being connected with the Mother-country, and of the mutual benefit derived from it to both countries. And while both have the free enjoyment of the rights of our happy conſtitution, there will be no real ground of envy or diſcontent in the one, nor of jealouſy and miſtruſt in the other.'

We hope this is not thrown out merely to lull us into a dangerous ſecurity; on the contrary, we are really inclined to give the honourable gentlemen full credit for their ſincerity in this declaration: and to believe that the caſe is truly the ſame, with reſpect to the other colonies, among whom any views of this kind could poſſibly ariſe.

The *remarks* added to this *extract*, are written in rather warmer terms; but by whom they are added, is not ſaid. After an affecting diſplay of the former happy flouriſhing ſtate of the colonies, before the fatal year 1764, of the unſhaken loyalty of the Americans to the crown of Great Britain, and their moſt cordial affection to their elder brethren of the Mother-country, he has the following pathetic reflection:—' Can it be a ſmall injury that has inflamed and irritated, almoſt to an appeal to heaven, a whole people, hitherto untainted with diſloyalty, untroubled with commotions, and unalterable in their affection for their fellow-ſubjects of this country? could any but the moſt violent cauſes produce ſuch violent effects as have drawn from the throne here the charge of being little leſs than rebellion, and threaten the total deſtruction of our American commerce? ſurely, it were as wiſe to ſuppoſe, that the gentleſt breath of wind would work the calm ſurface of the ocean into raging billows; as that the rooted loyalty and attachment of America, can have been ſhaken thus, but by grievances real in themſelves, and deeply felt.

The danger then that impends from the preſent univerſally diſcontented and inflamed ſtate of America, ariſing from theſe cauſes, is great; but happily it may be avoided with eaſe. Remove the cauſe, and the effects will ceaſe; aboliſh the whole ſyſtem of American laws and regulations ſince 1764, reſtore them to the ſtate in which the wiſdom of our forefathers placed them, and to the good policy of which two centuries have given their moſt ample approbation. This is the method, and I will venture to ſay the only method, of re-eſtabliſhing the peace of America and the commerce of Great Britain. The Americans are content to be *ſubordinate*; but they never will ſubmit to be *enſlaved*. It is not a time for trying expedients, there is not a temper in America to be played with; there is no alternative, dreadful as it may ſeem, but to exterminate her inhabitants or reſtore them the violated rights of free-men. Let humanity, let juſtice, let wiſdom determine, which meaſure ſhall be purſued.

After a particular recital of the various complaints of the Americans, and the cauſes of that univerſal diſcontent which hath ſpread from one end of their continent to the other, this zealous remarker concludes the whole, in the following animated ſtrain:

' Whoever will conſider theſe grievances, will perceive how impoſſible it is that any people impreſſed with the leaſt ſenſe of conſtitutional libery, ſhould ever patiently ſubmit to bear them. Their

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tendency is too evident; and the total ſubverſion of every right and ſecurity derived from that ſacred conſtitution for which our anceſtors fought and conquered, is too undeniable a conſequence of them, to leave any American in doubt whether, in this caſe, *Submiſſion and Slavery* are the ſame.

'If the commerce with America is of any value to Great Britain; if the rights of humanity are intereſting; if the introduction of abſolute government into ſo great a part of the united empire is dangerous to the liberties of the reſt; then I will venture to ſay, the cauſe of America is the common cauſe of every friend to liberty and to humanity throughout the King's dominions; and that the people of this country are moved by every conſideration of virtue and of wiſdom, to eſpouſe a cauſe, in the iſſue of which, their feelings as men, their commercial intereſts, and the principles of the conſtitution, are ſo deeply concerned.'

Art. 36. *Obſervations on ſeveral Acts of Parliament, paſſed in the fourth, fifth, and ſeventh Years of his preſent Majeſty's Reign. Publiſhed by the Merchants of Boſton.* 8vo. 1 s. Boſton, printed by Edes and Gill. London reprinted by Kearſley, &c. 1770.

The repreſentative body of the people who complain of the evil effects of the acts of parliament here referred to, having repeatedly remonſtrated againſt thoſe acts, as unconſtitutional, and as infringing the rights and privileges of the ſubject,—the authors of this pamphlet have, therefore, confined their *objections* to ſuch parts of the ſaid acts as affect the trading intereſt.

As far as we can judge from the repreſentations contained in this publication, the clogs, reſtrictions and burthens laid upon the trade and commerce of America, in conſequence of our late revenue-acts, are indeed very great and grievous.—After an enumeration of theſe hardſhips, which ſeems to be well ſupported by facts, of which every one acquainted with the American trade may judge, the gentlemen proceed to ſpeak of the means of redreſs.—The taking off the duties on tea, paper, glaſs and colours, they tell us, will not effectually relieve them. 'But, they add, ſhould all the revenue acts be repealed, and the trade relieved from all unneceſſary reſtrictions, and reſtored to the footing it was upon before the act of the 6th of George II. and the indulgencies now mentioned be granted, it would have a happy tendency to unite Great Britain and her colonies on a laſting foundation—all clandeſtine trade would then ceaſe—the great expence of men of war, cutters, of the commiſſioners, and other cuſtom-houſe officers lately appointed to ſecure the revenue, might be ſaved—The trade, navigation and fiſhery, would not only be revived, but greatly extended; and, in that caſe, the growth of theſe colonies would be very rapid, and conſequently the demand for Britiſh manufactures proportionably increaſed.'

To what has been ſaid, we ſhall add the concluding paragraph, which needs no comment:

'Upon the whole, the trade of America is really the trade of Great Britain herſelf; the profits thereof center there: It is one grand ſource from whence money ſo plentifully flows into the hands of the ſeveral manufacturers, and from thence into the coffers of landholders throughout the whole kingdom: It is, in ſhort, the ſtrongeſt chain of connection

connection between Britain and the colonies, and the principal means whereby the ſources of wealth and power have been, and are, ſo uſeful and advantageous to her. The embarraſſments, difficulties, and inſupportable burthens under which *this trade* has laboured, have already made us prudent, frugal and induſtrious, and ſuch a ſpirit in the coloniſts muſt ſoon, very ſoon, enable them to ſubſiſt without the manufactures of Great Britain, the trade of which, as well as its naval power, has been greatly promoted and ſtrengthened by the luxury of the colonies; conſequently any meaſures that have a tendency to injure, obſtruct and diminiſh the American trade and navigation, muſt have the ſame effect upon that of Great Britain, and, in all probability, *prove her ruin.*'

Art. 37. *A conciſe hiſtorical View of the Difficulties, Hardſhips, and Perils, which attended the Planting and progreſſive Improvement of New-England. With a particular Account of its long and deſtructive Wars, expenſive Expeditions, &c.* By Amos Adams, A. M. Paſtor of the Firſt Church at Roxburgh. 8vo. 1 s. Boſton printed: London reprinted, for E. and C. Dilly.

The chief merit of this pamphlet conſiſts in its being a very *conciſe* hiſtory of the country mentioned, which may therefore be read by thoſe who cannot have recourſe to the larger accounts. Its being conciſe renders it leſs entertaining, but it appears to be faithful. It tells us that no attempts to effect a ſettlement in New England ſucceeded, till the year 1620, when the adventurers landed at Plymouth, and began a ſettlement there; but no conſiderable additions were made to the planters, till the diſtreſſing times in England led many worthy and ſerious perſons to ſeek a quiet habitation in theſe deſolate parts of the earth. We have a ſhort account of the difficulties they ſtruggled with, and the wars in which they afterwards engaged. The Author, after rejoicing in the peace eſtabliſhed in thoſe parts for ſome years paſt, is naturally led to lament the attempts uſed at home to bring them under the power of a *ſtamp* act, and ſince that time to raiſe a revenue, and fix the juriſdiction of parliament in ſuch a manner as to leave the colonies without the power of diſpoſing of their own property. It is, we ſuppoſe, with a particular view to this preſent juncture of affairs, that this little work is now publiſhed; being intended as ſome kind of plea in favour of our American brethren.

MISCELLANEOUS.

Art. 38. *Deſiderii Jacotii Vandoperani de Philoſophorum Doctrina Libellus ex Cicerone.* 8vo. 1 s. 6 d. *Oxonii, e Typographeo Clarendoniano Impenſis* Dan. Prince. 1769. Sold by White, in London.

Whoever is well acquainted with Cicero's works muſt be ſenſible that the paſſages in his writings which give an account of the philoſophers, and their reſpective tenets, are very numerous; and that, when collected together, they would not fail of forming a valuable, though imperfect, hiſtory of the ancient philoſophy. It is no wonder, therefore, that ſuch a collection was thought of, ſo long ago as the ſixteenth century; as every thing relative to the Greek and Roman literature was then ſtudied with extraordinary diligence and ardour. The performance before us was firſt publiſhed at Paris, in 1554; and hath ſince gone through ſeveral editions, the laſt of which,

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which, if we miſtake not, appeared at Oxford, in the year 1713. Having been ſome time out of print, it is now again preſented to the public, from the Oxford preſs; and there can be no doubt of its being acceptable to our learned Readers, who will be glad to ſee, in one view, a number of detached places which, in Cicero, often lie at no ſmall diſtance from each other. We cannot, however, avoid obſerving, that Vandoperanus might have arranged his materials with greater advantage, if he had either put them together in the chronological order of the perſons deſcribed, or according to the various ſchools of philoſophy, as they aroſe among the Greeks; neither of which has he done with ſufficient exactneſs.

Art. 39. *Miſcellaneous Thoughts of an Univerſal Free-thinker.* 8vo. 6s. Bound, - Woodgate *.

We have peruſed much more than men leſs inured to the exerciſe of patience and perſeverance would think poſſible, of this very ſtrange, inelegant, unpleaſing publication; and yet we are quite at a loſs what to make of either the book or the writer. The Author ſtiles himſelf an univerſal Free-thinker, but he is nothing leſs than a *Free-thinker*, in the modern ſenſe of the apellation. He writes on a variety of ſubjects, and concludes nothing on any. He gives us proſe without ſenſe and verſe without poetry. Of the *firſt* take the following ſample, from what he calls *detached thoughts on delicate ſubjects*—though there is nothing of *delicacy* either in the ſubjects themſelves, or in his manner of deſcanting upon them:

'In what conſiſts the *death* of the ſoul? The departure of the holy ſpirit from it; and yet it is *immortal*, after all its faculties are corrupted, like as a dead body moves by putrefaction to the production of loathſome animals! therefore men alienated from that ſpiritual life which conſiſts in the light of wiſdom and activity of love, whoſe ſole delight is in their own preſent pleaſures, are no better than living carcaſſes.'—If our Readers underſtand this, they have the advantage of us.

Of the Poetry:

"No genius, demon, angel, martyr, ſaint,
The worſhip of my ſoul ſhall ever taint——
* * * * * * * * * * *
My only Worſhip while on earth ſhall be,
The Holy, ever bleſſed Trinity."

The ſubjects treated in this miſcellaneous volume, are chiefly of a theological, moral, or ſatirical caſt. There is an attempt at humour in his imitations of *Lucian*'s Dialogues; but it rather reſembles the humour of Ned Ward, than that of the Witty Writer whom he has taken for his model.

Art. 40. *A Charge of the Grand Jury of the County of Middleſex.* Delivered at the Quarter Seſſion at Hicks's Hall, Jan. 8, 1770, by John Hawkins, Eſq; one of his Majeſty's Juſtices of the Peace for the ſaid County, and Chairman of the Court of Quarter Seſſion. 8vo. 6d. Worral.

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* There is no *date* to the title-page; from which, and ſome other circumſtances, we have been almoſt ready to conclude the book to be an old one, with a new title: but this is mere conjecture.

Juſtice

Juſtice Hawkins ſays a number of proper things, and gives good inſtructions to the jury, on a variety of points which, of courſe, might come under their cognizance; but we cannot commend him for his doctrine of libels, in which there is a little too much of the ſtar-chamber ſpirit. Men in office may be *loyal* as well as righteous *over-much*.

Art. 41. *Information for Mungo Campbell, in a criminal Proſecution before the High Court of Juſticiary in Scotland, for the alledged Murder of the late Alexander Earl of Eglington.* By John Maclaurin, Eſq; 8vo. 2 s. 6 d. Robinſon and Roberts.

Mr. Maclaurin has approved himſelf a very able advocate for the unfortunate Campbell.

Art. 42. *A Letter to a great Peer concerning the late Earl of Eglington.* 8vo. 6 d. A. Henderſon.

Spurious.

RELIGIOUS *and* CONTROVERSIAL.

Art. 43. *Prayers for the Uſe of Families.* By William Enfield. 8vo. 3 s. bound. Johnſon and Payne. 1770.

We have peruſed theſe forms for family-worſhip with great ſatisfaction; and do moſt ſincerely approve of them, as worthy to be ranked among the moſt RATIONAL compoſitions of the kind in the Engliſh language. A particular account of them cannot be given in more proper terms than in thoſe of Mr. Enfield's own conciſe, judicious, and modeſt preface:—'The Author has made it his firſt object to expreſs the moſt obvious and important ſentiments in the moſt plain and ſimple language. All novelty and refinement of thought he has carefully avoided, as foreign to the nature of religious worſhip—nor has he attempted a pointed, rhetorical, or figurative ſtyle; for it appears to him that, however ſuited ſuch a ſtyle may be to didactic diſcourſes, it is improper in offices of devotion, and particularly ſo in prayers deſigned for the uſe of families: beſides, he apprehends, that, without the utmoſt ſimplicity of expreſſion, the frequent repetition of the ſame form of words muſt unavoidably become diſagreeable and tireſome.

'The critic and philoſopher, as ſuch, muſt not, therefore, expect entertainment from this work, which is deſigned for common uſe, and intended to ſuit the underſtandings, and impreſs the hearts of mankind in general. If the judicious reader can peruſe theſe forms of devotion without diſapprobation, and the pious Chriſtian can make uſe of them with pleaſure and advantage, the Author's utmoſt ambition will be gratified.'

He alſo acknowledges himſelf indebted to 'the holy ſcriptures, and other devotional writings, for a great part of the materials from which this work is compoſed.' And he 'imagines he ſhall not be cenſured for not having preſumed, in ſuch an undertaking, to truſt entirely to his own abilities.'

Mr. Enfield's plan is ſimilar to that of the Dublin forms of family devotions, publiſhed by the late Dr. Leland and Dr. Weld, in conjunction, as we are informed, with Dr. Duchall and Mr. Mears †. He gives us, 1. Prayers for the morning and evening of *every day in*

† Rev. vol. xix. p. 603.

the

the week. II. *Occasional Prayers* and *Thanksgivings*, to be used as circumstances may require. III. *General* Prayers, to be used at any time: and in which, according to *our* apprehension, Christians of every denomination may sincerely join,—provided their hearts are RIGHT toward GOD and toward MAN.

Art. 44. *Memoirs of the Life and Writings of the late Rev. Nathaniel Lardner, D. D. containing a Catalogue of his Works, with several Letters relating to them, and other original Papers. Also eight Sermons, upon various Subjects.* 8vo. 5 s. Buckland, &c. 1769.

It is scarce necessary to acquaint our Readers, that the late worthy Dr. Lardner was one of the most learned and most considerable persons among the Dissenting Ministers of the present age. We have often had the pleasure of recommending his truly valuable and useful writings to the public; and they were all, particularly his *Credibility of the Gospel History*, in the highest esteem among Protestant Christians of all denominations.—These memoirs of his life and writings, though they contain but very few anecdotes, will be perused with pleasure by every lover of this good man's memory; and the Letters that are interspersed will be acceptable to most readers. They are written by Dr. Waddington, bishop of Chichester; Mr. Hallet, of Exeter; Dr. Morgan; Dr. Secker, the late archbishop of Canterbury; Dr. Doddridge; Dr. Sam. Chandler; and others. Those of Dr. Lardner himself are not the least valuable; especially the correspondence with the bishop of Chichester, relating to the prosecution of Mr. Woolston for his writings against the miracles.

The Sermons, added to these Memoirs, are such as will bring no discredit on the memory of the rational and pious Author.

Art. 45. *Twelve Sermons on the most interesting Subjects of the Christian Religion, preached upon several Occasions.* By Haddon Smith, Curate of St. Matthew, Bethnal-green, and late Chaplain of his Majesty's Ship the Dreadnought. 8vo. 3 s. 6d. Turpin. 1769.

The Author tells us that these sermons would have been published long ago, had not the subscriptions fallen greatly short of his expectations; and that, had he not gone too far to recede, he should certainly, he says, have given over all thoughts of troubling the world with any thing that is serious. These discourses have, however, more merit than many which are presented to the public: they are upon practical, important subjects, and these subjects are, on the whole, treated agreeably, and in a manner which is likely to be useful. Public worship, repentance, integrity of heart and life, are here considered and recommended: the divine origin of the Scriptures, the delusions of sin, &c. are also enlarged upon in a manner which has some tendency to do real service to the readers. When he speaks of faith, though his sermon upon it is really good, he seems not fully to enter into its nature, as being that affecting sense of religious truths, that inward principle of piety and goodness, according to its different objects, which, if it be real, will influence the heart and life.

Art.

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Art. 46. *Useful Remarks on some proposed Alterations in our Liturgy. A Word to the Quakers on their Epistle at the yearly Meeting* 1769. *With a Defence of the Author and his Book* Enthusiasm Detected, Defeated. By Samuel Roe, M. A. Vicar of Stotfold, in Bedfordshire. 8vo. 6 d. Crowder, &c.

Poor Samuel Roe! He is gone! the zeal of the church hath eaten him up *!

* Such of our Readers as are unacquainted with this Author, will find a sufficient account of him, in the Review for February 1769, Art. 24, p. 16.

SERMONS.

I. *The religious Care of Families* recommended,—at Miles's Lane, Dec. 25, 1769. Being the day of the annual Sermon for the benefit of young people. By William Ford, junior. Buckland.

II. *The proper Style of Christian Oratory.*—Preached at Huntingdon, Jan. 7. 1770. By Peter Peckard, A. M. T. Payne, &c.

III. At St. Saviour's Gate, York, to a Congregation of Protestant Dissenters, on the death of the Rev. Mr. Sandercock. To which is prefixed, a short Discourse delivered at his funeral. By Newcome Cappe. Becket.

IV. *The Regards a Christian Congregation owe to their deceased Ministers, represented and urged,*—at the old Meeting at Birmingham, Dec. 17, 1769, on the much-lamented death of the Rev. Mr. Samuel Clark. By Caleb Ashworth, D. D. To which is added, the Oration delivered at his interment, by William Howell. Buckland, &c.

V. Before the House of Lords, at St. Peter's, Westminster, Jan. 30, 1770. By the Bishop of St. Asaph. Cadell.

VI. On the death of the Rev. Mr. David Barry, Dissenting Minister at Thaxted in Essex, Jan. 10, 1770. By John Angus. Buckland.

VII. At the consecration of John Lord Bishop of Peterborough, in Lambeth Chapel, Dec. 17, 1769. By Michael Lort, Fellow of Trinity College, and Greek Professor in the University of Cambridge. White.

VIII. *The Condemnation pronounced against all mere external Pretensions to Religion,*—at the annual visitation of the Rev. the Lord Bishop of Winchester, at Basingstoke, Sept. 14, 1769. By John Duncan, D. D. Rector of Southwarmborough, Hants. Dodsley, &c.

IX. At the Parish Church of Greenwich in Kent, on Christmas Day, 1769. By Edw. Berkett, Curate of Greenwich. Robinson and Roberts.

X. *Joseph a Type of Christ, or an Attempt to spiritualize the History of that Patriarch.* By Thomas Bliss, B. A. late Student of Christ Church, Oxon. 8vo. 6 d. Bishop.

It might be made appear, by stronger arguments than any this Writer has made use of, that Alexander the Great was a type of Christ. But, thank Heaven, the mystical theology declines apace.

*** We have inserted the *tenth* article in this place, because Mr. B's discourse appears to have been no other than a *sermon*, although not published as *such*

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THE

MONTHLY REVIEW,

For MARCH, 1770.

ART. I. *The Meſſiah, in nine Books.* By John Cameron. 8vo. 4s. ſewed. Robinſon and Roberts. 1770.

THIS work, as the Author acquaints us in a ſhort preface, conſiſts partly of the facts recorded in the Bible, and partly of fiction; the fiction, he ſays, however, is probable, coincident with the hiſtorical facts, and invented from hints which they furniſh: it is alſo intermixed with inſtruction both religious and moral, which is not delivered by the Author in his own perſon, but in the perſons of the drama. It is, like other pieces of the ſame kind, embelliſhed with what the poets call machinery, intelligent beings of a ſuperior order to men, which, upon Chriſtian principles, are confined to good and bad angels, not to mention the Supreme Being, who is alſo introduced acting according to his ſuppoſed diſpenſations and attributes. 'Almoſt every thing, ſays the Author, that is repreſented as ſaid or done, has a relation to the principal character, Meſſiah, whoſe birth, life, doctrines, miracles, death, reſurrection, and aſcenſion, I have endeavoured to ſet in a plain, rational, uſeful, and intereſting light; intending, by the whole, to make good impreſſions upon the mind, and promote the intereſts of virtue and religion.' Whether he has ſucceeded, he leaves, with great modeſty, to be determined by his Readers. It is not profeſſedly written in meaſured language, but with an attempt to preſerve the other beauties of poetry, metaphor, ſimile, and deſcription. The ſtyle is alſo ſometimes elevated a little above common proſe, and is ſometimes diſgraced by a prepoſterous intermixture of proſe and metre, like moſt other pieces of the ſame kind.

In the firſt book Satan aſſembles the principal miniſters of his kingdom upon Mount Hermon, where he is repreſented 'as ſtanding among them like a blaſted cedar on Mount Lebanon.' He relates the apprehenſions which were ſucceſſively excited by the various prophecies of a Meſſiah, who ſhould

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fulfil the promiſe made to the woman in Eden, that her ſeed ſhould bruiſe the ſerpent's head. He ſays, that he ſaw him an infant, on the knees of the Virgin at Bethlehem, but ſuppoſed him deſtroyed in the ſlaughter of the children by Herod; that, after 30 years, he was thrown into the greateſt conſternation by ſeeing him come up from baptiſm in Jordan, and hearing the voice from heaven declare, 'this is my beloved Son, in whom I am well pleaſed;' that he had tempted him 40 days in the wilderneſs, but without ſucceſs; that he had ſince been a witneſs to the doctrines that he preached, and the miracles that he wrought, and that, on the morning of this very day, he had raiſed Lazarus from the dead. At this recital the aſſembly is alarmed, and many expedients are propoſed to put off the evil which they deſpair to prevent: many ſpeeches are made, in which it muſt be confeſſed the devils do not diſplay great eloquence, and it is at laſt agreed that the ſanhedrim ſhall be excited to ſeize and put Jeſus to death as an impoſtor; and that Mammon, who had made ſome diſcoveries while he lay in Judas's bag, ſhould tempt Judas to betray his maſter.

The ſecond book contains an account of the reſurrection of Lazarus, given by an enemy of Jeſus to the chief prieſt, in which, among other extraordinary circumſtances, we are told, that Lazarus himſelf doubted whether he was not his own apparition. 'He would now and then, ſays the Author, look at his own hands, his feet, his legs, his arms, ſurvey his body, and *feel if it was all real.*' Upon the report of this man the ſanhedrim is convened, in which ſeveral ſpeeches are made that require ſome patience to read; and it is at length determined to put Jeſus to death.

The third book, among other things, gives an account of an *elegant ſupper*, which was given to Jeſus at Bethany by Simon the Leper, and of a converſation between Lazarus and Jeſus concerning the ſtate of the dead. 'Lazarus, ſays the Author, informed Jeſus that he had frequently reflected upon the ſtate of the dead, from which he had obtained ſuch a wonderful deliverance; and finding he could not remember any thing which paſſed during that time, he was inclined to think, that it was a ſtate of abſolute inſenſibility, without thought, action, or enjoyment; and that the proſpect of entering into ſuch a ſtate again, filled his mind with a diſagreeable melancholy.

'To this Jeſus replied, You ought not to conclude, that death is either a ſuſpenſion, or an extinction of all thought and activity, becauſe you have no remembrance of any thing that paſſed in your mind during that time; for, if you reflect upon your paſt life, you will be able to remember but a ſmall ſhare of the innumerable thoughts and actions in which you have certainly been engaged. To think and act is one thing, to remember your thoughts and actions is another; the ſtate of

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the dead is very different from that of the living, and it is altogether improper that you ſhould have any remembrance of what paſſed in that inviſible world. The wiſdom and goodneſs of God evidently appear from what he reveals to men in this life; and you may ſafely believe that he is no leſs wiſe and good to men, in concealing many things from their preſent view; whatever is uſeful he has made abundantly clear; but whatever is either uſeleſs or injurious to men in their preſent ſtate, theſe hath he hid from the eyes of all living; and therefore lay aſide all ſuch uſeleſs enquiries concerning the ſtate of ſouls departed, and reſt ſatisfied in this, that death will not be the end of your exiſtence; that there is another world, where every one ſhall be happy or miſerable, according to the deeds done in the body, whether they be good or evil.'

From this extract the Reader will judge of other parts intended as lectures of inſtruction, and will ſee that the Author is not an advocate for faith without works.

The following deſcription of Chriſt's entrance into Jeruſalem upon an aſs, may ſerve as a ſpecimen of ſimilar parts of the work. 'Some having ſpread their garments on the colt, he mounted and rode along the way, in humble and peaceful majeſty, as kings and righteous men had done before, in the days of ancient ſimplicity. No rattling chariot nor prancing ſteed attend his train; no ſounding clarion nor armed throng; no gaudy pomp nor ſplendor of terreſtrial pride; no vain proceſſion, nor glittering ſhow did he affect; like empty mortals proud of being ſeen, admired, and feared by gazing multitudes. Though divinely great, with humble dignity he rides along, while thouſands pouring from the city meet him on the way. In teſtimony of their homage, many ſpread their garments on the road where he paſſed, and others cut down branches of palm trees, and ſtrewed them on the way before him; as they uſed to do at a ſolemn feſtival, or the triumphant entrance of a mighty prince. In the mean time the numerous proceſſion behind and before, filled with joyful admiration, cried aloud, *Hoſanna to the Son of David!*'

This book ends with the propoſal of Judas to betray Jeſus for money.

Book iv. contains an account of the laſt ſupper, the agony in the garden, the ſeizing of Jeſus, and the repentance of Peter.

In this book there is a dialogue between Jeſus and Satan, during the retirement in the garden, which is by no means equal to the dignity of the characters. Satan urges the Sufferer to deſpair, and the language ſuddenly becomes verſe upon the occaſion:

Thus ſhall thy glory end in ſad diſgrace,
And boaſted virtue ſink thee to the grave:

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Forſaken thus by God and all thy friends,
What wilt thou do? ———
Caſt hope away, truſt neither God nor man,
Now fly or fight, or periſh in deſpair.

Jeſus replies, in language that can ſcarcely be called either proſe or verſe,

'Abhorred fiend! apoſtate from the world of bliſs! I regard not thy hideous form, thy infernal malice, thy black envenomed rage againſt my Father and Me, and all the human race! I know what I muſt ſuffer; ſurrounding ſorrows now pour into my ſoul! Theſe God permits; nor ſhalt thou gain by theſe, for I'll endure them all in meek ſubmiſſion to his will.'

Surely a more unworthy or puerile thought could ſcarcely enter a human mind, than that of making Jeſus declare that he was not frighted at the Devil's *form.* Milton always repreſents him as beautiful; an archangel, though, in conſequence of his fall,

"With faded luſtre wan."

But here we have, by implication, the goblin of the nurſery, with hooked noſe, curling horns, ſaucer eyes, and cloven feet; and to repreſent Jeſus as telling him that he is not thus to be terrified, is to diſgrace the character and ſituation by a circumſtance equally ludicrous and mean.

The fifth book gives an account of the return of the angel Gabriel from the garden, where he had ſuſtained Jeſus in his agony, and of his meeting a large company of *foreign* angels, whoſe faces, he ſays, he had never ſeen before, but who were ſent to learn from Jeſus how to live. A converſation between theſe angels is introduced, in which, we are ſorry to ſay, there are many childiſh conceits. Several angels are appointed to bring about the events of the day; one to fill Judas with remorſe and deſpair, one to influence the mind of Pilate, one to rend the veil of the temple, another to darken the ſun, and another to produce the earthquake at the crucifixion.

The Author ſeems to have laviſhed all his power in the pathetic, upon the ſoliloquy of Judas, in which he has contrived to deſcribe, with great minuteneſs the manner how he hanged himſelf, and accounts for the burſting of his body by the fall. 'That *aged tree,* ſays Judas, that *long extending bough,* that *ruined wall,* and this *ſtrong girdle,*

All theſe ſhall help to end my curſed days!
What dreadful thoughts are theſe! Begone all fear!
Now welcome death, deſpair defies all pain!

At theſe words, with looks of infernal horror, he *aſcends by a breach in the wall,* and from *a long extended branch which hung over it,* he *ſuſpends the girdle,* which ended his wretched life: there, *in the moſt violent agitation,* he hung for a little time, till *the knot*

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knot looſing, he falls ſuddenly on *the pointed ruinous heap below*, burſt aſunder in the midſt, and all his bowels guſhed out.' In how ſmall a compaſs has our Author diſplayed the qualities of a poet, hiſtorian, and commentator; and exhibited almoſt all the varieties of ſtyle, proſe and metre, the familiar, the pathetic, and ſublime!

This book ends with Pilate's delivering Jeſus to the Jews for crucifixion.

The ſixth book contains an amplification of the ſcripture account of the crucifixion, with the miracles and other circumſtances that diſtinguiſhed it. To which the Author has added, a deſcription of the world of departed ſpirits, under the name of *Hades:* this place he ſuppoſes to be divided by a bottomleſs gulph into two parts, one of which is called Paradiſe; and he has given us a long addreſs of Jeſus to the ſouls of the patriarchs and prophets, declaring his nature and offices, and aſſuring them of a reunion with the body.

In the ſeventh book the Author has again given ſcope to his imagination. He repreſents the devils in aſſembly on Mount Tabor, and relates their deliberations at large. In this aſſembly Satan ſhrewdly obſerves, that 'if the reſurrection of Jeſus is neceſſary to convince the Jews that he is the Son of God, the ſame degree of evidence muſt be neceſſary to convince every other nation in the world; and that, as it cannot be ſuppoſed Jeſus will be put to death and riſe again in every other nation, every other nation will not have the evidence neceſſary to conviction; but ſo far from it, will have, in ſupport of ſo extraordinary a fact, contrary to the whole courſe of nature, nothing but the teſtimony of a people univerſally deſpiſed for their ſuperſtition and credulity.' This was ſufficiently ſpecious to make the devils hope that a very little management would be neceſſary to prevent Chriſtianity from becoming ultimately the religion of the world, even ſuppoſing that Jeſus, after the reſurrection, ſhould appear publicly to the whole Jewiſh nation, and that conſequently the whole Jewiſh nation ſhould be convinced of the fact; but that their taſk would be ſtill more eaſy, ſuppoſing Jeſus ſhould appear only to his diſciples, whoſe teſtimony was not likely to be regarded even by the Jews themſelves: 'For, ſays Satan, who will believe ſo improbable a fact upon the words of a few contemptible fiſhermen?' It muſt be confeſſed that, upon this view of the affair, the Author ſeems to have left the devils very little to do, though he might have made Satan obſerve, that their agency was principally neceſſary to counterwork the grace of God, which he might ſuppoſe would be perpetually co-operating with natural means, in themſelves inſufficient, and acknowledged to be ſo by implication in the promiſe of the *Spirit*, as *a guide unto all Truth.* However, as

by the Author's view of the affair, the devils had little to do, he very conſiſtently makes them do little: they adjourn, determining only to watch riſing events. The Author then repreſents an aſſembly of angels waiting for the reſurrection, and predicting the events of the morning.

The eighth book contains an account of the reſurrection, with its circumſtances and immediate effects, the appearance of Jeſus to Mary Magdalene and others, particularly the apoſtles at Jeruſalem, whom he directs to meet him in Galilee.

In the ninth, Jeſus is repreſented as preaching to five hundred ſpectators upon a mountain, and the Devil liſtening in a cavern below under the form of a ſerpent. Soon after he diſcloſes to his infernal aſſociates a project, which was founded upon a ſuppoſition that the doctrines of Chriſt would gain ground, notwithſtanding the pretended incredibility of the facts on which they were founded, and in the execution of which he is ſtill ſuppoſed to be buſy. 'The doctrines of Jeſus, ſays he, will, I find, be left upon record, as the only rule of faith and manners, to ſucceeding generations; we muſt therefore inſpire his followers with pride, ambition, covetouſneſs, mutual hatred, and diſcord; the inventions of men will then be mingled with the doctrines of Chriſt, and, in length of time, the whole ſyſtem of his religion changed to ſuch a degree as to defeat the original deſign of it.' It ſeems to be univerſally agreed, among Chriſtian divines of all denominations, that this project has been executed with very conſiderable ſucceſs: all complain of *damnable* hereſies and ſuperſtitions, which have been ingrafted upon Chriſtianity, and all ſuppoſe that the Devil greatly aſſiſted in the work. But that the Devil ſhould be ſuffered to accompliſh the perdition of ſouls, which the Son of God died to ſave, and to fruſtrate, in any degree, a work undertaken at ſuch expence, is a difficulty of which, on ſo fair an occaſion, the Author ſhould have taken ſome notice. He ſays that the Meſſiah, in his aſcent to heaven, drove his chariot over the Devil's head; and that he, and all his hoſt, would utterly have periſhed if the ſame Meſſiah had not interpoſed for their preſervation. This makes the difficulty ſtill greater; and though it is added that the Meſſiah reſerved them for wiſe purpoſes, not the leaſt hint is given to ſhow how that purpoſe could be wiſe, in conſequence of which one race of beings was continued in exiſtence merely to ſin and to ſuffer, and another ſeduced to everlaſting perdition, from which they would elſe have eſcaped. This is not the place in which ſuch deficiencies are to be ſupplied, the Reader therefore is referred to the many volumes which have been written upon the ſubject, and which are to be found, from the univerſity-libraries, to the ſtalls in Moorfields.

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It is ſaid of Alexander that he forbad every painter to copy his features but Apelles; and when we ſee the diſtorted pictures which are drawn every day from a divine original, we can ſcarce forbear to wiſh that ſome teſt of ſkill was required, as a qualification to treat ſacred and important ſubjects, that they might no longer be diſgraced by idle fancies and ridiculous abſurdity. This, however, can never be, till we have among us ſome indubitable and univerſal ſtandard of rectitude and truth: we muſt, therefore, truſt implicitly in the wiſdom of God; and, while we leave to him the opinions of others, take care that we do what is right, and avoid what is wrong in our own.

ART. II. *The Beauties of Nature diſplayed, in a Sentimental Ramble through her luxuriant Fields, with a retroſpective View of her, and that great almighty Being who gave her birth: to which is added a choice Collection of Thoughts, concluded with Poems on various Occaſions.* By W. Jackſon of Lichfield Cloſe. Birmingham. Printed by Baſkerville. 8vo. 5 s. ſewed. Sold in London by Longman. 1769.

THE Author of this *Sentimental Ramble*, as may eaſily be ſuppoſed, is a great admirer of a late *Sentimental Journey*; but though he has retailed ſome of Stern's indecency in his preface, and though ſome of the verſes are as naſty as Swift's, there is not the leaſt trace of any other reſemblance between him and them.

What is called a ramble through the fields of nature, conſiſts of trite thoughts ill expreſſed; but, for the moſt part, grave and ſolemn. It is divided into chapters, of which the firſt contains a delineation of the charms of philoſophy, and a perſuaſive to the ſtudy *thereof*. The ſecond is intended to ſhew, that the knowledge of ourſelves produces pleaſure, inſtruction, patience, and fortitude. The third is on the animal world, and the cruelty of man to brutes. The fourth on the vegetable world, with God's glory magnified in a ſhort deſcription *thereof*. The fifth on minerals. The ſixth on the atmoſphere. The ſeventh on the ſun, with ſome obſervations on matter, motion, and gravitation. The reſt are on the ſeven planets, comets, and fixed ſtars.

Of the firſt, the firſt ſentence is a ſufficient ſpecimen.

'The ſureſt way to attain happineſs *and* contentment is by philoſophy, in a conſtant meditation on God.' The reader will readily allow, that whatever makes a man happy will alſo make him *content*; but if he will not alſo allow, that to be made *uſeleſs* is the ſureſt way to be made *happy*, he will not allow that human happineſs does, or ought, to conſiſt in *conſtant* meditation. Meditation may teach us our duty to God and our neighbour; but certainly can perform neither. They are indeed ſcarcely to be diſtinguiſhed: the Author of Chriſtianity has compriſed all

morality and religion in the love of God and Mankind, and he has repreſented the ſame acts that expreſs love to mankind, as expreſſing love to God. "Come," ſays the Judge of all, "ye bleſſed of my father, inherit the kingdom prepared for you from before the foundations of the world: for when I was in priſon ye viſited me, when I was naked, ye clothed me, and when I was hungry ye gave me food." They aſk, "when did we ſee thee in priſon and viſit thee, naked and clothed thee, hungry and gave thee food?" He replies, "in as much as ye did it to the leaſt worthy of your fellows, *ye did it to me.*" He beſt fulfils his duty to God, who is moſt active in the ſervice of man. Let us then hear no more of ſolitary meditation as happineſs and duty. It is our duty to be uſeful, and our higheſt and trueſt felicity to reflect upon having been ſo.

The following extract from the ſurvey of the animal creation, will give our readers a ſpecimen of this author's ſtyle:

'Here I ſee a ſpecies of brutes living like man in union and harmony; like him aſſociated and bound in ſociety by ſome hidden chain, law, or inſtinct, and like him dwelling together for the mutual comfort, aid, and aſſiſtance of each other. Other ſpecies I ſee which ſilent dwell in dens and caves, even dreading the appearance of their own kind; who from their ravenous, fierce, and rapacious natures, are ſtrangers to the enjoyment of all ſocial ſweets, preying on the unwary wanderer, and on each other; or in their dreadful cells, from the light ſecluded, brood over their ſeats of death and horror: nor is the ſun a ſpectator of their ravages on the helpleſs and unguarded; but the gloomy, diſmal night alone is witneſs of their bloody cruelties. The hollow rocks and dreary woods echo the dying groans and piercing cries of victims tore to glut their voracious maws.—But lo!—Behold yonder lowing flocks and herds regardleſs of all danger ranging the verdant fields; they feed in peace and unity, and mutual ſip the cryſtal ſtream; now ſkip and gambol in Sol's milder rays; or, over-warmed, they ſeek the cooling boſom of the flood, or ſportive fly to the covert of the ſylvan ſhade.'

After admiring the melody of theſe periods, let us aſk whether theſe peaceable flocks and herds, regardleſs of danger, are in more ſafety than the dwellers in dens and caves, of whom we have juſt before, a deſcription ſo odious and horrid? What difference is it to the ſheep or the lamb, whether he is expoſed to the wolf or the butcher, except that the wolf he may poſſibly elude, but that deſtruction is certain from the butcher? The ſhambles afford ſcenes ſtill more horrid than the foreſt; and while men eat mutton, it is ridiculous to affect horror at the rapine of a lion. He that formed the lion to ſubſiſt upon fleſh, gave him a right to it, and the imputation of vice to the brute creation,

creation, in conſequence of their natural inſtincts, is equally abſurd and unjuſt. Mr. Jackſon, however, may claim ſome indulgence in this particular, ſince Thomſon, a writer of acknowledged abilities, has, in one of his ſeaſons, encouraged the hunter in his cruel ſport with the fox, while he indulges his natural benevolence in pleading for the hare. The fox indeed, like the man, deſtroys other animals, and the hare does not; but the fox has the ſame right as the man, perhaps better; for he cannot live without animal food, and the man may; and a lion might juſtify his tearing a man rather than a kid, upon the ſame principles that will juſtify a man in hunting a fox rather than a hare.

This Author takes notice of the wanton cruelties exerciſed by mankind upon brutes, with becoming ſentiments. 'Their groans and wrongs,' he ſays, 'are heard in heaven, which will revenge them.' But if this be true, it ſeems rather to make the evil greater than leſs: the miſery produced by the revenge, will be ſuperadded to the miſery produced by the offence, the repetition of which it will be too late to prevent, and for which it is not pretended to make reparation.

The claſs of writers who are continually deſcanting upon the beauty, the harmony, and felicity of nature, and perſuading us that the perfections of the Supreme Being are reflected from his works, ſeem wholly to reject the notion, that nature is in a fallen ſtate; yet in this ſtate it is neceſſary to conſider it: While we hear theſe florid declamations on peace, and love, and harmony, and beauty, we ſee that the world is nothing leſs than a great ſlaughter-houſe, in which the ſubſiſtance and enjoyment of one being depends upon the miſery and deſtruction of another. A million of lives are probably ſacrificed every day to the human inhabitants of Great Britain, to which muſt be added, the innumerable worms and inſects devoured by birds, many of which alſo prey upon each other, beſides mice and rats, and other animals, which, though we do not eat, we find it neceſſary to deſtroy; not to mention the vermin which, with our utmoſt efforts, we are labouring, though ineffectually, to exterminate, and which, wherever they exiſt, are a living peſt, producing torment and diſeaſe to man and beaſt.

It ſeems to be more honourable to the Supreme Being, to ſuppoſe that ſuch a ſtate as this is judicial than natural; and as it is more conſiſtent with what we ſuppoſe to be his moral attributes, it is a better foundation of hope to us: and therefore, though the difficulties may be equal on both ſides, it muſt be acknowledged, that the ſacrifice of revelation to philoſophy, is not ſo much for the honour of God, or the intereſt of mankind, as ſome have haſtily ſuppoſed.

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This author reaſons, as others have reaſoned, about ſubjects that he ſees as a fly ſees St. Paul's church, by ſucceſſive atoms, one of which is forgotten before another comes into notice.

He ſays, that we have no reaſon to complain of the exiſtence of beaſts of prey, aſps, ſerpents, ſharks, alligators, and other deſtructive animals; becauſe, *for ought we know*, they deſtroy things which would be ſtill more pernicious, and becauſe they produce healing medicines, and ſalubrious oils and tinctures. What can we reaſon, ſays Pope, but from what we know; we ſhall therefore, ſay nothing to the Author's ſugeſtion concerning what we know not; but as to the expediency of producing animals that deſtroy mankind for the ſake of the medicines, oils, and tinctures, which they furniſh to cure diſeaſes, we may obſerve, that it is as difficult to account for the diſeaſes which theſe remedies are ſuppoſed to cure, as for the exiſtence of the animals that produce the remedies, ſuppoſing no ſuch remedies to be produced. If the ſtone, the cholic, and the gout, fevers, madneſs, and conſumptions, are reconcilable with the general views of Providence, ſo may the exiſtence of lions, ſerpents, and alligators, though they are not ſuppoſed to produce remedies as the neceſſary effect of their deſtructive qualities.

This Author ſays, that general deſtruction and reproduction, is part of the general plan or law of nature; and that man has no reaſon to complain of the exiſtence of animals that are enemies to him; becauſe there is not a creature living but what has an enemy equally injurious, which delights to deſtroy or feaſt on the ſpoils of his body. But he does not conſider, that the right of man to complain, if ſuch right he has, is in common only with the right of other creatures that are expoſed to the ſame evil; that their having cauſe to complain does not ſuperſede his, nor his theirs; and that to ſuppoſe theſe evils to reſult from a general law of nature, is not a juſtification of that law from which they proceed.

The Author concludes this chapter in a ſtrain of piety that but ill ſuits with other parts of his work: 'Teach me,' ſays he, 'O Lord, to meditate on thy works with humility and innocence;—cheerfully to acknowledge my own inability, ignorance, and dependence upon thee, who art the ſupporter and preſerver of my life, the giver of my knowledge; my God, my father, and my friend; to whom be glory, for ever and ever.'

In a very few pages the Author forgets the miſchief which is done by lions, ſerpents, ſharks, and alligators, and at once precludes all his reaſoning to ſhow, that we have no right to complain, by telling us, that *there is not a thing in nature pernicious or hurtful, till made ſo by the vanity, exceſs, or temerity of man.*

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His underſtanding ſeems ſoon afterwards to be wholly abſorbed in conceit and fancy, and his ſtyle becoſhes not only *alamode*, but *prurient*.

'The choiceſt fruits,' ſays he, 'now *wanton* in my eye, arrayed in all the pride of ſportive nature; vermillioned over with *maiden bluſhes*, wooing me to pull and taſte their inchanting ſweets. The downy peach courts me to the *enjoyment* of her ſoft *embraces*; the *bluſhing* apricot, envious and jealous of the peach's power, *ſmiling* calls me to crop her *virgin charms*, and ſip the fragrance of her *diſtilling dews*: nor does the blooming nectarin leſs entice me, each vying which ſhall win my fancy moſt, and *fate* me with *fruition*.'

Of the Author's account of the planets, we ſhall ſay little: The following extract from his diſcant on the moon will be ſufficient; and perhaps our readers may ſuſpect, from the dreams which he dreams, and the viſions that he ſees in this planet, that he is under its peculiar influence and inſpiration.

'While I ſat at the foot of a mountain in the moon, whoſe ſummit was covered with a thouſand aromatic ever-verdant ſhrubs; gazing on her pendant rocks, which nature's ſtrong convulſions had ſhattered and rendered ſtrangely aweful! liſtening to the ſoppriferous murmurs of a bubbling rivulet, which on a pebbly bottom, in many a ſportive winding, glided by; and on whoſe oppoſite flowery margin reclined a beautiful ſhepherdeſs, ſweetly attentive to the melodious pipe of her beloved ſhepherd, whoſe touch harmonious ſurpaſſed that of Orpheus, or Amphion, whoſe ſtrains enchanting upreared the walls of Thebes: A ſage, on whom ſat venerable age and native majeſty, from his cot, ſequeſtered in the boſom of a bordering wood, approached and thus addreſſed me: Hail curious ſtranger, inhabitant of yonder glorious moon, which rides reſplendent on our horizon! Thrice welcome to theſe happy ſhades, where rural bliſs goes hand in hand with rural innocence; ſtay here with us, and we will ſhew thee all the kingdoms of this little globe; their kings, cities, and laws; their people, cuſtoms, and manners; their arts and ſciences; that thou mayeſt, on thy return, convince the unbelievers of thy world, our brighter moon, that this, their moon, is as populous as their ſo much boaſted earth; and that the almighty, eternal, infinite, incomprehenſible God, our kind, merciful, indulgent father, whom we *deprecate* and adore, doth not delight to have that pitiful ant, that vain *reptilean* creature man, limit or circumſcribe his works; becauſe they are vaſt and innumerable, reaching from infinity to infinity; being every way worthy of their great, ineffable, *autocratorical*, *automatous* author and ſupporter!——View this ſtudded canopy of heaven! this beſpangled arch! this concave ſet with brilliants!

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liants! Each ſparkling luſtre is a world; a mighty world formed in the hand of God, and peopled as thou ſeeſt this is. —O Lord, how manifold—Here I was ſuddenly caught up and in a moment wafted to my native iſle——A while I pondered on the unſearchable ways of God, pauſed——and went to reſt.——'

In the ſtrange rhapſody, which this Author calls a retroſpective view of God and Nature, there is, among other things, an examination of the great queſtion concerning freedom and neceſſity; of this it is ſufficient to ſay, that the Author is ſo zealous an advocate for free *agency*, that he reproves Mr. Lock for affirming, that a man falling into the water, by the breaking of a bridge under him, does not, with reſpect to the action of falling, *act* freely.

The fault of Lock in this paſſage is juſt the contrary of what this Author ſuppoſes: it is not the denying man to be a free agent in this inſtance, but the ſuppoſing him to be an agent at all. A man is an agent only when his act is in conſequence of his volition; and whenever his act is in conſequence of his volition, he acts freely as far as it is poſſible for him ſo to act. The will is neceſſarily determined by motives or not; if not neceſſarily determined, it acts freely whatever be the motives; if neceſſarily determined, it does not act freely whatever be the motives, or in other words, does not act at all. Upon the firſt ſuppoſition, the will is free when, with a piſtol at my head, I give my money to a robber: upon the ſecond, my will is not free when I prefer a nectarin to an apple. There is no medium; for, to ſuppoſe the will to be neceſſarily determined by motive in one caſe, and to determine itſelf independent of motive in the other, is abſurd. The delivery of my money to the robber is *my* act, or taking the peach is not ſo.

The queſtion, however, is not, whether man's actions are always determined by his volitions, but by what his volitions are determined. The advocates for freedom ſay, that the will determines itſelf: the advocates for neceſſity, that it is determined by the greateſt apparent good, and that this motive ariſes from propenſities and circumſtances acknowledged to be independent of man's will.

This Author ſays, that the man who falls into the water by the breaking of a bridge, is as free as another man, he means, that he was as free to *will*, though not, in this inſtance, as free to *act* in conſequence of his will. If he had known that the bridge would break, ſays he, he would have *choſen* not to go over it: But if his will is determined wholly by itſelf, how does this Author know that, in conſequence of foreſeeing the bridge would break, the man would not have willed to go over the bridge? As an advocate for freedom of the will, or its abſolute

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independent power to determine itself, he must maintain, that a man having every thing desirable in life, and firmly believing that he shall perish for ever if he kills himself, can notwithstanding voluntarily determine to leap into a well. If he *cannot* chuse or will to die, he *necessarily* chuses or wills to live, and his choice to live is determined by the circumstances that make life desirable, and the opinion that damnation will follow suicide, with respect to neither of which has the will any influence.

This Author quotes Voltaire, who says, 'That if one single case can be found, where man is really free, with a liberty of indifference, that alone seems sufficient to decide the question; for instance, it is proposed to me to turn to the right hand or to the left, or to do some other action, with respect to which neither pleasure invites nor disgust deters; I then chuse, and do not follow the dictates of my understanding, which represents to me the best; for in this case there is neither better nor worse.'

But allowing it possible that a man may be placed in a situation where reflection can discover no preference, and that determining in this situation, proves him to have free will, Voltaire's argument will prove nothing by proving too much; for it will prove that brutes also have free will; to determine where reflection can discover no preference, and to determine without reflection, is the same. A man cannot determine in consequence of reflection, if he determines independent of any preferableness which reflection might discover; in this case therefore, he determines exactly as a brute does who has not reflection; and, if a dog and a man were placed between two doors in a state of perfect indifference, and the dog was to go out at the left hand door, and the man at the right, it would be just as rational to infer free will from the action of the dog, as from that of the man. The only reason why brutes are denied to have free will, by those who contend for free will in man, is, that they have no comparing powers by which they can judge what is best, independent of the immediate gratification of instinct or appetite. And if a man is in a situation where his comparing powers cannot operate, he is in the same case with beings that have not such powers; and if in this situation he acts, his action must be referred into the same causes.

This part of the miscellany is a mere tissue of indigested knowledge, common-place sentiment, and confused reasoning.

Among the *Thoughts* there is scarce one that is either essentially new, or exhibited in a new light; and the *Verses* are still more contemptible.

ART.

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ART. III. *The preſent State of Europe: exhibiting a View of the natural and civil Hiſtory of the ſeveral Countries and Kingdoms; the preſent Conſtitution and Form of Government; their Cuſtoms, Manners, Laws, and Religion; their Arts, Sciences, Manufactures, and Commerce, their military Eſtabliſhments, public Treaties, and political Intereſts and Connections. To which is prefixed, an introductory Diſcourſe on the Principles of Polity and Government.* By M. E. Totze, late Secretary to the Univerſity of Gottingen, and now Profeſſor of Hiſtory in the Univerſity of Butzow, and Dutchy of Mecklenburg. Tranſlated from the German by Thomas Nugent, L. L. D. and Fellow of the Royal Society of Antiquaries. 8vo. 3 Vols. 18 s. Nourſe, 1770.

IN the tranſlator's preface, Dr. Nugent diſcharges a duty of friendſhip, in giving his readers an advantageous account of M. Totze, by which that gentleman appears to be very converſant in many of the European languages; to have tranſlated ſeveral Engliſh writers into German, and to have been aſſiduous in collecting proper materials for the preſent extenſive undertaking.

The plan of the work is thus laid down in the author's preface: 'Beſides the introductory principles, in which the plan of the whole performance is ſtated, and the maxims and technical terms of the ſcience are explained, I have prefixed a ſhort diſſertation on Europe in general, as well to aſſiſt the reader in forming a clear idea of the preſent ſtate of our quarter of the world, as to give a connected view of ſeveral neceſſary and uſeful obſervations relative to this ſubject, which muſt have been otherwiſe totally omitted, or ſcattered up and down with leſs method and congruity. I am nevertheleſs apprehenſive leſt this precaution may have occaſioned another inconveniency, namely, that of ſome repetitions. Care, however, has been taken, that theſe ſhould be as few as poſſible, and for theſe few I entreat the reader's indulgence.

'In the deſcription of each ſtate, I have made uſe of the moſt authentic writers and informations that I could poſſibly procure, and theſe I have punctually quoted, not only as vouchers for what I advance, but for the conveniency of ſuch as may be deſirous of a more circumſtantial acquaintance with the matter in queſtion.

'The objects deſerving notice are, in every ſtate, ſo numerous, that I could only ſketch the outlines of them. In ſome, however, and eſpecially the forms of government, I have been more explicit; and together with their conſtitution, I have given an account of their principal revolutions, and ſhewn how the preſent ſyſtem came to be eſtabliſhed. This to me appeared the

more

more neceſſary, as in all European ſtates, and even thoſe where the form of government has lately undergone a total change; ſome practices and uſages ſtill obtain, the cauſe and origin of which are to be found only in the antient polity. The knowledge of them will contribute to a better underſtanding of hiſtorians, particularly in points relating to reaſons of ſtate; as thoſe eſpecially of the middle ages, for the greater part, contain only jejune narratives of tranſactions, without one word concerning the cauſes. This will ſufficiently evince, that politics and hiſtory mutually tend to illuſtrate each other.

'As I have been circumſtantial on the antient forms of government, ſo in the article of monies I propoſed to ſhew their former ſtandard and value. The writers of all nations, and eſpecially of thoſe of the middle ages, mention ſeveral kinds of money now no longer current, but without ſpecifying their value. I took ſome pains with regard to this article, in order to remove the uncertainty in which it leaves many curious readers; but, for want of proper information and helps, I have not been able to accompliſh my deſire. Hiſtories of antient times likewiſe mention monies in their modern names, as Reals and Maravedis in Spain, and in France Livres, Sols, and Deniers, but with an infinite difference in value from that which they bear at preſent; another ſource of perplexity to readers, as not acquainted with the proportion between the ancient and the preſent coins. I could, on this account, have wiſhed myſelf in a capacity to have indicated the gradual alteration of the ſtandard in every ſtate, as then the reader might have eaſily compared the value of the old monies with that of the preſent, and thus calculate the amount of whatever ſums occur in hiſtories and records. But this, from the cauſe above-mentioned, I have not been able to compaſs, except in the French, Engliſh, and Swediſh coins, and theſe, I own, but very imperfectly.

'At the end of every chapter I have enumerated the ſeveral treaties concluded between the reſpective powers, at one view pointing out both the mutual relation between different ſtates with regard to certain rights and obligations, and at the ſame time their greater or leſſer ſhare in the general tranſactions.

'One apology I have ſtill to make, and that is concerning the title of this work, as promiſing a deſcription of all the ſeveral ſtates of Europe; whereas, for want of information adequate to that extent, I am obliged to confine my plan to thoſe ſtates, which have a conſiderable influence in the general affairs of this part of the globe. However, to complete my plan, I propoſe, if this Eſſay be approved, to publiſh the ſtate of Germany, with the addition of a brief account of the temporal and ſpiritual monarchy of the ſee of Rome, as having always acted a leading

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leading part in every important tranſaction in the ſeveral governments of that communion.'

By the concluding paragraph, theſe three volumes appear to be an *unfiniſhed* work; but as the apology is in the preface, which many readers may overlook, and hence pronounce it a *defective* one, might it not have been better had the publication been poſtponed until it could have been given entire? But, beſide all Germany, the purchaſer will be entitled to accounts of the Italian ſtates, together with Hungary, Switzerland, Turky, and ſome ſmaller independencies, which ſhould have been regularly introduced ſomewhat according to the order in which the author has enumerated them in vol. i. p. 76. commencing with thoſe of the greateſt power and influence in the European ſyſtem, and deſcending to ſuch as are of leſs conſideration, or elſe in an itinerary order,—a proper digeſt being no trivial merit in works treating of many objects; and here two bonds of connection obviouſly offer, political or local. Beſide, if the plan is uniformly executed, one more volume would have completed the undertaking in a moderate ſize; whereas M. Totze calling theſe three only an *eſſay* offered for approbation, without mentioning the quantity of the whole, will make his readers apprehend themſelves too much at his mercy, and dread that, like Buſching, he may tire them out when he has brought them among the petty ſtates of his own country.

Had we entertained a leſs favourable opinion of our Author's execution of his work from the ſpecimen already publiſhed, it would not have called for theſe hints, which we hope may be thrown out in time to prevent the error to which it may be liable in point of extenſion.

In the introductory ſections, the principles of polity and government are naturally defined, and properly applied to the reſpective forms of government, as inſtances of illuſtration; with an exception to the latter part of the ſecond ſection: 'The end of a ſtate,' ſays he, 'is the ſecurity and welfare of all its members; the proſpect of this happy ſituation having been the principal motive for uniting into one body: a natural conſequence of which is, that they muſt live together, and be poſſeſſed of a certain part of the earth. This is called the State's *Territory*; and the body of the inhabitants are the People. The land is the property of the people, if conſtantly inhabited by them; for the roving ſavages of the Northern parts of Aſia and America, cannot be ſaid to have any certain property: as they ſtay only for a time, their property neceſſarily ceaſes on their removing from the country.'

Here the author appears to have advanced a miſtaken and very injurious poſition, whether we conſider it politically, or as matter of fact. Is a territory *uninhabited*, or not *conſtantly inhabited*

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bited by a people, merely becauſe they *remove from one part of it to another?* It cannot be denominated a land or territory, without conceiving ſome limits *within which* the inhabitants wander. It is an hard thing to ſay they ſhall not pitch their tents, or build their cabins, wherever the conveniency of of paſturage or hunting invites them: and are their lands the leſs their property becauſe they chuſe to ſubſiſt on the ſpontaneous growth of them, or to hunt on them, inſtead of becoming ſtationary and cultivating the earth? How does this concern their neighbours in a moral view, while they enjoy the ſame right of living as ſuits their conveniency or humour? If theſe neighbours *rove* from their own ſettlements to encroach on every ſpot as it becomes vacant, they are ſelf-condemned; and the poor wanderers will ſoon be *fixed*, or cruelly *exterminated*, in aſſerting claims, of the juſtice of which, we find them too ſenſible ever to depart from. But though a *ſavage* exerciſe of power by *civilized* nations, may raviſh lands from the helpleſs natives, it is a cruel mockery, and a groſs abuſe of reaſon, to juſtify ſuch a right by ſophiſtical arguments.

The accounts of the reſpective ſtates of Europe, are brief outlines, under the ſeveral articles ſpecified in the preface quoted above; and therefore, though they compoſe a regular view of each ſtate, they afford nothing new, or peculiarly intereſting. The ſeveral particulars reſpecting the form of government and laws of Great Britain, are judiciouſly collected from our hiſtorians and other writers. The following ſection contains the author's character of the Engliſh, Scots, and Iriſh.

'The inhabitants of the ſouthern part of Britain are generally of a middle ſtature, and well ſhaped; withal ſtrong, and fit for violent exerciſes, of which they are likewiſe very fond; riding, hunting, horſe-racing, wreſtling, being their favourite paſtimes. Some of their qualities and manners take their riſe from the form of government, and the freedom and liberty they enjoy under it. Their liberty ſhews itſelf, not only in their behaviour, but likewiſe in their way of thinking; which ſhakes off prejudices, and exerts itſelf to the great improvement of their underſtandings, in which they generally ſurpaſs the bulk of other people. Another good conſequence of their liberty is, that the Great pay no ſervile homage to the court, nor the commonalty to their ſuperiors; who likewiſe are not ſo haughty and imperious as in other countries; ſo that the difference between the high and low is not ſo conſpicuous in England. Their love of freedom, and the affluence in which the Engliſh live, likewiſe produce in them a warm love for their country: but, on the other hand, this very freedom and affluence is apt to fill them with pride, ſelf-conceit, and contempt of other nations, particularly of the French, whom they likewiſe hate extremely;

extremely; the commonalty are even rude and inſolent. Another effect of their freedom is caprice and humour; and hence their diſpoſition for extraordinaries and peculiarities, in which they ſometimes run ſtrange lengths. Good cheer is common among all ranks, and a conſequence of their happy ſituation and eaſy circumſtances; the acquiſition of which is a reigning paſſion among the Engliſh, as procuring to the poſſeſſor diſtinguiſhed conſideration, reſpect, and importance. But this wealth proves, in many, the parent of vanity, oſtentation, profuſeneſs, and immorality.

'Other lineaments in the Engliſh character are derived from their choleric and ſaturnine complexion. So far from having the vivacity of the French, or their ſociality and frankneſs towards ſtrangers, they are rather ſhy and reſerved; but the greater ſtreſs is to be laid upon their friendſhip, when once a perſon has won their hearts. They are generous, benevolent, ſincere, courageous, reſolute, and bold, conſequently make excellent ſoldiers; which they have ſufficiently ſhewn in ſo many wars both by ſea and land. They muſt, however, be well clothed and fed, as living too plentifully at home to bear much hardſhip. They are extremely violent in their paſſions, and particularly, their anger borders on rage. A kind of ſavageneſs frequently prevails in their manners, manifeſting itſelf in the bloody fights and diverſions uſual among them, and in which particularly the commonalty take ſuch delight. Their natural ingenuity gives them an aptitude for all arts and ſciences; and they make uſe of it even in games of chance, and in other fortuitous events, determining the degrees of probability by arithmetical calculations. But their melancholy diſpoſition makes them diſcontented and ſplenetic, though the latter be rather a diſtemper of the body than the mind, and ſometimes terminates in ſuicide.

'The Engliſh, however, are very fond of diverſions and entertainments, and have a great variety of them, as plays, operas, concerts, balls, maſquerades, aſſemblies, routs, clubs, horſe-races, and innumerable others. Amidſt all their ſelf-conceit and pertinacity in opinions and ſentiments, they often vary their faſhions; and as much as they hate and deſpiſe the French, yet in dreſs and furniture they affect whatever is French. But this is not the only contradiction in their character.

'The Engliſh are likewiſe not without their Petits Mâitres, but directly the reverſe of the French. The Engliſh women are handſome and modeſt; but ſo far from vivacity, they are rather baſhful. They are very fond of dreſs, and delight in ſhewing themſelves publicly in their finery. The huſbands are generally ſo indulgent to their wives, that they are looked upon to be the happieſt in the world; and though the Engliſh laws, in

ſome

some cases, scarce do them justice; yet in others they are as favourable, and allow them very extraordinary privileges.

'The Scots are tall and well made, courteous and brave, being found in all European armies. They are likewise very temperate in eating and drinking, not departing from these virtues even in foreign countries, where bad examples are set them. But this is chiefly applicable to the Lowlanders, the Highlanders being extremely different from them in their way of living and manners, and, like their country, rough and wild.

'Among the Irish there is rather greater difference than among the Scotch. Some have admitted the English laws and customs, and these are a civilized well-behaved people; but the others retain their old customs and ways; which not being without some mixture of barbarism, are, by the English, known by the appellation of the Wild Irish.'

Certainly no great stress ought to be laid on those general characters given of one nation by writers of another, as being often very capriciously drawn, inconsistently composed, and not always true. Our Author says of the English, that 'their melancholy disposition makes them discontented and splenetic;' yet he immediately adds,—'the English, however, are *very fond* of diversions and entertainments, and have a great variety of them:' but the *however* will not unite these two clauses together. The truth is, a love of liberty renders their feelings acute when they meet with adverse circumstances; therefore, when they are uneasy, and have cause for discontent, they are discontented; but when their situation is easy, they are disposed to be pleased, and are as fond of diversions as the rest of mankind; a disposition by no means singular or national. With regard to the propensity to suicide, which foreigners charge on the English, it may be replied, that if the foreign gazettes descended to such minute domestic occurrences as our numerous papers of intelligence do, the stigma would perhaps be removed; and it might appear that the effects were much the same every where, among the unhappy subjects of lunacy or despair.

Many heavy charges might be brought against the British nation on the same *very questionable* * authorities from which Mr. T. has drawn every trait in the picture he has here given of us; but which, perhaps, might all be sent back to our continental neighbours with double force, on less doubtful authority than news-paper intelligence.

That our *lower* people hate the French, may be partly true; and in history, the remote causes of this animosity may be

* *Muralt* and *Le Blanc*, are also great authorities with our Author; to whom he has added, with regard to the Scotch, Burt's Letters on the Highlands, &c.

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traced; yet this diſlike ſeldom operates but in times of national hoſtility, and even then gives place to humanity. We are alſo ſaid to be rude to foreigners; but this cannot be generally true, while we are deſcribed as emulating their faſhions. An inſular people will naturally gaze at dreſſes or manners to which they are not accuſtomed; and an ignorant indulgence of a propenſity to humour, which is predominant among our vulgar, ſtimulates them ſometimes to make themſelves merry with unuſual objects, which a ſtately foreigner, who expects that every fellow who wears an apron, ſhould be impreſſed with awe at his appearance, may take very heinouſly; and ſhould he attempt to reſent it, as he might at home among his own country peaſants, he would only expoſe himſelf to real inſult. But if his good ſenſe reſtrains him, he may be aſſured, that the very mob who may ſtare at the ſingularity of his dreſs, or the novelty of his air or carriage, will be his warm protectors againſt any ill-treatment from individuals.

On the whole, the work appears to be executed with care and judgment. M. Totze has conſulted a variety of authors concerning every nation, and can only repreſent them as their own or other writers report them.

ART. IV. *Sentimental Lucubrations.* By Peter Pennyleſs. 12mo. 2 s. 6 d. ſhewed. Becket and Dehondt. 1770.

A Crude imitation of Shandy's Crudities. The Author's manner ſpeaks him a young writer, of a ſprightly turn, ſome fancy, and an immature judgment. He has an eaſy vein of expreſſion; but is extremely inaccurate in his language, which is, moreover, frequently debaſed with certain provinci*aliſms*, the glaring indications of his not being an Engliſh writer, though he attempts to write Engliſh.—There is ſomething of *adventure* in this Work, and the ſcenery is unfortunately laid in England, though the Author appears to know very little of the country, or of the manners and cuſtoms of the inhabitants. In his rambles he comes to a village in the weſt of England, and goes into a *tavern* for refreſhment. We will venture to ſay there is no ſuch place of entertainment as a tavern in any village or market town in the kingdom, except within the populous environs of London: he might as well have conducted his readers to Mrs. Cornelys's aſſembly in Sherwood foreſt, or on the top of the Wrekin.—He talks of a 'Preſbyterian *conventicle, aſſembled* together in a field for the diſpenſing of the Sacrament.' We have heard of ſomething of the kind being cuſtomary in Scotland; but we believe ſuch an exhibition was never ſeen on this ſide of the Tweed.—When he ſpeaks of a gentleman entertaining his friends in his own houſe, he ſtiles him *the landlord*; from whence the *Engliſh* reader, if not duly attentive

to the preceding part of the ſtory, would naturally infer that the perſon who furniſhed the entertainment kept an *inn* or an *alehouſe*, or, (as the Author, perhaps, would ſtile either of them) a *tavern*.—He ſometimes deals in ſuch *extravaganzas* as not only violate, in the groſſeſt manner, the laws of probability, but are an outrage to common ſenſe. Thus, he ſays, 'I *knew* a virtuoſo who ſued for a divorce againſt his once beloved rib, *becauſe* ſhe had inadvertantly ſpoiled the wing of a dried butterfly.' Did you, Sir, *know* the virtuoſo who actually *ſued* for a divorce on this wonderful ground for a ſeparation? Then he muſt have met with a proctor as ridiculouſly mad as himſelf, who could undertake to manage the cauſe.—In other places, where he overſhoots the mark, the abſurdity is more laughable; as where, in a fit of tenderneſs and *ſentimentality*, he introduces a white handkerchief which had been given him by a Lady: 'From thee, Almira,' quoth he, 'I received it, wet with the chryſtal drops which had fallen for the death of an indulgent father. They have never yet been waſhed from it, nor ſhall they ever mix with the ſtream while I poſſeſs it, but I ſhall add a few more to them as often as all-powerful nature ſhall call them from my eyes.' Long may heaven keep the poor gentleman's eyes *dry*, if this is to be the caſe; or poor Almira's *white* handkerchief may chance to degenerate into a miſerable muckinder indeed; and ſhould ſhe ever ſee it in ſuch a pickle, ſhe will, if ſhe is a cleanly girl, be horridly vexed to think what a ſloven ſhe gave it to.

He introduces, as the clerk of a methodiſt meeting, ſuch a ſtrange out of the way being, as would, with equal propriety, have figured in any other ſphere of action; a reforming conſtable, an exciſeman, a ſchoolmaſter, or a country juſtice. Inſtead of marking his character by the known peculiarities of his tribe, and making him talk in the canting ſtrain of the tabernacle, he expreſſes whatever he has to ſay in mutilated or diſtorted hard words, the moſt uncouth and crabbed that could be tortured out of the dictionary, and ſome of them ſuch un*ſpiritual* and *carnal* words too, as a methodiſt, of all men, would never think of adopting: we have *aſſaint*, *perlimanory*, *diferince*, *facilitouſly*, *racicinete*, *poſitiviouſly*, *conſtricticated*, and *concentricated*,—with many others, exceeding even the vocabulary of Mrs. *Slipſlop* herſelf: —But did ever methodiſt, or any other *diſt*, talk in *ſuch* language?

We have intimated, that there are many local phraſes and idioms in this work, which debaſe the language. Of theſe we ſhall give a few inſtances, and then conclude our account of a performance, in which, notwithſtanding our objections to it, we think there is merit, or we ſhould not have deemed it worth ſuch particular notice; for, in truth, the defects we have pointed

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out,

out, are as much intended for the Author's improvement, as for the information of our readers.—The following peculari-ties appear to us, to be what are called *Scoticisms*. A Lady took up a volume of Dean Swift, and threw it down again in a paſſion,—'The man,' ſays ſhe, '*has been* totally overgrown with ſpleen.' She then takes a volume of Rouſſeau's Emilius,—'This,' ſaid ſhe, 'is a book juſt to my own mind;—the Author *has been* a lover of humanity.' We need not treſpaſs on the reader's patience by pointing out the impropriety of theſe *has beens*.

Him he uſes for *he*: 'Mother and *him* had lived long toge-ther.' And *me* is generally put for *I*: 'Sophy and *me* joined a few half-pennies;—my father, mother, and *me* travelled up to town;—Peter and *me* breakfaſted,' *&c.*

Will ſtands both for *may* and for *ſhall*: 'If I do not find him, I *will* find plenty of others;—I have forgot the cards, and am the moſt wretched creature in the world, as we *will* not get a ſingle pack in the country.'

Thoſe is conſtantly ſubſtituted for *theſe*, throughout the whole book, and is a fault extremely offenſive to the Engliſh Reader. One inſtance may as well ſuffice as one thouſand: 'The children of a man's own brain are even dearer to him than *theſe* of his loins;' but, '*thoſe* of his loins,' is the Author's meaning.

Enough of fault-finding—'Aye, and a great deal too much,' the Author, perhaps will ſay; for it is ten to one whether he proves grateful for the pains we have taken to mend his pen.—Be that as it may, we ſhall bid adieu to his performance, in perfect good humour, and with a quotation which will give the majority of our readers a favourable opinion of his underſtand-ing. The part we have ſelected, is a ſermon delivered by a perſon called *Mad Tom*, to the congregation already ſpoken of, aſſembled at a *field ſacrament*.

Mad Tom, he ſays, was an old man, who, through tattered garments, and ornaments of ſtraw, diſcovered a mien and geſture which had been accuſtomed to better days.—He was a frequent attender of theſe meetings, and ſometimes, after the ſermons were over, concluded the day with a ſhort ſpeech to the audience. That which he made in my hearing, I ſhall relate without any apology.

'My dear friends, after ſo many loud and long diſcourſes, I ſhould not now preſume to detain you, were I not perſuaded that your paſſions have only been played upon all day with ſound, and your judgments not informed by ſenſe.

'It is an old proverb in the country where I was born, that a fool may give a wiſe man *a* good council. If there be any truth in this obſervation, no body can have a better right to give advice than me;—and if I happen to adviſe any thing

worthy of your attention, I hope you will be wise enough not to despise it, because it comes from a fool.

The first advice I shall offer you, is to guard against a weakness, to which in this part of the country you seem very much addicted;—I mean that of crowding together in great multitudes to every field conventicle.—I see you staring at me from every corner, and some of you too with horror in your faces, at what you reckon so impious a speech,—but I beg that you will soften your features, and compose your minds till you hear the reasons for what I have advanced.

The first is, because the greatest part, if not all of the discourses I have heard at these meetings, have been calculated more to inflame your passions, than to instruct your hearts; and I challenge any of you to tell me, what duty to God or man he has been informed of since he came here this morning?—I observed you always gaping with the greatest attention to *these* of your preachers, who had the longest twang, and the most melancholy countenance,—but believe me, my friends, virtue does not consist in a certain tone of voice, nor in an external appearance.

'My second reason is, because you may be as well instructed at your own parish churches; and I may add, that the service there is generally performed with more decency and good order, than in such numerous meetings, where the attention is disturbed with noise, and diverted with novelty.

'And my third is, because many of you by attending here, neglect or incapacitate yourselves for performing the real duties of life.——On looking around,——I can see many who have walked ten or a dozen of miles this morning, and who, on arriving here, have slept the greatest part of the day on the grass, and perhaps on going home, will be so fatigued as to sleep the greatest part of the next in their beds.

'But,

'The religious worship we owe to our Maker, does not supersede the obligations we owe to ourselves, and *these* with whom we are connected, by nature and the laws of our country.

'Rural habitations, such as *these* you possess, are generally the seats of more innocence,—and I may add, of more happiness, than we commonly meet with in crowded cities.—For this reason, I give it as my second advice, to endeavour to be contented with your situation, where your honest industry can make you more independent than the fawning courtier,—and your exercise and simplicity of life, more healthful than the pampered citizen.

'Though you possess little, you have all that is necessary to nature,—and the rest is superfluous.

'There

'There are many advantages attending poverty that you are not aware of:—you live unenvied, and in ſafety,—nor are racked with a fear of being degraded from your preſent dignity;—your houſes, in which there is nothing tempting, need not be barricaded againſt the nightly invader of life and property;—and a greater advantage ſtill than either of theſe I have mentioned, is your having fewer temptations to vice and immorality.

'Be not ye therefore captivated with the falſe glittering of a ſplendid appearance.—it is an ignis fatuus, which will lead you into a thouſand dangers; for you may believe me, that the perſon whom you think ſits at eaſe and is happy, becauſe he has loaded ſix horſes to drag him along, is generally himſelf loaded with the more galling chains of corroſive care,—and a ſplendid garment often covers a melancholy mind.

'As my third advice, I beg of you not to be too fond of knowledge.—In your humble ſphere much of it is uſeleſs, nay, hurtful; for the more you acquire of it, you will become the leſs fit for your ſeveral employments, and it will ſet looſe upon your minds a numberleſs ſwarm of tormentors, which at preſent you have no ideas of; and you will find that Solomon never ſaid a wiſer thing than when he obſerved, that he who increaſeth knowledge, increaſeth ſorrow.

'The only knowledge that is requiſite for people of your ſtation, is to know your duty to God and man, and to be expert in your ſeveral occupations. That you may be inſtructed in the former,—read the Scriptures,—but read no comments upon them,—you are unacquainted with the ſubtilties of ſophiſtical reaſoning, by different religions and ſects,—with the arts of wreſting and perverting the ſacred writings to make them ſerve every particular purpoſe; and therefore if commentators do not lead you aſtray, they will at leaſt infallibly bewilder and perplex your minds.

'You have been told this day, in my hearing, that the Scriptures were given you as a rule of your faith and manners;—and at the ſame time that they are ſo dark and myſterious, that you cannot underſtand them, unleſs they be explained to you by preaching.—I have no inclination to quarrel with the clergy;—though, on this occaſion, I cannot help telling you, that whatever is in the Scripture above the comprehenſion of a common capacity, is unneceſſary to be known;—and I will add, that had the Author of nature given a law to man, and required him to obſerve it, without beſtowing on him a power of underſtanding it, he would have acted inconſiſtently with that eternal rectitude, of which he is the Author.

'The fourth advice which I ſhall give, is to make yourſelves acquainted as well as poſſible with your different employments and trades.—They will make you independent of fortune, as

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they

they are useful in every part of the world, the wants and necessities of man being the same every where;—they will every where gain you a subsistence;—but above all things, I would recommend to you the study of agriculture, which is the chief support of human life, and therefore the most honourable and useful of all other employments;—for I cannot help thinking, that he who cultivates an acre of ground is of more real service to his species, than all the philosphers who ever existed.'—

There is a striking resemblance between this discourse and one of Swift's, *on the poor man's contentment*; and if our Author has not kept the Dean's sermon in view, the accidental resemblance will be much to his honour.

ART. V. *Poems*, by John Gerrard, Curate of Withycombe in the Moor, Devon. 4to. 5 s. Kearsley. 1769.

THE maxim of the Cynic philosophy is not true. There is, certainly, a greater pleasure than that of finding fault; a pleasure which we often wish for, but do not often enjoy. Nothing can be more agreeable than to pay to merit its proper tribute of praise, and we gratefully make our acknowlegments for that satisfaction to Mr. Gerrard. The curate of Withycombe has given us a collection of poems which, a few little defects and inaccuracies excepted, would do honour to the first names.—In the pastoral elegy, entitled Leander, it is impossible not to admire the elegance and tender pathos of the following verses; in which Mira laments the death of her lover:

'O lost Leander!—when I cease to grieve,
When these worn eye lids steal one short reprieve;
When my fond heart obliterates thy name,
Or bosom feeds not her ill-fated flame;
The tender turtle shall forget to mourn,
And to their parent spring yon streams return.
'*Untimely* youth!—in vain I hop'd to see,
My warmest wishes realiz'd in thee;
With thee in nuptial bands one bliss to share,
Cheer'd by one pleasure, cherishing one care.
At morn and eve the flowery fields to rove,
And shame the feather'd pairs with truer love;
Together, still our thriving flocks to tend,
Together, through life's summer-day descend.—
'Return, ye hours, return to fruitless thought,
When first my sylvan shade the shepherd sought;
For me his hand the fledgeless dove betray'd,
And to my lap the thorn's first *blowth* convey'd;
When first his speaking looks survey'd my charms,
And silent longings woo'd me to his arms:
Till melted by his smiles, without disguise
My soul took wing, and flew into his eyes.

When

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When touch'd with tranſports not to be expreſt,
He flung the darker lillies from my breaſt;
Bade them go whiten in December's ſnows,
And for my brighter cheek reproach'd the roſe.
Ah why in vows did he exhauſt his breath,
Unfelt by pity, and o'erheard by death.
'My form how faded by abortive care,
Yon limped ſtreams with artleſs truth declare.
In vain to me the eaſtern bluſhes riſe,
Or waining eve with gold o'erſtreaks the ſkies:
In vain for me health haunts the chryſtal ſpring,
And zephyrs o'er my cheeks their roſes fling;
No ſuns, no breezes ſhall my bloom reſtore,
And op'ning morn revive my ſoul no more!'

Aminta, an elegy, has ſomewhat very uncommon in the ſcenery, but ſomething ſhocking in the ſubject. If it is founded in truth, the Author cannot be too much pitied: if it is a fiction, he is to blame for having no pity on the ſenſibility of his Readers. It is as follows:

'An o'ergrown wood my wand'ring ſteps invade,
With ſurface mantled in untrodden ſnow;
Dire haunt, for none but ſavage monſters made,
Where froſts deſcend, and howling tempeſts blow.

Here, from the ſearch of buſy mortals ſtray'd,
My woe-worn ſoul ſhall hug her galling chain:
For ſure, no foreſt boaſts too deep a ſhade,
No haunt too wild for miſery to remain.

O my Aminta! dear diſtracting name!
Late all my comfort, all my fond delight;
Still writhes my ſoul beneath its tort'ring flame,
Still thy pale image fills my aching ſight!

When ſhall vain mem'ry ſlumber o'er her woes?
When to oblivion be her tale reſign'd?
When ſhall this fatal form in death repoſe,
Like thine, fair victim, to the duſt conſign'd?

Again the accents faulter on my tongue;
Again to tear the conſcious tear ſucceeds;
From ſharp reflection is the dagger ſprung,
And nature, wounded to the center, bleeds.

Ye bitter ſkies! upon the tale deſcend——
Ye blaſts! tho' rude your viſits, lend an ear——
Around, ye gentler oaks, your branches bend,
And, as ye liſten, drop an icy tear.

Twas when the *ſtep* with conſcious pleaſure roves,
Where round the ſhades the circling woodbines throng;
When Flora wantons o'er th' enamel'd groves,
And feather'd choirs indulge the am'rous ſong,

Inſpir'd

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Inſpir'd by duteous love, I fondly ſtray'd,
Two milk-white doves officious to enſnare;
Beneath a ſilent thicket as they play'd,
A grateful preſent for my ſofter fair.

But ah! in ſmiles no more they met my ſight,
Their ruffled heads lay graſping on the ground:
Where (my dire emblem) a rapacious kite,
Tore their ſoft limbs, and ſtrew'd their plumes around.

The tear of pity ſtole into my eye;
While ruder paſſions in their turn ſucceed;
Forbid the victims unreveng'd to die,
And doom the author of their wrongs to bleed.

With haſty ſtep, enrag'd, I homewards ran,
(Curſe on my ſpeed!) th' unerring tube I brought.
That fatal hour my date of woe began,
Too ſharp to tell—too horrible for thought—

Diſaſtrous deed!—irrevocable ill!—
How ſhall I tell the anguiſh of my fate!
Teach me, remorſeleſs monſters, not to feel,
Inſtruct me, fiends and furies, to relate!

Wrathful behind the guilty ſhade I ſtole,
I rais'd the tube—the clam'rous woods reſound—
Too late I ſaw the idol of my ſoul
Struck by my aim, fall ſhrieking to the ground!

No other bliſs her ſoul allow'd but me;
(Hapleſs the pair that thus indulgent prove)
She ſought concealment from a ſhady tree,
In amorous ſilence to obſerve her love.

I ran,—but oh! too ſoon I found it true!—
From her ſtain'd breaſt life's crimſon ſtream'd apace—
From her wan eyes the ſparkling luſtres flew—
The ſhort-liv'd roſes faded from her face!

Gods! could I bear that fond reproachful look,
That ſtrove her peerleſs innocence to plead!—
But partial death awhile her tongue forſook,
To ſave a wretch that doom'd himſelf to bleed.

While I diſtracted preſs'd her in my arms,
And fondly ſtrove t'imbibe her lateſt breath;
"O ſpare, raſh love, ſhe cry'd, thy fatal charms,
Nor ſeek cold ſhelter in the arms of death.

"Content beneath thy erring hand I die.
Our fates grew envious of a bliſs ſo true;
Then urge not thy diſtreſs when low I lie,
But in this breath receive my laſt adieu!—"

No more ſhe ſpake, but droop'd her lilly head!
In death ſhe ſicken'd—breathleſs—haggard—pale—
While all my inmoſt ſoul with horror bled,
And aſk'd kind vengeance from the paſſing gale.

Google

Where

Where ſlept your bolts, ye ling'ring light'nings fay;
Why riv'd ye not this ſelf-condemned breaſt?—
Or why, too paſſive earth, didſt thou delay,
To ſtretch thy jaws, and cruſh me into reſt?—

Low in the duſt the beauteous corſe I plac'd,
Bedew'd and ſoft with many a falling tear;
With ſable yew the riſing turf I grac'd,
And bade the cypreſs mourn in ſilence near.

Oft as bright morn's all-ſearching eye returns,
Full to my view the fatal ſpot is brought;
Thro' ſleepleſs night my haunted ſpirit mourns,
No gloom can hide me from diſtracting thought.

When, ſpotleſs victim, ſhall my form decay?
This guilty load, ſay, when ſhall I reſign?
When ſhall my ſpirit wing her cheerleſs way,
And my cold corſe lie treaſur'd up with thine?'

We ſhall make no apology for giving our Readers the following poem. It will, probably, be long before we can entertain them with any thing equal to it in the poetical department, unleſs the ingenious Author, not unencouraged by this honeſt praiſe, ſhould indulge us with the opportunity.

'An Epiſtle from an unfortunate Gentleman to a young Lady *.

Theſe, the laſt lines my trembling hands can write,
Theſe words, the laſt my dying lips recite,
Read, and repent that your unkindneſs gave
A wretched lover an untimely grave!
Sunk by deſpair from life's enchanting view,
Loſt, ever loſt to happineſs and you!—
No more theſe eye-lids ſhew'r inceſſant tears,
No more my ſpirit ſinks with boding fears;
No more your frowns my ſuing paſſion meet,
No more I fall ſubmiſſive at your feet:
With fruitleſs love this heart ſhall ceaſe to burn,
Life's empty dream ſhall never more return.
Think not, that lab'ring to ſubdue your hate,
My artful ſoul forebodes a fancied fate;
For e'er yon ſun deſcends his weſtern way,
Cold ſhall I lie, a lifeleſs lump of clay!
'Tir'd of my long encounters with diſdain,
Peaceful my pulſe, and ebbing from its pain;
Each vital movement ſinking to decay,
And my ſpent ſoul juſt languiſhing away;
E'er my laſt breath yet hovers to depart,
I prompt my hand to pour out all my heart.
The hand, oft rais'd compaſſion to implore;
The heart, that burns with ſlighted fires no more;
'Relentleſs nymph! of nature's faireſt frame,
Unpitying ſoul, and woman but in name;

* Occaſioned by a cataſtrophe well known in the Weſt.

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Angelic

Angelic bloom the coldeſt heart to win,
Without, allurement, but diſdain within;
Regard the ſounds which ſeal my parting breath
E'er the vain murmurs ſhall be huſh'd in death.
Let pity view what love diſdain'd to ſave,
And mourn a wretch ſent headlong to the grave.
'Profuſe of all an anxious lover's care,
To urge his ſuit, and win the liſt'ning fair;
Try'd ev'ry purpoſe to relieve my woe,
My ſoul chides not, for innocent I go;
Save when ſoft pity bids my gentler mind
Shrink at your fate, and drop a tear behind.
'How oft and fruitleſs have I ſtrove to move
Unfeeling beauty with the pangs of love;
As roſe your breaſt with captivating grace,
And heighten'd charms flew bluſhing to your face;
Inſulting charms! that gave a fiercer wound,
Fond as I lay, and proſtrate on the ground.
Heav'ns! with what ſcorn you ſtrove my ſuit to meet,
Frown'd with your eyes, and ſpurn'd me with your feet!
To bleeding love ſuch hard returns you gave,
As barb'rous rocks that daſh the preſſing wave.
O could your looks have turn'd my hapleſs fate,
And frown'd my ſhort-liv'd paſſion into hate;
Then had no ſcatt'ring breeze my ſorrows known,
Nor vale reſponſive had prolong'd the moan;
Then had thoſe lips ne'er learnt their woeful tale,
Nor death yet cloath'd them in eternal pale.
'Oft to the woods in frantic rage I flew
To cool my boſom with the falling dew;
Oft in ſad accents ſigh'd each prompting ill,
And taught wild oaks to pity and to feel;
Till with deſpair my heart rekindled burns,
And all the anguiſh of my ſoul returns.
'Then reſtleſs to the fragrant meads I hie,
Death in my face, diſtraction in my eye;
There as reclin'd along the verdant plain,
My grief renews her heart-wrung ſtrains again,
Lo! pitying Phœbus ſinks, with ſorrow pale,
And mournful night deſcends upon the tale!
'When tir'd, at length, my wrongs no more complain,
And ſighs are ſtifled in obtuſer pain;
When the deep fountains of my eyes are ſpent,
And fiercer anguiſh ſinks to diſcontent;
Slow I return, and proſtrate on my bed
Bid the ſoft pillow lull my heavy head.
But oh! when downy ſleep its court renews,
And ſhades the ſoul with viſionary views,
Illuſive dreams to fan my ſlumb'ring fire,
And wake the fever of intenſe deſire,
Preſent your ſofter image to my ſight,
All warm with ſmiles, and glowing with delight;

Gods!

Gods! with what bliſs I view thy darling charms,
And ſtrive to claſp thee melting in my arms!—
But ah! the ſhade my empty graſp deceives;
And as it flits, and my fond ſoul bereaves,
The tranſient ſlumbers ſlip their airy chain,
And give me back to all my woes again:
There wrapt in floods of grief I ſigh forlorn,
The conſtant greetings of unwelcome morn.
But ſhould oblivion reaſſume her ſway,
And ſlumbers once more ſteal my woes away;
When the ſhort flights of fancy intervene,
Your much-lov'd image fills out every ſcene.
But now no more ſoft ſmiles your face adorn,
Lo! o'er each feature broods deſtructive ſcorn.
Suppliant in tears I urge my ſuit again,
Sullen you ſtand, and view me with diſdain.
I wake—glad nature hails returning day,
And the wild ſongſters chant their mattin-lay;
The ſun in glory mounts the cryſtal ſky,
And all creation is in ſmiles but I.
Then, ſink in death, my ſenſes!—for in vain
You ſtrive to quench the phrenzy of your pain;
Break, break, fond heart!—her heart thou can'ſt not tame,
Then take this certain triumph o'er thy flame.
'Tis done!—the dread of future wrongs is paſt—
Lo! brittle paſſion verges to its laſt!
'Tis done!—vain life's illuſive ſcenes are o'er—
Diſdainful beauty ſhakes her chains no more.
Come, peaceful gloom, expand thy downy breaſt,
And ſoothe, O ſoothe me to eternal reſt!
There huſh my plaints, and gently lull my woes,
Where one ſtill ſtream of dull oblivion flows.
No lab'ring breaſt there heaves with torture's throws,
No heart conſumes her daily hoard of woes;
No dreams of former pain the ſoul invade,
Calmly ſhe ſleeps, a ſad unthinking ſhade!
' But e'er from thought my ſtrug'ling ſoul is free,
One lateſt tear ſhe dedicates to thee.
She views thee on the brink of vain deſpair,
Beat thy big breaſt, and rend thy flowing hair.
Feels tort'ring love her ſable deluge roll,
Weigh down thy ſenſes, and o'erbear thy ſoul.
In vain your heart relents, in vain you weep,
No lover wakes from his eternal ſleep.
Alas! I ſee thy frantic ſpirit rave,
And thy laſt breath expiring on my grave.
Is this the fortune of thoſe high-priz'd charms?
Ah! ſpare them for ſome worthier lover's arms.
And may theſe bodings ne'er with truth agree,
May grief and anguiſh be unknown to thee.
May bitter mem'ry ne'er recount with pain,
That e'er you frown'd, or I admir'd in vain.

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No

'No more—my ſpirit is prepar'd to fly,
Suppreſs'd my voice, and ſtiffen'd is my eye.
Death's ſwimming ſhadows intercept my view,
Vain world, and thou relentleſs nymph, adieu!'

What pleaſes us the leaſt in this collection is, the poem called the Beatific Viſion. Poetry may go beyond common facts, but ought never to go beyond common ſenſe.

ART. VI. *Philoſophical Tranſactions*, Vol. LVIII. continued. See our laſt Month's Review.

BOTANY.

Article 11. *A Letter from John Ellis, Eſq; F. R. S. to the Preſident, on the Succeſs of his Experiments for preſerving Acorns for a whole Year without planting them, ſo as to be in a State fit for Vegetation, with a View to bring over ſome of the moſt valuable Seeds from the Eaſt Indies, to plant for the Benefit of our American Colonies.*

THE Author having formerly failed in his attempts to preſerve ſome evergreen oak acorns and cheſnuts in wax, throughout the ſeaſon, in a ſtate fit for vegetation, here relates the cauſes of his diſappointment; which were, that the Spaniſh cheſnuts, as he afterwards found, had been kiln-dried (an operation which is uſually performed upon them before exportation) and the acorns were unſound: circumſtances which he here mentions with a view of recommending to thoſe perſons abroad, who may be intruſted with the proſecution of this beneficial ſcheme, a proper attention in the choice, and to the ſtate, of the ſeeds which they may ſend over for this purpoſe. Some other failures in his former experiments he attributes to the too great heat of the melted wax poured over the ſeeds. He here particularly deſcribes his improved method, in which a ſcrupulous attention is paid to this circumſtance, and relates the full ſucceſs of it. A parcel of acorns, thus preſerved in wax, having been delivered by the ſecretary of the Royal Society in December 1767, to Mr. William Aiton, botanic gardener to the princeſs of Wales, were by him planted in pots, two of which were returned to the Royal Society in the March following, with the young oaks riſing in them to the height of four and ſix inches. This experiment, the Author obſerves, 'if properly followed, may, in a few years, put us in poſſeſſion of the moſt rare and valuable ſeeds, in a vegetating ſtate, from the remoteſt parts of the world, which in time may anſwer the great end of the improvement and advancement of our trade with our American colonies.'—There is the more reaſon to hope that this method may be very extenſively proſecuted, as we find Mr. Aiton obſerving in a letter to the Author, that

'the

'the acorn is one of the worst of seeds to keep any time, out of the ground, from perishing.'

Article 18. CROTON SPICATUM, *nova Plantæ Species ex America, quàm Descriptione ex icone illustravit Petrus Jonas Bergius, M. D. &c. &c.*

Article 31. *An Account of some Experiments, by Mr. Miller of Cambridge, on the sowing of Wheat. By William Watson, M. D. F. R. S.*

A plant which sprung from a single grain of the common red wheat, sown on the 2d of June 1766, was taken up on the 8th of August, and separated into 18 parts, which were separately transplanted into a soil not very favourable to wheat. In September and October following, a second division was made, which produced 67 plants. These being transplanted were, in the spring, divided into 500, which being set afresh were suffered to remain. By these *manœuvres* 21,109 ears of wheat were produced from the single grain, some single roots bearing upwards of 100 ears. The number of grains is calculated to have been 576,840. The whole produce amounted to three pecks and three-quarters of clear corn, which weighed 47 pounds seven ounces: and yet the experiment appears not to have been pushed to the utmost; as, from the event of a former trial, Mr. Miller concludes that the plants might very safely have been once more divided, and thereby encreased from 500 to 2000. Half the ground was very much dunged, the other half was not at all manured; but no difference was discoverable either in the vigour or produce of the plants.

These experiments are undoubtedly curious, as they exhibit, in a new point of view, the amazing fœcundity of nature, when the obstacles to her prolific exertions are removed by art; and proper *pabulum*, and sufficient room, are provided for her numerous offspring: but whether they are ever likely to be prosecuted with advantage, on a larger scale, with a view to public utility, in agriculture, the Author does not pretend to conjecture. This matter may, he hopes, be better ascertained by a more extensive trial now making by a gentleman who assisted him in the former experiment; the event of which he proposes to communicate to the Society.

Article 35. *A Catalogue of the 50 Plants from Chelsea Garden, for the Year 1767. By William Hudson, F. R. S. &c.*

ZOOLOGY.

Article 14. *An Account of the different Species of the Birds called* PINGUINS, *by Thomas Pennant, Esq; F. R. S.*

A species of this bird, new to naturalists, is here described and delineated, from the stuffed skin of one of them, brought over from the Falkland isles, off the straits of Magellan, by Captain Macbride. It is very properly distinguished by the name

name of the *Patagonian* Penguin; principally as it exceeds in *stature* (for its attitude is erect) the common Penguins, with which it associates, as much as the gigantic *Patagonians* overtop the other inhabitants of that country. These last-mentioned personages, and this giant bird, we may observe, agree too in the rarity, as well as in the stateliness of their appearance. The present specimen of the Patagonian Penguin measures four feet three inches in length, and the bulk of its body appears to have been superior to that of a swan; whereas the two other known species of this bird equal only the duck and the goose in size. The plumage of this bird is 'the most remarkable of all the feathered tribe, each feather lying over the other with the compactness of the scales of fish;' and its short wings have rather the appearance of fins, whose office they perform in that element in which they chiefly live. In the breeding season, however, the birds of this genus live on shore, where, from their singular appearance and erect attitude, they have been compared by some voyagers to pigmies, and by others to children with white bibs.

We find a pleasant mistake here noticed, arising from the corruption of a letter in the name of these birds. Penguin, in the Welsh tongue, it seems, signifies *white* head. From hence some hopes have been entertained of tracing the supposed British colony, said to have migrated into America in 1170, under the auspices of Madoc Gwineth *. Now unluckily the proper name of these birds is Pinguin *(propter pinguedinem)* and their heads unfortunately are *black*.—Never was poor Welsh etymology so compleatly demolished!

Article 29. *An Account of a particular Species of Cameleon. By James Parsons, M. D. F. R. S.*

With regard to this article it may be sufficient to observe, that it contains an account of a non-descript Cameleon, differing from all the known species of that animal, particularly in the structure of the head. It is illustrated with a drawing taken from the specimen in the collection of Mr. Millan.

MEDICINE and ANATOMY.

Article 12. *A Letter from Dr. Donald Monro, F. R. S. to Matthew Maty, M. D. Sec. R. S. incloſing one from Mr. Farley of Antigua, on the good Effects of the Quaſſi Root in ſome Fevers.*

This root, which grows in the neighbourhood of Surinam, was recommended to the notice of the public by Linnæus, in the sixth volume of his *Amœnitates Academicæ*, in 1764, as a successful remedy in malignant, remittent, and intermittent fevers. Mr. Farley, a practiser of physic in the island of Antigua, here relates two instances of its efficacy, in cases where

* Powel. Hist. of Wales, p. 229.

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the

the bark could not be retained in the patient's stomach, in whatever form it was exhibited. A decoction of this root instantly suppressed the vomiting, and cured the patients. He has tried it, with equal success, in three or four cases, in which there was a tendency to putrefaction, and where the bark likewise could not be retained; and has successfully exhibited it in fevers, joined with the *Rad. Serpent. Virgin.* observing that it has this advantage over the bark, that it does not heat the patient. We are sorry to observe, that we have now given the whole substance of this short and too uncircumstantial letter; by the contents of which Dr. Monro hopes that physicians may be excited 'to make trials of this medicine, which seems to promise to be of so much use.'

Article 17. *A short Account of the Manner of inoculating the Small Pox on the Coast of Barbary, and at Bengal in the East Indies, extracted from a Memoir written by the Rev. Mr. Chais at the Hague. By M. Maty, M. D. S. R. S.*

The result of the Author's enquiries on this subject is, that inoculation has been long practised in the different states of Barbary, where it is performed by rubbing in the variolous matter between the thumb and forefinger, in the same manner as it is said to have been performed among the common people in Wales in the last century; where too it has passed under a similar name, that of *buying the small pox*. The operation is said to be generally successful, notwithstanding the heat of the climate and the bad management of the patients. We say nothing of the Bengal method, as the public have been for some time in possession of Mr. Holwell's particular account of it.

Article 20. *An Account of Inoculation in Arabia, in a Letter from Dr. Patrick Russel, Physician at Aleppo, to Alexander Russel, M. D. F. R. S. &c.*

The Author of this letter appears to have taken great pains to ascertain the antiquity, extent, and success of the practice of inoculation, in different parts of the East. His brother here publishes his account, both as a matter of curiosity, and with a view of removing the prejudices against this operation which still subsist in European nations. The Author has traced this practice as prevalent, from time immemorial, among the Arabs who frequent Aleppo, and likewise among the more eastern tribes in the neighbourhood of Bagdat, Mousal, Bassora, and the Desart; as well as in Armenia, at Damascus, and in Palestine†.

† It may be worth while to add that, in the last volume of the Memoirs of the Royal Academy of Sciences at Paris, we find M. Condamine observing that traces of this practice have been found among the common people in Denmark; in the county of Mœurs, in Westphalia; in some provinces of France, and lately in Sweden, as well as in Barbary and the Indies; always accompanied with some sup-

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It appears, however, to have been a practice entirely confined to the people, and delivered down to them, by tradition, from their ancestors, as no mention, it is observed, is made of it by Rhazes, Avicenna, or any of the ancient Arabian medical writers known in Europe; nor have any of the Author's learned Turkish friends, who undertook the enquiry at his request, been able to find any traces of it in the works of the more modern Arabian physicians, historians, or poets. It is in general performed by punctures made between the thumb and forefinger, without any preparation; and the disease is said to be always slight.

Article 28. *Two Medical Observations by Dr. Joseph Benevuti, Physician at Lucca. Communicated to the late President of the Royal Society, by Dr. Ch. Allioni of Turin, F. R. S. and translated from the Latin by Daniel Peter Layard, M. D. &c.*

Angelus Amadei, it seems, was taken ill of a malignant fever, on the 9th day of which he became delirious, and continued so during the 10th night, when it was thought 'he must die soon.' Early on the morning of the 11th day, being in a sweat, and still delirious, after some altercations with the attendants, who pressed him to put on a dry shirt, he obliges them all to quit the room; into which one of them entering an hour afterwards perceives that he is gone. A strict search is made for him two days; and the people, we are informed, were of opinion that his disappearance was either the work of the devil, or had been effected by a miracle. Loath as we are to believe in modern miracles, or in the personal interposition of the devil, exerted in wire-drawing the body of poor Angelus through the key-hole, we profess we should not have known what to have thought of this strange matter, had not Dr. Joseph Benevuti seasonably relieved us, by informing us that, for his part, he believes that he got out of the window, which was very little elevated above the ground; in which belief we right gladly concur with him. Honest Angelus is found alive, and freed from his fever, on the third day, in a hut at two miles distance, though he had passed thither in his shirt through the snow, with which the ground was at that time covered, and had, we are told, swallowed a large quantity of it—after his delirium was over, we presume, or indeed possibly during his raving: but of the truth of this last supposition no sound proof can be given, unless we accept for such the testimony of the raving man himself. In fine, he is now restored to his former health.

superstitious ceremonies, and in all these places going under the name of *buying the small pox*. He naturally enough supposes this practice to have been imported into all these countries, from the East, at the time of the Crusades.

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We have here given the whole ſum and ſubſtance of this medical obſervation, as delivered down to us by the united care of three doctors of phyſic, and which has, beſides, undergone the ſcrutiny of the committee appointed by the Royal Society, for the reconſideration and ſelection of the papers read before them which ſhall be judged moſt proper for publication in their Tranſactions :—and yet we muſt think, notwithſtanding the *imprimatur* of theſe philoſophical licenſers, that the preſent account might have appeared, with more propriety, as an article in a common news-paper (if it had been thought worthy of a place even there) than in its preſent creditable ſituation. If this *accident* (for we can ſcarce conſider it in any other light,) is recorded here on account of its wonderfulneſs, there are few perſons, we believe, who could not furniſh inſtances of ſurpriſing recoveries in their own neighbourhood, equally marvellous. It is here given unaccompanied with the leaſt hint of any theoretical or practical inference to be deduced from it. If we charitably ſuppoſe, however, that it was drawn up and publiſhed with a view of ſhewing the good effects of cold, in the ſuppreſſion or extinction of certain fevers, this ſingle obſervation thus related, will afford a very weak ſupport to that ſyſtem; as it is very difficult to determine, or even to gueſs, from this ſingle and uncircumſtantiated caſe, whether we ſhould conſider the event of it as a *cure*, or only as an *eſcape*.

Dr. Benevuti's ſecond obſervation contains an acccount of a man aged 30, whoſe head 'is much larger than uſual.' This perſon, on the ſtoppage of a *diarrhoea*, at the age of ſix, was ſeized with a palſy in his lower extremities. From that time, his head increaſed yearly; but the 'remainder of his body' ceaſed from growing. The circumference of his ſcalp meaſures thirty-ſeven inches and eight lines, Engliſh meaſure, and the length of his face twelve inches and three lines. Theſe meaſures, we are carefully told, were taken by the Princeſs Lambertini, (whoſe health, the Author fails not to inform us, he had the care of) with her own hands, as well as by ſeveral of her attendants, who were of the party, on a viſit to this perſonage. We are not told whether the princeſs and her maids proceeded any further in the menſuration of this Lucqueſe. Indeed, the 'remainder of his body,' and its diminutive and blaſted members, at whoſe expence his head grew thus unmercifully, probably by their tenuity, eſcaped, or were not thought worthy of theſe ladies attention. 'He is quick,' adds the Author, 'as to his underſtanding, *he talks*,—[this is wonderful!—but it would have been ſtill more ſo, had he had no head at all, inſtead of a large head.—By the bye, what ſtrange heads ſome people have!] 'and has ſo excellent a memory, that he ſeldom or never forgets what he may have read in books.'

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Dr.

Dr. John Bulwer, and Benivenius, [see Monthly Review for September, 1768, p. 219.] were they now in being, would highly prize this last remark, as confirming their opinion, that an extensive memory depends on a capacious pate. James, the famous thief, recorded by the latter, had not room to lodge the ideas of his past whippings, within the limits of his scanty brain-pan; whereas in the roomy cranium of the present subject, a new idea does not thrust out any of the old tenants, but they are all lodged at their ease, and forthcoming on occasion.

Article 34. *An Account of the lymphatic System in Birds, by Mr. William Hewson, Reader in Anatomy. In a Letter to William Hunter, M. D. F. R. S.*

Former physiologists have never been able to discover the lacteals, or any traces of the lymphatic system in birds, altho' these vessels, together with the lymphatic glands of the mesentery, have been easily traced in the smallest quadrupeds. They have therefore supposed that absorption is carried on in these animals by the branches only of the common veins. Notwithstanding the transparency and colourless nature of the chyle in birds, which seem to have kept the vessels containing it so long concealed, the Author of this paper has here compleatly demonstrated their existence, and has given an exact delineation of their appearance, in a goose. He has had the same success in discovering the lymphatic system in one of the amphibious animals, the turtle; and, since the delivery of this paper to the Royal Society, has even traced it in fish. From the consideration of the extensiveness of this system, which is found in man, in quadrupeds, birds, amphibious animals, and fishes, he is inclined to be of opinion with the great anatomist to whom this account is addressed, 'that the lymphatics are the *only* absorbents *.' At least the argument drawn by the most learned and acute physiologist of the present age, in favour of absorption being performed in quadrupeds by the common veins, from the supposed absence of the lymphatic system in birds, amphibious animals, and fishes, loses by these discoveries one of its considerable supports.

After this short summary of the contents of this article, we cannot take our leave of it without declaring that we should have perused this account of the Author's discoveries with much more complacency, had he not, as is usual in researches of this nature, arrived at them by means which must shock the sensibility of almost every man who is not grown absolutely callous about the *precordia*, in the habitual prosecution of similar inquiries, upon living animals.—A young and very lean goose,

* Vide *Hunter's Medical Commentaries*, chap. v.

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well fed indeed just three or four hours before the experiment, is fixed upon a table: its *abdomen* is opened, while it is yet alive, and a ligature is passed round its mesenteric vessels, as near the root of the mesentery as possible.—But we will not stain our page any further. The calls of hunger, and other considerations, reconcile men to the *killing* of animals for food: but the *philosophical hunger* of the anatomist or physiologist, however craving, surely gives him no right to *torture* them; particularly in cases where the prospect of utility, to say the best of it, is exceedingly distant and problematical. What myriads of innocent brutes have experienced all possible kinds and degrees of torture, in order that the various sensibility and irritability of the different parts of animal bodies might be ascertained by physiologists; who, while they were cutting, vellicating, and burning the nerves of brutes, seem intirely to have forgot that they had any! So insatiable and encroaching is this scientific appetite, that we sometimes think it is happy for us all that the laws protect the mesenteries of his majesty's good subjects from the knives, hooks, and ligatures of these keen inquirers; who, no doubt, frequently cast a wishful eye towards our *abdomens*, and long to be exercising their scalpels and pincers on their contents †. The luckless cur, and the harmless goose, unhappily have no other protection than that which they derive from our knowledge of the feelings which they possess congenial to our own, and that sympathetic sensibility implanted by nature in the human breast; but which, unfortunately for them, appears to be deadened or totally extinguished in the breasts of these inquirers, by the love of fame, the ardor of discovery, and the rage of philosophical curiosity; the most successful efforts of which are never likely to afford an adequate compensation for the immense sums of animal misery produced by them.

† This suspicion of ours is by no means extravagant, as we could prove from the writings of some of these gentlemen, who have somewhat incautiously, and rather impolitically, owned how far their curiosity, with regard to certain contested points, has carried them, *even in the human subject*. We shall produce only one instance: a person having had all the tendons of his hand laid bare by accident, Monsr. F—— seized the glorious opportunity which presented itself of trying whether, and how far, the human tendons are sensible;—a question which has been strongly litigated among the physiologists. He pinched the naked tendons with a forceps: he next very nearly perforated them with a probe; and at last, went so far as to try the effects of the caustic oil of vitriol upon them. The patient, doubtless, was unacquainted with the drift of these curious *manœuvres*, and, we are told, did not suffer from them.—'Twas fortunate:—but surely this was *corio humano ludere* with a vengeance!

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ART. VII. *Experiments and Obſervations on Electricity.* Made at Philadelphia in America by Benjamin Franklin, LL. D. F. R. S. To which are added, Letters and Papers on Philoſophical Subjects. The whole corrected, methodized, improved, and now firſt collected into one Volume, and illuſtrated with Copper-plates. 4to. 10s. 6d. Henry. 1769.

THE philoſophical papers and letters contained in this excellent collection, and which are, in general, arranged merely in the order of their dates, without regard to the nature of the various ſubjects treated in them, may be divided into three claſſes. Under the firſt we may place the *Experiments and Obſervations on Electricity*, which are mentioned in the firſt part of the title, and were originally publiſhed, in the form of letters to the late Mr. Collinſon, between the years 1751 and 1754. The philoſophical world have been too long acquainted with the merit of theſe juſtly celebrated publications to require, at this time, any character of them from us. The light thrown by them on a new and extenſive branch of phyſical ſcience has already diffuſed itſelf throughout Europe; where the experiments and obſervations of Dr. Franklin conſtitute the *principia* of electricity, and form the baſis of a ſyſtem equally ſimple and profound. Theſe letters amount to nearly a third part of the work now before us. To this fourth edition the Author has added ſome explanatory notes, as well as others, in which, with the moſt laudable and ſcrupulous punctuality, he ſpecifies the particular hints and experiments for which he was indebted to his philoſophical aſſociates in America, whom he names. Theſe acknowledgments, however, are neither numerous or important enough to produce any conſiderable diminution of the Author's fame as a philoſopher.

Under the ſecond claſs we may place a few papers which have been formerly publiſhed, either in ſeparate pamphlets, in the Philoſophical Tranſactions, or in different periodical publications. Among theſe is a deſcription of the Author's '*new-invented Penſylvania fire-places*,' firſt publiſhed by him in Philadelphia in the year 1745. In this excellent paper, after ſhewing the diſadvantages attending all the methods of warming rooms, then in uſe, the Author particularly deſcribes, delineates, and ſhews, the advantages of this new conſtruction; by means of which a room is equally warmed in every part of it, at a ſmall expence of fuel, principally by heated air which is continually paſſing into it through apertures made in an air-box, or cavity behind the fire, to the amount of near ten barrels in an hour, by eſtimation. The air, thus heated, receives no noxious impregnation either from the fuel, or the metal of

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the ſtove; and, as it is continually changed, is preſerved ſweet and wholeſome as well as warm.

The Author's '*obſervations concerning the increaſe of mankind, the peopling of countries, &c.*' which were written in Penſylvania in the year 1751, are here likewiſe republiſhed; and are followed, in that part of the work which conſiſts only of original publications, by a letter from a friend on the ſame ſubject, who, with great acuteneſs, diſcuſſes the queſtion, how far the numbers of a people, and their political proſperity in general, are influenced by manners and the arts, or by their moral and mechanical habits. The third and laſt paper which falls under this claſs (we omit the mention of a few papers of leſs conſequence) is intitled, *Phyſical and meteorological obſervations, conjectures, and ſuppoſitions.* We ſhould dwell with pleaſure on this collection of philoſophical aphoriſms, on the nature and cauſe of evaporation, the production of winds, &c. had it not, ſome years ago, been preſented to the public in the 55th volume of the Philoſophical Tranſactions for the year 1765.

The remaining papers and letters, which conſtitute the largeſt half of this volume, are now publiſhed for the firſt time, and are the fruits of the Author's correſpondence with ſeveral of his ingenious friends, on a great variety of philoſophical ſubjects. A few indeed of the letters were read ſome years ago, at different meetings of the Royal Society; but the Author having particularly requeſted that they might not be printed, none of them were inſerted in the Tranſactions, as he had, at that time, formed a deſign of reviſing them, and of purſuing ſome of the inquiries farther. Finding, however, no likelihood of having ſufficient leiſure for that purpoſe, 'he has at length,' as we are told in a note, 'been induced, imperfect as they are, to permit their publication; as ſome of the hints they contain may poſſibly be uſeful to others in their philoſophical reſearches.'—There are not many philoſophical writers, we apprehend, who can ſuffer ſo little by appearing in an undreſs before the public, as our Author. In the ſame artleſs, unaffected garb were his firſt and great diſcoveries in electricity preſented to the philoſophical world, who will receive the moſt imperfect ſuggeſtions, or even the whimſies of genius, if ſuch are to be found in this work, with pleaſure, eſpecially when they are preſented in the ſimple, familiar, and unaſſuming manner ſo peculiar to Dr. Franklin.

Out of the great variety of curious matter contained in this work, we ſhall firſt ſelect, and take particular notice of, ſome propoſed improvements of the Author's apparatus for preſerving buildings from the danger of lightning. Theſe improvements have been principally indicated by ſome *phænomena* which have been

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been obſerved in houſes furniſhed with rods for this purpoſe, on which the lightning has fallen. 'In the conſtruction of an inſtrument ſo new, and of which we could have ſo little experience, it is rather lucky, the Author obſerves, 'that we ſhould, at firſt, be ſo near the truth as we ſeem to be, and commit ſo few errors.' We ſhall collect and abridge, from the different parts of this work, the moſt eſſential particulars relating to this ſubject, ſo intereſting to electricians and philoſophers, and which too may be thought a matter of no ſmall importance, by many who do not conſider it in a philoſophical view: for although, to uſe the Author's own words, 'the miſchiefs done by lightning are not ſo frequent here' as in America, and though 'thoſe who calculate chances may perhaps find that one death (or the deſtruction of one houſe) in a hundred thouſand happens from that cauſe, and that therefore it is ſcarce worth while to be at any expence to guard againſt it;—yet, in all countries, there are particular ſituations of buildings more expoſed than others to ſuch accidents, and there are minds ſo ſtrongly impreſſed with the apprehenſion of them, as to be very unhappy every time that any thunder is within their hearing:—it may therefore be proper to render this little piece of new knowledge as general and as well underſtood as poſſible, ſince to make us *ſafe* is not all its advantage; it is ſome to make us *eaſy*.'

Mr. Weſt's houſe at Philadelphia was evidently ſecured from receiving damage by a ſtroke of lightning, which melted the point of his conducting rod; gave his clerk, who was leaning againſt the wall of a parlour, on the outſide of which the conductor paſſed, a ſmart electric ſhock in that part of his body which touched the wall; and was ſeen diffuſing itſelf over the pavement of the ſtreet (which was then wet with rain) to the diſtance of two or three yards from the foot of the conductor, the lower end of which was fixed to a ring in the top of an iron ſtake that was driven about four or five feet into the earth, which was at that time, the Author ſuppoſes, very dry underneath the pavement. From this laſt circumſtance he infers the neceſſity of ſinking the rod deeper, or at leaſt till it comes into contact with water or moiſt earth, adapted to receive and convey away the electric fluid. The Author gives another reaſon for ſinking the lower end of the rod to a conſiderable depth, and alſo for turning it outwards, under ground, to ſome diſtance from the foundation, as the water dripping from the eaves, and falling near the foundation, may ſometimes ſoak down ſo far as to come near the end of the rod, while the earth ſurrounding it is dry; for it is now found that by the electric ſhock water is exploded or blown into an elaſtic vapour, by the immenſe expanſive force of which the foundation may be endan-

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gered. Father Beccaria firſt made, or at leaſt publiſhed, obſervations on the exploſion of water, by the action of the electric fluid *, which have ſince been verified by Dr. Franklin, who ſent a charge through an empty glaſs tube, which ſuſtained it without injury; but which, being filled with water, was ſhattered to pieces and driven all about the room, where, however, no traces of the water could be diſcovered. That it was diſſipated into vapour the Author ſeems to have put out of doubt, by the following curious experiment: he filled a ſimilar tube with ink, and placed it on a clean ſheet of paper, on which, after the exploſion, by which the tube was burſt, he could neither find any moiſture, nor even the leaſt ſtain from the ink. Trees have, by lightning, been reduced into fine ſplinters like a broom; an effect which the Author ſuppoſes to proceed from the watry fluid contained in their numerous ſap veſſels being ſuddenly expanded into vapour. To the exploſion of water, likewiſe, running or lodging in the joints or cracks in walls, he attributes much of the damage which buildings ſometimes ſuffer from lightning.

Although the Author, in the infancy of this diſcovery, reaſoning from analogy, had ſuppoſed that even ſmall wires might ſafely conduct a flaſh of lightning to the earth; and though Mr. Weſt's conductor, formed of nail rods not much above one quarter of an inch thick, conveyed the lightning to the ground, without any other damage than melting two or three inches of the ſlender, pointed, braſs wire, which terminated the upper part of the apparatus; yet, from ſome accounts received from Carolina, and here related, there is reaſon, he thinks, to preſume that 'larger rods may ſometimes be neceſſary, at leaſt for the ſecurity of the conductor itſelf, which, when too ſmall, may be deſtroyed in executing its office, though at the ſame time it preſerves the houſe.' It appears likewiſe, from one of theſe relations, to be an eſſential circumſtance to the perfection of this inſtrument, that the rod ſhould be perfectly continuous or of one piece, where that is practicable, or, at leaſt, that the ends of each rod ſhould be confined in cloſe contact with each other, either by ſcrews or otherwiſe. In letter 40th, a very judicious and diſtinct account is given by Mr. Mayne of South Carolina, of the effects of a violent flaſh of lightning on his conducting apparatus, which is accompanied by ſeveral inſtructive reflections of the Author. We ſhall relate the moſt material particulars.

Mr. Mayne's rods, which were fixed to the outſide of his chimney, appear to have been of a ſufficient thickneſs, ſomewhat above half an inch in diameter; but they were connected to each other only by hooks turned at the ends of each rod,

* See Monthly Review, vol. xxxvii. Oct. 1767, page 249.

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the loweſt of which entered the earth to the depth of about three feet, in a *perpendicular direction*. The principal effects of the exploſion were theſe: the braſs-pointed wires at the top of the apparatus, which were elevated only ſix or ſeven inches above the chimney, were diſſipated or melted: the rods were unhooked, and ſome iron ſtaples ſtarted, by which they were held to the chimney; nevertheleſs they conducted the lightning without any injury to themſelves, except that the inſide of each hook was ſuperficially melted; and without any damage to the chimney, till the lightning arrived at the foundation of it, which was ſhattered almoſt quite round, where ſeveral bricks were likewiſe torn out. On one ſide it plowed up ſeveral furrows in the earth ſome yards in length, tore up the hearth in ſeveral places, and did ſome ſlight miſchief in the neighbourhood of the fireplace.

The deficiencies in the apparatus, indicated by theſe *phenomena* were, firſt, that the pointed wires were not ſufficiently elevated above the chimney, to *prevent* a ſtroke, or to draw off the electric fluid *ſilently*, or without an exploſion. To have a chance of anſwering this intention, which, (if we may judge from our experiments made on a ſmaller ſcale) may in ſome inſtances be effected, they ought to have reached five or ſix feet above the higheſt part of the building. The ſecond defect was that, the rods being bent round into hooks, the ſpace of contact between their extremities was ſo ſmall, that the large torrent of electrical matter, confined in theſe narrow ſtraits, melted the metal, and, as generally happens in ſuch caſes, partly exploded it; and, by this violent action of the electric matter, or perhaps merely by its repulſive power, the rods were unhooked or ſeparated from each other; nevertheleſs they performed their function of conducting this immenſe quantity of the electric fluid (which muſt probably have rent ſo imperfect a conductor as the chimney itſelf from top to bottom) with perfect ſafety to the whole building, till the lightning arrived at the extremity of the rod near the foundation. And here we find the principal defect of this apparatus. The rod not being carried to a ſufficient diſtance from the foundation, nor low enough to arrive at water, or a ſufficient quantity of moiſt earth, the electric fluid, accumulated near its lower end, quitted the rod near the ſurface of the earth, and, dividing itſelf in ſearch of other paſſages, produced the effects above-mentioned. On the whole, the Author, on very good grounds, concludes, that the houſe and its inhabitants were ſaved by the rod, and that, 'if it had been made of one piece, and had been ſunk deeper in the earth, or had entered the earth at a greater diſtance from the foundation, the mentioned ſmall damages (except the melting of the points) would not have happened.'

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In letter 60th, the Author takes proper notice of the inconſequential manner in which the Abbé Nollet reaſons againſt the utility of metalline conductors, in his paper on that ſubject, publiſhed in the Memoirs of the Royal Academy of Sciences for the year 1764. The Abbé cautions people not to depend ſo far on the benediction which has been beſtowed on church bells as to ring them during a thunder ſtorm, 'leaſt the lightning, in its way to the earth, ſhould be conducted down to them by the bell ropes, which, as the Author obſerves, are but bad conductors; and yet is againſt fixing metal rods on the outſide of the ſteeple, which are known to be much better conductors, and which it would certainly chooſe to paſs in, rather than in dry hemp.' The Reader may find ſome ſtrictures of our own on this Memoir, by turning to our Appendix to the 38th vol. p. 575. On this occaſion the Author obſerves that it appears, during a courſe of more than 12 years experience, that among the great number of houſes furniſhed with iron rods in America, 'ſeveral have been evidently preſerved by their means; while a number of houſes, churches, barns, ſhips, &c. in different places, unprovided with rods, have been ſtruck and greatly damaged, demoliſhed, or burnt:'—and further, that, in all the inſtances yet known of houſes ſtruck by lightning, which have been provided with rods, the lightning has *conſtantly* pitched down upon the point of the rod, and has never attacked any other part of the building.

This letter of the Author's is introduced by the following extract from a letter of J. Winthrop, Eſq; profeſſor of natural philoſophy at Cambridge, in New-England, dated January 6, 1768, which we recommend to the peruſal of the inhabitants of St. Bride's, London.

'I have read, ſays the profeſſor, in the Philoſophical Tranſactions, the account of the effects of lightning on St. Bride's ſteeple. 'Tis amazing to me that, after the full demonſtration you had given of the identity of lightning and of electricity, and the power of metalline conductors, they ſhould ever think of repairing that ſteeple without ſuch conductors. How aſtoniſhing is the force of prejudice, even in an age of ſo much knowledge and free enquiry!'

Philoſophy, we fear, in vain lifts up her ſtill and gentle voice, and unavailingly calls out acroſs the Atlantic, at this time, to theſe inhabitants of the patriotic ward of Farringdon Without.—Deaf to the voice of the charmer, charm ſhe never ſo wiſely, theſe watchful guardians and ſupporters of the rights of a great nation are at preſent, we apprehend, too much occupied to liſten to the ſmall concerns of their pariſh, or to attend to the well being of a ſteeple. In our review of Dr. Prieſtley's Hiſtory of Electricity, animated with a deſire of guarding

guarding this beautiful ſtructure from that deſtruction with which, either from its ſituation, or from other cauſes, it ſeems to be peculiarly threatened, we conveyed to their notice, and endeavoured to ſecond, the ingenious Author's tacit and gentle reproof on this ſubject; and afterwards [Appendix to 38th vol. p. 576.] briefly ſtated, in general, the propriety of providing a paſſage for the thunderbolt, through thoſe *media* which it moſt affects. The tremendous activity of this matter can only be *counteracted* or *evaded*, on two principles; that of *reſiſting* its paſſage by non-conductors, or of giving way to it, by providing proper ſubſtances to conduct it to the earth. Now as churches and houſes cannot be conſtructed of glaſs or amber, but of ſtones and mortar, and other *imperfectly reſiſting* materials, ſecurity againſt its ravages can only be obtained by adopting the principle of *non-reſiſtance*, in the moſt unlimited extent. We beg pardon of theſe patriotic ſpirits for inculcating ſuch ſeemingly ſlaviſh doctrines; but we beg leave to remind them that patriots and placemen ſhould equally ſubmit, with a good grace, to *phyſical neceſſity*. We would appeal even to their dauntleſs alderman himſelf, who has ſo ſtrenuouſly reſiſted the *thunderbolts* of miniſterial power, whether they ought not to yield the moſt implicit *paſſive obedience* to this *celeſtial meſſenger*; who, though he comes armed with all the terrors of a *general warrant*, will execute it peaceably and inoffenſively if he meets with no reſiſtance.—To lay aſide all metaphor and alluſion, and to ſpeak to the comprehenſion of every inhabitant who pays ſcot and lot in the pariſh of St. Bride's [for tho' all of them undoubtedly, to a man, are politicians, they may not all be philoſophers and electricians] we would recommend to their conſideration whether, as they provide ſpouts to convey away the rain which falls upon their church, they ſhould not provide a channel likewiſe to carry off the electricity.—And when the goodly fabric of the Britiſh conſtitution (which, they tell us, is become crazy all on a ſudden) ſhall, through the care of theſe ever-attentive, and now particularly *apprehenſive* citizens, have undergone a thorough reparation, we hope they will caſt an eye towards the *grievous* ſtate of their defenceleſs ſteeple.

That we may leave nothing eſſential relating to this ſubject unnoticed, we ſhall obſerve, that although no reaſonable doubt can now be entertained with regard to the power here aſcribed to metalline conductors, yet a kind of ſchiſm has ariſen among electricians concerning the beſt form of conſtruction of the upper part of the apparatus: ſome recommending its terminating in a *knob* inſtead of a point, on a ſuppoſition that the points *invite* the ſtroke. 'It is true, the Author obſerves, that points draw electricity at greater diſtances in the gradual ſilent way' (which is, in fact, one of their advantages) 'but knobs will draw,

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draw, at the greateſt diſtance, a *ſtroke.*' He proves this by an eaſy and concluſive experiment made with a charged Leyden vial, the wire of which will not *ſtrike* into a pointed body, connected with its outſide, unleſs the latter be brought much nearer to it, than a knob requires to be, to produce the ſame effect. Points likewiſe, he obſerves, tend to repel the fragments of an electrified cloud; while knobs actually *invite*, or draw them nearer; as the Author long ago proved by an ingenious experiment made with an electrified fleece of cotton, repreſenting a cloud; which was repelled, or driven upwards on preſenting a pointed body underneath it, and attracted downwards, on the approach of a blunt body.

In the 32d letter, the Author gives an account of an experiment made with the late Dr. Hadley of Cambridge, on the cold produced by *evaporation*, in which the effects were greater than any which we have yet ſeen deſcribed. The ball of a thermometer was repeatedly and alternately wetted with *Ether*, and blown upon with a bellows to quicken the evaporation; by which means the included liquor deſcended from ſixty-five degrees, the heat of the air at that time, down to ſeven; that is, twenty-five degrees below the freezing-point; its bulb, at the end of the experiment, being covered near one-fourth of an inch thick with ice, proceeding either from water mixed with the *Ether*, or from the breath of the aſſiſtants.

From hence the Author infers the poſſibility even of freezing a man to death on a warm ſummer's day, if he were to ſtand in a paſſage through which the wind blew briſkly, and were to be frequently wetted with this inflammable ſpirit. At leaſt, there is little room to doubt, that it is in conſequence of this frigorific property of evaporating fluids, that the tender leaves of plants are, by their increaſed tranſpiration, kept cool, and protected from the ſcorching rays of the ſun; and that, from this cauſe, the heat of the human body riſes very little higher in the hotteſt climates, (where the ſun raiſes the thermometer ſeveral degrees above that of the blood) than in the more temporate or even cold ones. The Author gives an inſtance, in his own perſon, of the coolneſs produced by ſweating, or animal evaporation in the human body, when breathing an air, or ſurrounded by bodies, hotter than itſelf; from whence it may be concluded, that the body of a dead man, expoſed to theſe exceſſive heats, would be hotter than that of a living man; though, on account of the moiſture contained in it, there can be little doubt that it would be cooler than the dry earth expoſed to the ſame heat.

This ſingular property of evaporating fluids, though only lately taken notice of by philoſophers, has long, as the Author obſerves, been uſefully applied in the eaſt, to the cooling of water,

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(when

(when carried on the backs of camels travelling over the dry deſarts in that hot climate) by means of wet woollen cloths wrapped round the flaſks containing it. A curious inſtance is likewiſe given, which ſhews, that our common ſailors had ſome notion of this property, or at leaſt applied it to uſe. Being at ſea, when a youth, the Author obſerved one of them, during a calm in the night, 'often wetting his finger in his mouth, and then holding it up in the air, to diſcover, as he ſaid, if the air had any motion, and from which ſide it came; and this he expected to do, by finding one ſide of his finger grow ſuddenly cold,' (evidently from the increaſed evaporation cauſed by the otherwiſe imperceptible breath of air blowing on that ſide,) 'and from that quarter he ſhould look for the next wind.—Natural knowledge might undoubtedly be conſiderably enriched, if philoſophers would oftener condeſcend to attend to ſeveral ſimple *phænomena*, and popular practices and obſervations, by which the ſecret operations of nature may ſometimes be as ſucceſsfully detected, as by the more complex and operoſe experiments of the philoſopher. Had an electrician, for inſtance, lived in the neighbourhood of the caſtle of Duino *, where from time immemorial it has been cuſtomary to draw ſparks from a pike planted on the baſtions, on the approach of a thunder ſtorm, he might, though poſſeſſed of a very ſmall portion of our Author's ſagacity, have anticipated him in his great and important diſcovery of the identity of lightning and the electric matter. Many ſimilar inſtances might be produced.

We ſhall cloſe this article for the preſent, by an account of a philoſophical inſtrument, which the Author met with in Germany; the ſingular *phænomena* of which may amuſe the curious, and afford matter for ſpeculation to the philoſopher. It conſiſts of a glaſs tube, about eight inches long, having a hollow ball of near an inch diameter at one end, and one of an inch and half at the other, hermetically ſealed, and half filled with water. If the ſmaller ball be held in the hand, and the other be a little elevated above the level, a conſtant ſucceſſion of large bubbles is ſeen proceeding from the lower ball to the upper. 'Mr. Nairne, an ingenious artiſt here,' adds the Author, 'has made a number of them from mine, and improved them; for his are much more ſenſible than thoſe I brought from Germany †. —I bored a very ſmall hole through the wainſcot in the ſeat of my window, thro' which a little cold air conſtantly entered, while the air in the room was kept warmer by fires daily made in it, being winter time. I placed one of his glaſſes, with the eleva-

* See Appendix to the Monthly Review, vol. xxxviii. p. 575.

† In Mr. Nairne's improved inſtrument, the connecting tube is much ſmaller, and the balls larger, and are turned up at right angles to it.

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ted end againſt this hole, and the bubbles from the other end which was in a warmer ſituation, were continually paſſing, day and night, to the no ſmall ſurpriſe of even philoſophical ſpectators.' Theſe, and ſome other appearances in this inſtrument, the Author ſays, puzzled him much. He found, however, that the ſpace not filled with water was alſo free from air, 'and either filled with a ſubtile inviſible vapour, continually riſing from the water, and extremely rarefiable by the leaſt heat at one end, and condenſable again by the leaſt coolneſs at the other; or it is the very fluid of fire itſelf, which parting from the hand, pervades the glaſs, and by its expanſive force depreſſes the water, till it can paſs between it and the glaſs, and eſcape to the other end, where it gets through the glaſs again into the air. I am rather inclined to the firſt opinion, but doubtful between the two.'

The ingenious Author will not, we apprehend, fluctuate between theſe two opinions, nor will heſitate to prefer the firſt, when he conſiders that it has been aſcertained by experiments made by Muſchenbroeck *, and others, that water (and other fluids) placed in the ſame circumſtances with that contained in this inſtrument, that is, *in vacuo*, will, in a ſmall degree of heat, part with an elaſtic ſteam or vapour, in a ſufficient quantity to produce the *phænomena* above mentioned; and which, on coming into contact with the upper and cooler ball, will be inſtantly converted into water, loſe its elaſticity, and thereby its power of reſiſting the ſucceſſive formation and expanſion of freſh vapour in the lower and warmer ball. Further, if one of the balls in Mr. Nairne's inſtrument be held for ſome time in the hand, nearly in an horizontal poſition, or rather with its farther end ſomewhat depreſſed, the bubbles will ceaſe to riſe in the farther ball, when that held in the hand is become perfectly dry within; and conſequently incapable of furniſhing any more vapour; but their appearance will be ſuddenly and briſkly renewed on graſping any part of the connecting tube where there is the leaſt perceptible moiſture. It may be worth while juſt to mention one of the obſervations, which we have made on this inſtrument, and which is not noticed by the Author. When the bubble in the little ball of the German inſtrument is very ſmall, if the tube be held between a finger and a thumb, and the inſtrument be gently ſhook backwards and forwards in the direction of its length, an acute ſound will be heard at each downward ſtroke, as if the ball were ſmartly ſtruck by a ſolid piece of flint or glaſs. This *phænomenon* may with ſome degree of plauſibility, be attributed to the known hardneſs of the particles of water ſtriking the glaſs in a *medium*

* Introductio ad Philoſ. Natural. tom. 2. § 1473, et alibi.

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nearly

nearly void of resistance; but if the ball contains a large bubble, the sound will be dull, as if produced by a blow given with a lump of soft clay; and yet no sound will be heard, if the ball be perfectly full, though it be ever so strongly agitated.

But one of the most singular *phænomena* of this instrument, mentioned by the Author, remains to be told. When the liquor has been all forced into the upper ball of Mr. Nairne's improved instrument, it begins to boil, as it were, by the vapour passing up through it. At that very instant a *sudden coldness* is felt in the ball held in the hand. [The same will be observed on suddenly inverting the German instrument.]—'A curious experiment this, says the Author, first observed and shewn me by Mr. Nairne. There is something in it similar to the old observation, I think mentioned by *Aristotle*, that the bottom of a boiling pot is not warm; and perhaps it may help to explain that fact,—if indeed it be a fact.'

The truth of this last observation does not rest on the sole authority of *Aristotle*. We have often grimed our fingers in making the *experimentum teakettlianum*, as it has been ludicrously called, which is one of those popular and homely observations, that, through the statelineſs of philosophy, has been in a great measure overlooked, or at least never yet satisfactorily accounted for *; though it furnishes a most violent exception to the commonly received theories relating to the diffusion of heat. By the bye, it has possibly been neglected by your writers of systems, for that very reason. In this experiment,—if we may be allowed to dignify it by that name,—the upper surface of a thin plate of metal has been for many hours in contact with water heated to 212 degrees, while its under surface has, during the same time, been exposed to red-hot coals heated to 600 degrees, or to such a heat as would at least melt lead; and yet at the instant of its removal from the fire, and undoubtedly while upon it, it is possessed of a degree of heat scarce sensibly greater than that of the human hand, probably not much above 100 degrees. The last mentioned *phænomenon* of the German instrument throws some light upon this experiment: for there is great reason to suppose that the sensations excited in both cases are the effects of evaporation; by which operation, as has already been observed, a considerable degree of cold is produced in the body sustaining the evaporating fluid, and that, in proportion to the briskness or celerity of the evaporation.

* The reader may see M. Homberg's attempt to solve this *phænomenon* in the *Histoire de l'Acad. R. de Scientes* pour l'anné 1703, p. 29. *Edit. de Hollande.*

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A practical and useful application seldom escapes our Author, who never loses sight of the *cui bono?* even in experiments which appear, at first sight, matters of mere curiosity. The *phænomena* of this little instrument accordingly give rise to the following reflections, with which we shall terminate this article:

'Perhaps, says the Author, the observations on these little instruments may suggest and be applied to some beneficial uses. It has been thought that water reduced to vapour by heat, was rarefied only 14,000 times; and on this principle our engines for raising water by fire are said to be constructed. But if the vapour so much rarefied from water, is capable of being itself still farther rarefied to a boundless degree, by the application of heat to the vessels, or parts of vessels, containing the vapour, (as at first it is applied to those containing the water,) perhaps a much greater power may be obtained with little additional expence. Possibly too, the power of easily moving water from one end to the other of a moveable beam (suspended in the middle like a scale-beam,) by a small degree of heat, may be applied advantageously to some other mechanical purposes.'

[*To be concluded in another article.*]

ART. VIII. *Miscellanies.* By John Armstrong, M. D. 12mo. 2 Vols. 7 s. Cadell. 1770.

THE first of these volumes contains *the Art of preserving Health*, a Poem, which, on account of the reputation it has so justly acquired, precludes all criticism. This Poem is followed by *Benevolence, an Epistle to Eumenes*, for an account of which, see Review, Vol. iv. and *Taste, an Epistle to a young Critic*, see Review, Vol. viii. We have next a Winter-piece in imitation of Shakespear, a vile, turgid performance, which has not appeared before, and should not have appeared at all. *Pregne's Dream, and a Storm*, almost as bad, and an Universal Almanac in prose, which is neither one thing nor another. The second volume contains the Forced Marriage, *a Tragedy**, in which there is much passion, but little judgment. *Sketches, or Essays on various Subjects* by Launcelot Temple, Esq; first published in the year 1758, see Review, Vol. xviii. and a second Part, under the same Title, never before published, of which the following extracts may serve as specimens:

'*The Influence of Climate upon Genius.*

'There are people so bigotted to some particular theory, to false opinions and prejudices, as indolently to surrender even their own sensations to them. There are in this island some renegadoes absurd enough to tell you, that Britain lies at too great

* Written in 1754, but never acted.

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a distance from the sun to produce any genius. It is really paying too much attention to such tasteless, ignorant, superficial connoisseurs, to ask them what country in Europe, what climate the nearest to the sun, has displayed a richer bloom of genius, in almost any department, than has spontaneously sprung up in this foggy island; without even any kind fostering influences from the superior powers—excepting those alone of heaven and nature?—In what kind of genius is this island inferior to any nation under the sun?—How many geniusses has the happy climate of Italy produced, in any shape since the days of Augustus?—The genial fruitful latitude of Greece has now lain quite fallow for near two thousand years. Spain should be ashamed to boast of, or even to own her noble, generous, her delightful Cervantes, whom she pitifully suffered to starve.—But what great geniusses has ever the warm climate of Africa produced? from the coast of Barbary to that of Guinea? from the mouth of the Nile to the Cape of Good Hope?

'There are perhaps only two arts in which this island yields to any climate, however near the sun. It appears that the vainest Romans did not pretend to vie with the Greeks in statuary. Yet, what artist in that way has modern Italy produced superior, or even equal to those of old Rome?—Very few, I believe, and if it was not for Michael Angelo, perhaps one might venture to say none; though Italy, I suppose, lies as near the sun as it did eighteen hundred years ago.—If the English have not hitherto excelled in painting, it may be imputed to circumstances that need no explanation. But, notwithstanding all the obstacles to true genius in this island, it has, within these few years, lost a painter of singular excellence; as natural and expressive, I'll venture to say it, in the comic and familiarly moral style, as Raphäel was in the serious and sublime. And you may wait many centuries before such another flower blows in *any* climate. I reckon that still, *even in this age*, our island may boast of several geniusses, who, for instance, in portrait, perhaps, excel every painter in Europe, since the days of Vandyke: to whom unprejudiced posterity may find them at least equal; some perhaps superior. We have some too who are admirable in landskip.—But these geniusses are still alive; and some of them may be seen at a coffee-house, where they look much like other people. A hundred years hence, a connoisseur may probably enough wish to make a journey of a thousand miles to see them; and would be gloriously happy on his return home, to tell his neighbours he had shook them by the hand. As to history itself, besides some promising specimens of it at home, perhaps even this barren age has produced a genius, not indeed of British growth; unpatronized, and at present almost unknown; who may live to astonish, to terrify, and delight

all Europe. But true genius is such an uncommon production of nature, and is so much superior to all quackish arts of recommending itself, that when it does appear, it is no wonder that a generation of people without taste do not know it.

'Genius may shoot up in a land quite inhospitable to it; it may perhaps even blossom in the most ungenial season. But the rose-bush that displays its blushing honours in the face of the surly uncomfortable east wind, must have sprung from a root of no small vigour. In a certain island, the fostering indulgences and kind attention which the narcissus, the gilly flower, the tuberose, the Cape jessamin, and all the delicate flowers that adorn the garden, deserve and require; are most absurdly and perniciously bestowed upon ragwort, jack of the hedge, priest's what d'ye call it, bishops weed, bear's foot, nightshade, and henbane.'

The Taste of the present Age.

'Amongst many other distinguishing marks of a stupid age, a bad crop of men, I have been told that the taste in writing was never so false as at present. If it is really so, it may perhaps be owing to a prodigious swarm of insipid trashy writers: amongst whom there are some who pretend to dictate to the public as critics, though they hardly ever fail to be mistaken. But their dogmatic impudence, and something like a scientific air of talking the most palpable nonsense, impose upon great numbers of people, who really possess a considerable share of natural Taste; of which at the same time they are so little conscious as to suffer themselves passively to be misled by those blundering guides.

'A Taste worth cultivating is to be improved and preserved by reading *only* the best writers. But whoever, after perusing a satire of Horace, even in the dullest English translation, can relish the stupid abuse of a blackguard rhymster, may as well indulge the natural depravity of his Taste, and riot for life upon distiller's grains.

'But the Taste in writing is not, cannot be worse, than it is in music, as well as in all theatrical entertainments. In architecture indeed, there are some elegant and magnificent works arising at a very proper time to restore the nation to some credit with its neighbours in this article; after its having been exposed to such repeated disgraces by a triumvirate of awkward clumsey piles, that are not ashamed to shew their stupid heads in the neighbourhood of Whitehall: and one more, that ought to be demolished; if it was for no other reason but to restore the view of an elegant church, which has now for many years been buried alive behind the Mansion-house.

'It is indeed some comfort, that while Taste and Genius happen to be very false and impotent in most of the fine arts, they are not so in all. The arts of Gardening particularly, and the elegant

elegant plan of a farm, have, of late years, diſplayed themſelves in a few ſpots to greater advantage in England, than perhaps ever before in any part of Europe. This is indeed very far from being univerſal; and ſome gardens admired and celebrated ſtill, are ſo ſmoothly regular, ſo over-planted, and ſo crowded with affected, impertinent, ridiculous ornaments of temples, ruins, pyramids, obeliſks, ſtatues, and a thouſand other contemptible whims, that a continuation of the ſame ground in its rude natural ſtate, is infinitely more delightful. You muſt often have ſeen fine ſituations ruined with coſtly pretences to *improvement*. The moſt noble and romantic ſituation of any gardens I have ſeen, is near Chepſtow; and the gentleman who poſſeſſes that delightful ſpot, has ſhewn great judgment and a true taſte, in meddling ſo little with Nature where ſhe wanted ſo little help.

'This is one happy inſtance of an admirable ſituation, where Nature is modeſtly and judiciouſly improved, not hurt, by art. An oppoſite inſtance of what art, ſkill, and taſte may produce, without any particular advantages of ground or ſituation, is moſt agreeably diſplayed in the royal gardens at Kew. There you find an extent of flat ground, ſo eaſily, agreeably, and unaffectedly broken, that you would think it impoſſible to alter it but to the worſe. To paſs without any notice the agreeable and the elegant pieces of architecture, which without crowding adorn thoſe delightful gardens; perhaps there is not a phyſick garden in Europe where any botaniſt can be more agreeably entertained, as to the variety of curious plants. But there is ſomething new as far as I know, and particularly ingenious here in the diſpoſition and management of them. Thoſe that naturally delight in the rocks, and the dry hungry ſoil, are here planted upon ridges of artificial rock-work; where they ſhew all the luxuriance of vegetation that they could amongſt the Alps, the Pyrenees, or the Andes. While a very different tribe, the Aquatics, diſplay themſelves in a large ciſtern, where they are conſtantly ſupplied with their beſt and moſt natural nouriſhment the rain water, conveyed to them from the eves of the richeſt greenhouſe I have ever ſeen.'

In moſt of theſe twelve Eſſays, the Author has diſcovered a ſound underſtanding and a good taſte; but we are aſtoniſhed to find him making uſe of ſuch pert vulgarities of expreſſion, as, *confound me*, *bleſs your ears*, *bleſs your body*, &c. a kind of phraſeology, that belongs peculiarly to the *mobility*, another *nonſenſical* word, which Dr. A——— ſeems very fond of.

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ART. IX. *Sermons on the Efficacy of Prayer and Interceſſion.* By Samuel Ogden, D. D. Woodwardian Profeſſor in the Univerſity of Cambridge. 8vo. 3 s. Cambridge printed. Sold by J. Beecroft, &c. in London. 1770.

THESE Sermons have ſomething in them ingenious and peculiar; the ſubject on which they treat is intereſting and important. The Author combats certain notions that have been advanced concerning the intention and effect of prayer, and labours to explode them. He appears to have the ſenſe and ſpirit of revelation on his ſide; though the inquiring mind meets with ſome difficulties on the ſubject which it knows not how to remove, or perfectly to reconcile with other ſuggeſtions of reaſon and ſcripture. It is indeed moſt evident, that this alone can never be ſufficient to prove a doctrine abſurd or falſe; ſince it may be owing to the very contracted view which we muſt have of the nature and operations of the Supreme Being. It is not eaſy to lay the line, and pronounce with certainty, at what point human deliberations on theſe topics ought to be bounded. If they are too greatly checked, there is danger of our ſinking into ignorance, ſuperſtition, and all the dreadful evils with which they may be attended. At the ſame time, is there not reaſon to believe, that learned and ingenious men, who have indulged themſelves in ſpeculation, and been ſolicious to bring every thing to their ſtandard of truth and reaſon, may have ſometimes ſtretched their refinements to too great a length? whilſt they have been themſelves the ſtedfaſt advocates for piety and virtue, may they not, in ſome inſtances, have undeſignedly advanced ſentiments which, in their conſequences, tend to ſhake and weaken thoſe principles of religion that are the ſureſt baſis of morality, and the firmeſt band of human ſociety? The very ſmall compaſs of our knowledge, when compared with what is to be known, may render the moſt conſiderable capacity utterly unequal to ſome ſubjects that are, however, diſcuſſed with freedom; by which means, perſons who plead for a liberty in thinking, may ſink into a very contracted and diſorderly plan.

We were led into theſe thoughts, which have, perhaps, detained us too long, by the the book before us; of which it is time we ſhould give ſome farther account.

It is the Profeſſor's deſign to ſhew, that though the exerciſe of prayer has a natural tendency to amend and improve the heart, and is for this reaſon an important part of every perſon's duty, yet this is *not* its only or principal intention: a ſuppoſition which, he thinks, philoſophical writers would ſometimes lead us to make, and which, he apprehends, if it prevails, is likely render men more indifferent to the practice. We will lay before

before our readers an extract or two, which may give them some notion of this Author's manner.

The first sermon, which considers the benefit arising naturally from prayer, he thus introduces,—'The husbandman, desirous of a crop in the time of harvest, betakes himself to the use of such means as have been found to answer. He turns his fields with the ablest hands, he adds the richest manure, though he knows not, and will modestly own, he knows not, why the accession of such foreign matter, or the breaking of a clod, is so indispensably necessary to the propagation of a grain of barley. But we, who should teach you to cultivate that more valuable part of your possessions, the mind, and *gather fruit unto life eternal*, are apt to talk in a higher strain, and not apprehending any danger of experiments in this case to confute us, at least for the present, we lay down our decisions with the greater confidence. We expatiate on the ideas of rectitude and obligation, free will and fate, and substance, corporeal, spiritual, and everlasting; until the world, and its adorable Author, his attributes and essence, his power, and rights, and *duty*, (I tremble to pronounce the word,) be all brought together to be judged before us; who stand like infants in admiration of the paper fabric we have raised, and see the universal frame of nature within the little lines we have drawn in the dust. Not that speculations on such subjects are in themselves wrong: then alone they become dangerous, when carried to excess; when they engage perhaps too much of our attention; when in proportion as our light fails us, our presumption increases; when we grow fond of erecting systems and theories; when we are no longer in ignorance or doubt on any point, nor know things any more in parts, but all things universally, with all their relations to every subject, and as they make a part of the whole; when we leave nothing unexplained; and, in one word, when we lay greater stress on these notions of our own than on the universal sense, and general sentiments and maxims of mankind. —Indeed the consequences of these conceits in religion, and of this vain philosophy, are not always so bad in fact as might be apprehended from the absurdity of them. Common sense and nature, though distorted by this violence, are making continual efforts to recover their bent and figure, and prevail frequently in practice against any theory. Just as, alas! on the other hand, natural temper and passion exert themselves with great power against the best arguments, and gain daily victories over well-grounded resolutions, and the lawful authority of the strictest reason.'

After such general reflections, it is added, that 'among other subjects, that of prayer has suffered from the indiscreet endeavours that have been used to explain it.' Our Author

proceeds to expatiate very properly on the natural benefit of such an employment of the mind, as it is in itself directly adapted to have the best influence on the person who lives in the practice: 'But yet,' says he, 'allowing this consideration its full force, there is no necessity of stopping here, and confining the power of prayer to this single method of operation. Does the clear assurance of its use in this way preclude the hopes of every other advantage? Must we needs be made acquainted with all the efficacy of every thing that is our duty, and know the whole ground and reason of all the actions which Almighty God can possibly require of us?—Certainly when a plain Christian retires to his closet to beg the blessing of his Maker, the alteration which his prayer will make in his own mind, is not the effect he thinks of, or expects from his devotions. Nay, if this be indeed all that he is to expect, and he be made to comprehend it, the discovery, it is very possible, may be attended with inconvenience, a diminution of that very advantage which is supposed to be his only one. The earnestness of his prayers may be checked by the recollection of the design of them, and his fervor cooled by the very consciousness that he is only endeavouring to excite it. There is something delicate in the nature of the affections and passions; which are found ready enough to rise, and exert themselves in all their strength upon the appearance of their proper objects; they wait for no other signal; but are each in order in their stations, and prepared to execute the parts allotted them in the œconomy of nature: But if there is any apprehension of design or art, any suspicion, as it were, spread among them of an intention to draw them out for other purposes than their own, they become reserved and backward, cold and lifeless in their operations; and in short, discover in every respect, the symptoms of an unwilling obedience. A studied, affected, fictitious passion, betrays itself even to the by-standers, and much more must it be known surely, to my own heart, whether I feel a sentiment springing up naturally within me, or am only labouring artificially and deceitfully to excite it.'

In the third Sermon, which is entitled *of the course of nature*, we read as follows: 'There seems to be a tincture of the Epicurean doctrine, unobserved, perhaps, by themselves, in the notion of those persons who tell us that it is a more excellent and godlike thing to create a world that shall be able to subsist of itself, and perform, unassisted, every intended operation, than to produce such a system as calls for the continual interposition of its Creator. It is convenient indeed for man to have his little works subsist without his help; because he cannot help them without difficulty and expence; and often not at all, as in distant places at the same moment. His attention is care,

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and his work labour; he is oppreſſed with weight, and diſtracted by variety. But to apply theſe ideas to God's government of his rational creatures, is ſurely to diſhonour both him and them; it is at the ſame time to degrade the freedom of their will to mechaniſm; and to aſcribe *their* imperfections to the Almighty. If there be no trouble, diſturbance, or difficulty to the Godhead in interpoſing in the affairs of men, why ſhould we queſtion his agency? or be ſo anxoius to eaſe him of what is no burden? But do you ſuppoſe that the Supreme Being is continually working miracles?

'The ſcripture ſuppoſes, or rather aſſerts, that he is not an unconcerned or indolent ſpectator of what paſſes in his world. But which of his works you will pleaſe to call *miraculous*, is a point which, after all, may depend on yourſelves: for ſuppoſing a courſe of nature carried on according to general laws, if you call every act of divine interpoſition *a miracle*, it is admitted that theſe interpoſitions obtained by prayer, are miracles. But if you name only thoſe acts miraculous, by which the Supreme Being cauſes, in the courſe of nature, an alteration diſcernible to men; then you ſee, on the other hand, that his interpoſitions are not always miraculous; and then only become ſo, when they are to be known and diſtinguiſhed. Nor is it inconceiveable, that there ſhould be innumerable events of a *middle* nature, I mean ſuch, concerning which it cannot be *known*, but is left to be *conjectured* with more or leſs probability as the caſe may be, whether they are, or are not, the effects of the particular will of the Almighty, changing or directing the courſe of nature; for his works bend not at our preſence, but go forward in their own train, regardleſs of human praiſe or cenſure; and being the offspring of wiſdom, are content to be judged by folly. Or poſſibly it may be the very *intention* of the Author of all things, and a particular purpoſe of his, to keep theſe acts of his Providence in the degree of uncertainty in which they appear; as for reaſons known to himſelf, ſo alſo for the better conduct of his moral government over us, in the ſame manner as in many other material points, he neither inſtructs us with certainty, nor yet leaves us wholly ignorant. And as to this *courſe of nature*, of which we hear ſo much, we are in abſolute and utter ignorance concerning the manner in which it is formed: it conſiſts, perhaps, of continual and yet diſtinct acts of the Supreme Being, proceeding every one from a perfect free-will, and the moſt deliberate choice; ſo that thoſe which we call the moſt miraculous interpoſitions, may be no way diſtinguiſhable in the cauſe, from the moſt ordinary events, but only in the novelty of the appearance to us. Or, perhaps, on the contrary, (for theſe ſuppoſitions are thus multiplied to ſhew on every ſide, the amazing

amazing extent of our ignorance, ſtretched out like a dark thick miſt to an infinite diſtance, and covering the univerſe with an impenetrable veil,) as we know not how any thing is done from its beginning, and can ſee but a few of the links neareſt us in that chain, which reaches from everlaſting to everlaſting; who may take upon him to ſay, that the *courſe of nature* itſelf, tho' carried on with the moſt perfect uniformity, and without freſh interpoſitions of divine power, might not be ſeen to comprehend, could we view a larger portion of it, what we now eſteem the greateſt miracles? The ſhooting of a plant in the eye of ſuperior beings, may not be more *natural* than the reſurrection of the dead. Let us then at length be wiſe enough to acknowledge our ignorance of the ways of God, and leave theſe dark diſquiſitions, in which they who are not only ignorant, but vain, *feel after*, but never *find him, though he be not far from every one of us.*'

This is the ſtrain of Dr. Ogden's reaſoning. He proceeds to ſhew the excellence of prayer, the natural benefit of interceſſory prayer as to the perſon himſelf who is engaged in it, and then its prevalence and advantage in favour of thoſe for whom it is immediately made. This is followed by two diſcourſes on the Rectitude and on the Mercy of the Divine Government, conſidered in connection with the former ſubject. The Sermon on the interceſſion of our Saviour, which next offers, is chiefly a declamatory performance. The whole is cloſed by a paraphraſe on the Lord's prayer, which is animated and devotional.

In ſome places we meet with quotations from the works of the late celebrated and excellent Mr. Abernethy, who has inſiſted upon the benefit of prayer in this view of the good influence ſuch an exerciſe is likely to have upon our own minds; but it does by no means follow, that he did not allow of any other advantage ariſing from it.

Theſe Sermons, (in number ten) have one great recommendation to the taſte of the preſent age, which is, that they are very ſhort, for which reaſon they are ſometimes rather ſuperficial. We have heard that they were well received at their firſt delivery. They have ſomewhat of a popular turn; and they tend to promote a ſpirit of piety: but think we have obſerved too much of a ſneering and contemptuous manner, with a degree of petulance when our Author is ſpeaking of philoſophy, or oppoſing ſome of its imagined concluſions. It is pity that this had not been a little rectified, at leaſt before the diſcourſes were preſented to the public.

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ART. X.

ART. X. *Indian Zoology.* Part I. By T. Pennant, Esq; Folio. 18 s. coloured. White. 1769.

WE have frequently commended, to our Readers, the publications of this ingenious Naturalist, to whom the curious are particularly obliged for the British Zoology: See Rev. Vols. XXXV. and XXXIX.

The present work is formed from the fine collection of drawings of animals brought over by J. G. Loten, Esq; late Governor in *Ceylon*, which were painted from the life by several able hands, and communicated by Mr. Loten to Mr. Pennant.

Our Editor's design is to publish six setts of those Prints, twelve plates in each, with descriptions of the new and unengraved quadrupeds, birds and fish. At the end he proposes a brief systematic view of the animals of India, and its islands; with some attempts to clear up the accounts given of them by the Ancients.

The creatures depicted in this first Number are: — 1. the Long-tail'd Squirrel. 2. the black and white Falcon. 3. the little horn Owl. 4. the red Wood-pecker. 5. the faciated Couroucou. 6. the red-headed Cuckoo. 7. the black-capped Pigeon. 8. the Taylor-Bird. 9. the red-tailed water Hen. 10. the white-headed Ibis. 11. the black-backed Goose. 12. the black-bellied Anhinga.

In his description of the Taylor-Bird, we have the following most curious account of the wonderful effect of animal instinct: 'Had Providence,' says he, 'left the feathered tribe unendued with any particular instinct, the birds of the *torrid zone* would have built their nests in the same unguarded manner as those of Europe; but *there* the lesser species, having a certain prescience of the dangers that surround them, and of their own weakness, suspend their nests at the extreme branches of the trees; conscious of inhabiting a clime replete with enemies to them and their young;—snakes that twine up the bodies of the trees, and apes that are perpetually in search of prey; but, heaven-instructed, they elude the gliding of the one and the activity of the other. —Some form their pensile nest in the shape of a purse, deep and open at top, others with a hole in the side, and others still more cautious, with an entrance at the very bottom, forming their lodge near the summit.

'But the little species here described, seem to have greater diffidence than any of the others; it will not trust its nest even to the extremity of a slender twig, but makes one more advance to safety, by fixing it to to the leaf itself. It picks up a *dead* leaf, and, surprising to relate, *sews* it to the side of a living one, its slender bill being its needle, and its thread some fine fibres,—the lining feathers, gossamer, and down.'

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Mr. Pennant has given a picture of this extraordinary piece of architecture: the *live* leaf, which ſerves for its baſis, being that of the Mango-tree with the neſt affixed to it, and the birds projecting their little heads above the entrance of their pendent habitation.——He informs us alſo, that one of theſe curious neſts is preſerved in the Britiſh Muſeum.—The colour of theſe ingenious flying taylors is a light yellow, its eggs are white, its length is three inches, its weight only three-ſixteenths of an ounce; ſo that, in his words, 'the materials of the neſt, and its own ſize, are not likely to draw down an habitation that depends on ſo ſlight a tenure.'

We cannot cloſe this book without firſt gratifying ourſelves in the pleaſure of preſenting our readers with the animated deſcription of an Indian foreſt. The magnificent ſcenery of which, the Author ſays, is diſplayed in the drawings that are in the poſſeſſion of Mr. Loten.

'An Indian Foreſt,' ſays Mr. Pennant, 'is a ſcene the moſt pictureſque that can be imagined; the trees ſeem perfectly animated; the fantaſtic monkies give life to the ſtronger branches; and the weaker ſprays wave over your head, charged with vocal and various plumed inhabitants. It is an error to ſay, that nature hath denied melody to the birds of hot climates, and formed them only to pleaſe the eye with their gaudy plumage. Ceylon abounds with birds equal in ſong to thoſe of Europe, which warble among the leaves of trees, groteſque in their appearance, and often loaded with the moſt delicious and ſalubrious fruit. Birds of the richeſt colours croſs the glades, and troops of peacocks complete the charms of the ſcene, ſpreading their plumes to a ſun that has ample power to do them juſtice. The landſcape in many parts of India correſponds with the beauties of the animate creation. The mountains are lofty, ſteep, and broken; but clothed with foreſts, enlivened with cataracts, of a grandeur and figure unknown to this part of the globe.

How muſt this alluring deſcription warm the imagination of the northern reader, whoſe eye has never been bleſſed with the view of nature in a dreſs at once ſo grand and beautiful; and how powerfully muſt it excite in him a deſire to behold ſuch glorious objects! To abate, however, in ſome meaſure, the fervor of his curioſity, to check the ardor of his longings, and prevent his too precipitately ſhipping himſelf for the eaſtern world, merely for the pleaſure of taking a range in its fine delightful foreſts, our Author has prudently given a ſtriking reverſe of this enchanting proſpect, by a fair warning——that we muſt expect to be 'harraſſed in one ſeaſon with a burning heat, or, in the other, with deluges of rain; you are tormented with clouds of noxious

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noxious insects; you dread the spring of the *tyger*, or the mortal bite of the *Naja*.'

This is a *cooler* indeed! but lest it should not be enough to make us fully content with our own more temperate and less dangerous situation, here follows a *heater*, which will surely do the business effectually. In describing the black-capped Pigeon, he informs us, that the bird from which the drawing here given was made, was found on the ground in the isle of *Java*, having dropped down dead, in one of those hot days known 'only in the torrid zone, when the fowls of the air often perish, unable to respire; when lions, leopards, and wolves immerge up to their nostrils in water, to preserve themselves from the scorching sun; and when even men have been forced to ascend the highest trees, in order to draw in a more temperate air.'—We shall take time to *consider* about the voyage.

ART. XI. *A Candid Enquiry into the present ruined State of the French Monarchy. With Remarks on the late despotic Reduction of the Interest of the national Debt in France.* 8vo. 2 s. 6 d. Almon. 1770.

IN the beginning of the winter of 1768, we were alarmed with a frightful representation of the present state of our own country, and a specious display of the superior circumstances and happier situation of our formidable rivals the French *. In the present publication we have a reversed prospect, and a counter-state of the case, in which, like the prints viewed thro' a concave mirror, the objects change places, those that before were on the right, taking the left hand side of the picture, and those on the left posting themselves on the right.—Thus Britain, which, two years ago, was on the verge of destruction, is now risen, in dignity and importance, not only above the French, but 'perhaps any other nation the sun ever yet rose upon.' This is comfortable amidst all our *grievances* and *apprehensions*.

As to the 'misrepresentations' of our own public affairs, contained in the above-mentioned *State of the Nation*, the present Writer observes, they have been 'so fully and so circumstantially confuted by the spirited ingenious Writer of the *Observations* † on that work, as leaves nothing more to be said on that part of the subject:' and, he adds, 'the following *letter* may perhaps tend to shew that the author of *the State*, &c. conceived as many erroneous opinions of the affairs of the French government, as he did of the state of his own country.'

But the Reader will ask, *Who* is this letter-writer, and what opportunities hath he had of acquiring a true knowledge of

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* See our account of the *State of the Nation*, Rev. Nov. 1768.

† See Review for February and March, 1769.

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the preſent circumſtances of the French nation? The interrogation is natural, and the information required is neceſſary, in order to engage attention to what our Author would advance, and give credit to his repreſentations. All the ſatisfaction, however, that is here given us, is that the letter is dated *Chantelou in Touraine*, Dec. 4, 1769; that the poſtſcript is of the 6th of Feb. 1770; and that the Author premiſes, in the beginning of his epiſtle, his having lived 20 years in France, for the recovery of a declining ſtate of health: from whence we are to infer, without any hint of his rank or ſtation, or opportunities of information ‡, his perſonal acquaintance with miniſters, meaſures, politics, circumſtances, &c. &c.—How far we may credit him in theſe reſpects, merely from his being the correſpondent of a noble lord, we refer to the judgment of our Readers, who are often honoured with the communication of ſuch right honourable correſpondences.

This Author, however, does not write with the air of a grubſtreet politician; nor does his production ſmell of the lamp. His ſtyle is that of a *gentleman who writes with eaſe*; and his language is ſo incorrect, that we are inclined to queſtion whether his letter was written merely for the preſs, for which it certainly has not been duly *prepared:* ſo that poſſibly the following profeſſion of the *Editor* deſerves ſome credit; *viz.*

'The following letter was lately received from an Engliſh gentleman, who now reſides, and has the greateſt part of his life reſided in France.

'The perſon to whom it was wrote, preſuming that all national power, and the happineſs of individuals, are merely relative, and beſt known by compariſon, he has, without any motive of private intereſt, given it to the public, as he will do ſome other letters, which ſhortly he expects to receive on the ſame ſubject.'

'Tis pity, however, that the Editor, whether *noble* or of inferior rank, did not, when he determined to lay before the public the obſervations of his correſpondent, take proper meaſures * for the due correction of the language; which is, in ſome places, ſo defective, that we can account for it only on the ſuppoſition that the Writer, having been ſo many years abſent from his native country, and ſo long converſant in the French tongue, had in ſome degree forgotten his Engliſh,

‡ There is a vague paragraph on this head, which we ſhall preſently quote.

* The Editor himſelf, however, is not entirely clear from the ſame charge; for in his ſhort preface he tells us, that 'the *miſrepreſentations* in that performance [the State of the Nation] *has* been ſo fully confuted, &c.' It is barely poſſible that this ungrammatical expreſſion is chargeable on the preſs—which, we fear, is often unjuſtly accuſed.

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which is by no means an uncommon caſe.—To give an inſtance or two of theſe defects:

P. 2. 'Tho' I have reſided in this country the greateſt part of my life, and been *in the occaſion* to ſee the interior ſtate of the government of France, its operations and effects, at no great diſtance, yet I fear your lordſhip has *deſired* of me a *taſk*, almoſt incompatible with thoſe few hours which my health will permit me to devote to ſo great an undertaking.'

P. 5. Lewis XIV. 'after *making*—ſuch efforts in war, and ſuch profuſe *expences* in peace, as none of his predeceſſors had ever *attempted*, he loſt,' &c. *Making* ſuch *expences* as had never been *attempted*, is making ſtrange work with our language!

P. 12. '—— Such an impoſition as raiſes no *paſſions* but *contempt* and *ridicule*.' This is the firſt time that we have heard of contempt and ridicule being *paſſions*.

To multiply inſtances of this kind would be but an unprofitable exerciſe both of our Reader's patience and our own: beſide, inaccuracies of expreſſion, in ſuch a publication as the letter before us, are not matters of the laſt importance. If we have *authentic information* on the very intereſting ſubjects of which it profeſſes to give us a true account, *that* is the point we ought chiefly to attend to; and, after all, perhaps, the faults of ſtyle and diction may be pleaded in evidence of the letter's being genuine:—a catch-penny ſcribbler, it will be ſaid, would have been more attentive to his language.

The Letter-writer ſets out with ſtating, that Lewis XIV. like Philip II. of Spain, left his ſucceſſor a ruined nation. 'He left him, it is added, what was worſe, his example and his principles of government, founded in ambition, in pride, in oſtentation, and all the ridiculous ſhew and pageantry of ſtate.'

'*From* the ſplendor of his court, ſays the Author, the magnificence of his buildings, the encouragement of arts, and *by* all the exterior pomp and appearance of glory and ſuperior greatneſs, the people, through their national vanity, were ſo intoxicated, and the deluſion amongſt them was ſo general, till the laſt years of his reign, that, even amongſt the ſober thinking men, very few of them, I believe, ſaw half the fatal conſequences that would, in time, attend a reign of more than fifty years of the moſt abſurd profuſion, and ridiculous ſplendor, that the weſtern nations had ever been witneſs to.'

'During the minority of the preſent king, we are told, the regent of France, ignorant of the diſtreſſes to which the nation, by the expenſive war for the Spaniſh ſucceſſion, was reduced, and hurried on by ambition to act the part of a ſovereign, attempted, a few years after the tranquility of Europe was ſettled by the peace of Utrecht, to tear that crown from the brows of a prince of Bourbon, ſettled on the throne of Spain, which Lewis XIV. had exhauſted the very vitals of his country to place there. The regent ſtill did worſe. Uninformed of, and a ſtranger to the wiſe principles of a modern ſtateſ-

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man, he gave *public credit* many fatal wounds, which ſtill are bleeding; and wantonly committed as many miſtakes and frolics with the finances of the nation, and the private fortunes of the people, as could well be preſſed into ſo ſhort an adminiſtration.

The conduct of this bold and giddy regent, during the memorable tranſactions of the Miſſiſſippi ſcheme, will, we are farther told, ever remain a monument of his folly, injuſtice and ambition. 'The wounds he then gave to the credit of France, were bitterly felt during the late war. They are ſtill felt, and will continue to be ſo whilſt all the vices of the preſent form of government continue to ſubſiſt in the nation.'

With regard to the preſent monarch of France, though untainted with the vain ambition of a hero and a conqueror, our Author avers that he hath, 'through the reſtleſs temper and haughty diſpoſition of his miniſters, been involved, ſince his acceſſion, in two ſuch expenſive wars as *hath* entirely effuſed the ſmall ſhare of ſtrength and vigour, which the nation had recruited by the long peace that preceded them; and by the violent efforts he made in both, ſo ſuperior to, and inconſiſtent with, the debilitated ſtrength of his ſtate, that from a progreſs of the original vices of the government, the ruined condition of the landed intereſt, the heavy load of national debt, and the entire loſs of public credit, the French nation is now reduced to a more conſumptive and exhauſted ſtate than ſhe ever was before involved in: and as all the great pillars of the ſtate are now become corrupted and decayed, with an enormous weight of diſtreſſes preſſing upon them, we ſhall, without the interpoſition of Providence, or ſome eſſential revolutions and changes in the preſent form and mode of her government, ſee, even in our own days, the French nation ſink into the ſame ſtate of nerveleſs indigence and poverty, which the Spaniſh monarchy hath long been buried in.

'Inſenſible, however, of their approaching fate, with a levity and folly conſtitutional to all ranks of that people,' this Letter-writer pronounces that the preſent race of the French miniſters 'have adopted the ſplendid and ambitious notions of government with which their predeceſſors had, during the happier and more vigorous times of the late reign, dazzled and impoſed upon all their neighbours: but the deception, however, is now confined to themſelves, and to ſuch ſuperficial ſtateſmen and people of other countries, who take appearances for realities, and judge of the preſent power of France from thoſe ſhort and tranſient periods of greatneſs which ſhone forth with ſo much luſtre during the meridian of the laſt reign.'

But, we are aſſured, the POWER by which they formerly, with ſo much inſolence and haughtineſs, took the lead in all the affairs of Europe, is now *no more*; and that the AMBITION only remains. To ſupport appearances, he adds, they are now forced to ſtrain every nerve of government. They maintain unneceſſary formidable armies, a ſplendid magnificent court, and, in every department of the ſtate, a moſt enormous and extravagant peace-eſtabliſhment, for the empty conſolation of impoſing upon their own people, and ſome of their rivals, with

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the appearances of a power which, our ſpirited *Antigallican* ſays, is no more natural, or the effect of health and vigour, than the rouge which is daubed on the face of a tawdry antiquated ducheſs at Verſailles, is of youth and beauty.—In brief, he inſiſts, that the affairs of government in France are all deception and deluſion;—yet, ſays he, ſo well do the French miniſters, by their arts and expedients, keep up the appearances of a formidable power, 'that many men, who ſtood in high ſtations in the different courts of Europe, are, like ſome of your lordſhip's friends in England, as much deceived and miſtaken in their opinions of the preſent power of France, and in the ſame ridiculous degree, as they have been partial to, and fond of, its language, its wines, its modes, its vices, and its follies.'

But it is time to come to the facts here cited in proof of our Author's aſſertion, that the monarchy of France is *ruined*. He begins with the ſtriking proof of its imbecility, when, during the late war, after bullying us with empty threats of an invaſion, we manifeſted our contempt of their idle bluſtering, by actually *invading them*, and by that means rendered them greater objects of ridicule in the eyes of their neighbours than by all the other loſſes and diſgraces they ſuſtained in that war.

The fatal blow which France hath received in the loſs of her national credit, is the next topic.

Through the want of this important reſource, he obſerves, ſhe ſuffered, in her 'laſt ſtruggle with Great Britain, every diſtreſs and diſgrace that could poſſibly attend the moſt unſucceſsful war; ſhe not only ſaw her commerce and marine entirely deſtroyed, but after thoſe ſeeming vigorous efforts in the beginning of the war, which an abſolute and military government is, from the nature of its conſtitution, ſo well adapted to make, the vitals of the ſtate were ſo ſoon exhauſted, that ſo early in the war as the year 1759, ſhe was reduced to the fatal neceſſity of ſhutting up her ſinking fund, appropriated for the payment of the intereſt of her national debt, and to apply its produce towards the expences of the war; and which, in ſpite of all the plauſible excuſes made by her miniſters, was at beſt but a partial bankruptcy with her creditors, and did not fail to produce that effect; for, after that violence done to good faith and public credit, ſhe was compelled to give the moſt exorbitant intereſt for money to all from whom it could be obtained; even for thoſe ſums that were borrowed upon the edicts, regiſtered in the parliament of Paris, which then became the debts of the ſtate. I have now before me proof, was it neceſſary, that ſhe paid for it from 10 to 12 per cent. intereſt; and for thoſe great ſums lent by the corporation-towns, collective bodies of men, and the rich individuals, upon the king's perſonal ſecurity (a ſuperficial mode of credit which you in England are unacquainted with) the intereſt was ſtill more exorbitant; and for want of ready money to go to market for the ſupply of her armies and navy, the contractors for both did not make leſs than from 60 to 70 per cent. on their bargains: reduced as ſhe was

for want of money, ſhe at laſt had no better reſource than that contemptible expedient of melting down the plate of her people; and which, from the moſt favourable accounts of the different mints, did not produce more than between ſix and ſeven hundred thouſand pounds ſterling; but the taxes were ſo exorbitant, ſo numerous, and ſo ſenſibly felt, that the load was at laſt become inſupportable: for at the time of the peace, the people were even ſtaggering under the burthen of a third vingtieme, and a double capitation: circumſtances of ſuch diſtreſs and oppreſſion as had never before happened ſince the exiſtence of that monarchy.'

After ſhewing the exhauſted condition of France, he proceeds to an examination of her reſources, or, rather, to prove that ſhe has *no reſources* left.

One of the principal and moſt natural means for retrieving their affairs, would be *the improvement of their landed intereſt*, the great fountain from whence ſprings the power and opulence of every ſtate, and the ſupport and happineſs of individuals. The advantages ariſing from huſbandry and agriculture, doubtleſs are, as he juſtly remarks, more ſolid and permanent than thoſe ariſing from manufactures, eſpecially ſuch as are ſubſervient to luxury and oſtentation, and which depend only on the folly, the mode, and the caprice of the times, and which, too, are eaſily imitated by other nations. The dependence, therefore, of France upon her manufactures, ſeems indeed to be of a very frail and uncertain nature, of which he gives a proof in the decay of the trade which once enabled the ſuperb city of Lyons to make ſo great a figure in the commercial world. 'This proud city, ſays he, 'in which the famous Colbert had placed his future fame, hath, within my own memory, like the ſtate of France itſelf, been ſinking and declining ſo very faſt, that now it manufactures little more than is conſumed by the French themſelves.'

Lyons will therefore, he apprehends, 'ſoon experience the ſame fate as the once opulent city of Seville hath met with; which, tho' now ſunk from the vices of the Spaniſh government, into a ſtate of poverty, had, but a century and half ago, according to Don Jeronimo d'Uztariz, a writer of great reputation, within its walls, not leſs than 8000 looms, conſtantly employed in her coſtly rich manufactures, with which ſhe ſupplied all the nations in Europe; and however formal and pedantic the preſent Spaniſh dreſs may appear in the eyes of refined moderns, Spain was at that time, in its dreſs, as well as its language and manners, the model for all the courts of Europe.

'France, about the beginning of the laſt reign, ſucceeded Spain in theſe great advantages; and with them hath long carried her head aloft, and overawed her neighbours; but as national modes are always taken from thoſe ſtates who take the lead in power, even the haughty court of France hath, ſince the laſt peace, laid down its ancient pride and inſolence to adopt our language, our modes, and our dreſs, though not or laws, and wiſe maxims of government.'

For

For more than a century paſt, our Author obſerves, the French have neglected their agriculture; and, ſays he, notwithſtanding they have had, during that time, frequent famines, and always a ſcarcity of both corn and wool, they have even flattered themſelves, that the advantages which they reaped in ſupplying all the courts and countries in Europe with their rich manufactures, and other objects of luxury, were more than a balance and equivalent for all ſuch wants and diſadvantages.

'Experience hath, however, at laſt convinced them of their impolicy, and of the errors of their national prejudices. They beheld, with ſurprize, the prodigious efforts which England made, during the laſt war, and ſaw, with aſtoniſhment, that ſhe raiſed the ſupplies for the laſt year with the ſame eaſe ſhe had done thoſe for the firſt; whilſt France had exhauſted its ſtrength and its vitals, even in the firſt three years of the war: this could not fail to convince the preſent chief miniſter of that country, who, though not poſſeſſed of the talents of a great ſtateſman, hath a quickneſs of conception few men are endowed with: he juſtly concluded, that as France had, for more than a century, ſupplied all the courts of Europe with velvets, lace, brocades, and all the moſt coſtly and expenſive articles of commerce, and yet was inferior to England in national riches, ſtrength, and power, that ſuch ſuperiority could alone proceed from the benefits ariſing from the more cultivated ſtate of her landed intereſt.

'The French, thus at laſt convinced of the advantages of agriculture, have, within a few years paſt, made every poſſible effort to raiſe their landed intereſt out of that declining condition, in which it hath ſo long lain: and as the example of the ſovereign hath, in France, more influence with the people than the moſt poſitive laws, the king himſelf hath, of late, condeſcended to work at the plough, as an amuſement, in the incloſures at one of his country palaces, and alſo hath lately been ſeveral times preſent with the firſt nobles of his court, at ſome new experiments relative to agriculture, with the hopes of reviving a profeſſion that tended ſo greatly to the power of his kingdom, and the happineſs of his people.

'It is well known, when the ſovereign of France and his court have adopted either a virtue or a vice, or even a mode of pleaſure, it extends itſelf by degrees to the laſt ranks of the people in the kingdom: but whether the preſent taſte for the pleaſures of farming, adopted by the king, will be attended with that effect, time only can determine. The country gentlemen, however, are ſo ſenſible of its advantages, and the want of improvements, that in more than 30 different provinces, they have formed themſelves into ſocieties to promote the advancement of agriculture; and the beſt books in the Engliſh language, on practical farming, have been tranſlated into French, and diſperſed *gratis* by theſe ſocieties to the farmers, as a guide in the future mode of cultivating their lands.

'And ſhould the French miniſtry ſucceed in raiſing their landed intereſt from its preſent low and languiſhing condition, to a ſtate like our own, then indeed, but not till then, the French nation would become a formidable rival to the power of England: but your lordſhip's own experience will convince you, that all the opera-

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tions

tions of the French government, are more plauſible in their appearances than profitable in their conſequences.' And whilſt ſo many radical vices continue to infect every department of their government, whilſt the clergy are in poſſeſſion of ſo great a ſhare of the landed property of the kingdom, which is exempted from the greateſt part of the taxes raiſed for the ſupport of the ſtate; and whilſt five hundred thouſand people are maintained by that profeſſion in indolence and idleneſs, and who contribute nothing towards induſtry or population; whilſt the pleaſures and luxuries of the court engage a conſtant reſidence there of all the firſt nobility; and all the ſecond ranks of people lead a life of pleaſure and diſſipation in the towns; whilſt the huſbandmen, and all the induſtrious labouring people lie under ſo many oppreſſions from partial and arbitrary taxes, and the whole country feel the deepeſt and moſt abject diſtreſs and poverty; whilſt all ranks of people in trade are looked upon and treated with diſreſpect and contempt, by thoſe who live in a ſtate of eaſe and dependence upon the government; whilſt ſo many *charges*, or civil employments, are to be purchaſed by thoſe who have acquired money in trade, and which give them the privileges of nobleſſe, and an exemption from taxes; whilſt the general ſtate of their commerce and agriculture hath not a tenth part of the money employed in their different branches, as thoſe great cauſes of the power of a ſtate require; whilſt the greateſt number of the people find it more honourable and lucrative to forſake the moſt uſeful employments, and to enter into the army, the law, the church, and the employments in the finances, all which produce no new encreaſe of power to the ſtate; whilſt the exceſs of luxury continues amongſt the higher ranks of the people, and the labouring poor dare not marry for fear of increaſing their burthens in life; and the people in general aim at nothing more than living ſingle and independent by a life-annuity; whilſt the intereſt of money is kept up ſo high, that it can be applied to more lucrative uſes than either in trade or cultivating the land; whilſt theſe vices and follies, my Lord, continue to exiſt, and all of them are ſo interwoven with the very principles of their government, as hardly to be ſeparated, there is no probability that the French nation can ever be formidable to England by the progreſs of their landed intereſt.'

The concluding paragraph of this laſt quotation contains a very ſtriking and comprehenſive epitome of thoſe facts and circumſtances on which the Author had previouſly, and more at large, expatiated; and to which we would refer our Readers, for further ſatisfaction.—He now proceeds to give us ſome idea of the preſent ſtate of the monied intereſt in France, and of her national debt; reſerving the farther conſideration of this ample ſubject for another letter; in which he propoſes to give particular eſtimates of every thing that is immediately relative to her revenues, finances, and reſources of government: in the mean time, what he has ſaid, in the preſent publication, is worthy of the Reader's moſt ſerious attention.

In the Appendix, our Author has ſome very pertinent obſervations on the late cruel and deſpotic *arrets* of the French government,

vernment, which have caused so great a consternation among the creditors of the state; *viz.* those of Dec. 18, 1769, and Jan. 20, and 21, 1770. These violent exertions of power, exorbitant and oppressive as they appear to be, are, our Author apprehends, to be considered only as a 'prelude to some others which are daily expected to appear, and which, from the distresses of the state, and the caprice of the ministers, may, perhaps, be as tyrannical as that detestable edict, thundered out by the late regent in the year 1719, by which every private citizen in the state was compelled, under *pain of death*, to bring into the king's treasury whatever sums of money he was possessed of that exceeded 500 livres.'

To conclude, the view here given of the present situation of our once formidable rivals on the Continent, is a very striking one indeed! but how much the representations of a *nameless*, and certainly not a very *dispassionate* writer, ought to weigh with us, and how far he is to be depended upon for truth and candour, are circumstances of which his impartial and discerning readers will not lose sight:—and whether or not he hath, in any instances, exaggerated the misery of our distressed neighbours, it may be worth our while to enquire, although the means of information may be difficult to obtain.

After all, too, there may be some who will think it requisite to examine whether there be any ground for suspicion, lest this *imported* intelligence should be artfully calculated to serve some hidden purpose—perhaps to lull us into a fatal security. We do not, however, mean to intimate that *we* have any suspicion of this kind.

MONTHLY CATALOGUE,

For MARCH, 1770.

AGRICULTURE, &c.

Art. 12. *Considerations on the Exportation of Corn; wherein the principal Arguments produced in Favour of the Bounty are answered, and the Inferences commonly drawn from the Eton Register are disproved. To which are added, some Remarks on the Expediency of selling Corn by Weight, and not by Measure.* 8vo. 1 s. 6 d. White.

HOW often do these enemies to plenty and commerce require to be told one obvious truth, which refutes all their laboured reasonings? To supersede the necessity of minutely tracing the sophistical argument carried on in the present tract, it may again be repeated, that this hated bounty operates only to sending to foreign markets the surplus of our grain under *limited* prices, leaving natural causes to their own operation above them; but as the increase of tillage constitutes one article of the complaint with these deluded or deluding writers, it follows, that the bounty tends, not to create a scarcity, but to keep grain at a medium price between the raiser

and the conſumer. If any thing more be required, it muſt be found in ſome performance not yet offered to public view.

Another reaſon why we ſhall confine our obſervations to ſome few points only of this publication is, that in the following article we have the other ſide of the queſtion, with ſome reference to this pamphlet; and if the paſſages noticed here are found more ſpecious than juſt, and often even without this exterior recommendation, the remainder will be of little import.

Our Author produces the Eton Regiſter, which is ſuppoſed to be juſt; and, p. 8, makes two principal objections to it: firſt, that the Windſor meaſure differs from the Wincheſter; but let the meaſure be what it may, if it is uniform with itſelf throughout the regiſter, this objection is a mere cavil. The next objection is rather a recommendation of it; *viz.* that it is a computation taken from one particular market; but if this market is a corn-market, ſufficiently inland, and yet eaſily acceſſible to the metropolis, and to ſupply exportation, it is the beſt barometer he can find by which to mark the riſe and fall of the price of grain, for a ſeries of years, with tolerable certainty.

Having thus invalidated the authority of the Eton regiſter, he next, p. 33, diſputes the inference drawn from it in favour of the bounty. He tells the advocates for exportation, that 'what is expreſſed in the table itſelf contradicts their aſſertion that corn [he means the price of it] has been continually declining ſince the bounty took place.' But before he hazarded this aſſertion, he ſhould have conſidered ſome adventitious circumſtances not to be found in the table; ſuch as ſeaſons, wars, and eſpecially the alteration in the value of money. With reſpect to the laſt-mentioned circumſtance, the firſt year in the regiſter is 1595, when the medium price of wheat is rated at 2 l. and malt at 1 l. per quarter; the laſt year is 1766, when wheat appears to have been 2 l. 8 s. 6 d. and malt 1 l. 14 s. It is referred to our Author to determine which is the cheapeſt price of each; and, to aſſiſt his calculation, he may be reminded of his own remark, p. 59, where he ſays, that 'whatever makes money cheap, will raiſe the price of every thing elſe.'

He inſiſts particularly on the dearneſs of corn in the year 1709, and in that and the two following years the prices appear to have been very high. This he charges on exportation; and much might have been exported then, for the reaſon of which we will preſently offer a conjecture: but he does not tell us what the ſeaſons were. Thus much however we know, that in queen Anne's reign we were engaged in a long and vigorous continental war, which muſt have proved very deſtructive at home, by draining the kingdom year after year, not only of the flower of its laborious youth, but much proviſions muſt alſo have been furniſhed to them in Flanders, while agriculture languiſhed at home. But when a writer is purſuing one favourite idea, he ſeldom ſees any thing but what is ſubſervient to the point he wants to eſtabliſh: thus, among other bad effects, our Author, p. 56, can diſcover that the great increaſe of our poor-rates is occaſioned by the bounty on exported corn!

In order to procure credit to his reaſonings againſt the bounty, the appearance of elaborate care is given to this performance by an induſtrious

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induſtrious examination of the ſtate of our corn trade, previous to the commencement of the beforementioned regiſter: and the Writer produces ſeveral inſtances of our ancient kings (beginning with Edward III.) enacting ſtatutes to reſtrain and regulate the exportation of corn, to preſerve it for home conſumption. He truly obſerves, p. 9, 'that our Norman anceſtors, rude, unpoliſhed, and warlike, attended very little to commerce and agriculture:' and he might have extended his obſervation farther, by ſhewing, that any one who reads what hiſtorians tell us of the manner of living among the Norman-Engliſh, may conceive that corn was not then exported on account of its plenty, but in order to find a market for it in more commercial places. When one tenure of land under Edward II. was to furniſh *litter* for the king's bedchamber when he travelled, the wheat threſhed from it might well be ſuppoſed a choice commodity, far beyond the ordinary reach of the vaſſals of the haughty barons; who often experienced terrible famines in unfavourable ſeaſons. Our poor forefathers were not likely to riot on wheat, when, even in queen Elizabeth's time, Hollinſhed remarks the adding chimnies to houſes as an evidence of the growth of luxury. What a contraſt to the preſent times, when the encouragement given us to ſend our corn abroad loads every waving field with grain!

In the courſe of his reſearches our Author produces a bounty-act, prior to that of Will. and Mar. namely 25 Car. II. chap. 1. to continue in force for three years; which, whatever might have been the private motive of the king for granting it, muſt be ſuppoſed a popular meaſure, ſince he alleges that 'it was neceſſary to ſooth the paſſions of the landed gentry, by the proſpect of immediate gain.' And though this temporary act might then operate, as our Author ſays, to raiſe the price of grain; yet it muſt have been perceived, when this meaſure was renewed by king William, that it depended on the huſbandman by the increaſe of tillage to counteract this effect, and render corn a ſtaple commodity.

After ſaying ſo much on the ſubject, it is ſcarcely worth while to produce an inconſiſtency of which he is guilty, only that it may ſerve to ſhew how maturely he has digeſted his thoughts. In p. 62, he conſiders the computation of our annual produce of corn, at ſeven years conſumption, as much too high; yet, in p. 65, when he is arguing for a meer reſtricted permiſſion to export grain, he ſays that if foreigners, from any partial deficiency at home, ſhould want our grain, 'in that caſe ſhould we export more than our due proportion, the evil would check itſelf, for by ſuch quantities imported into foreign parts, corn would become cheap *abroad* [a tolerably large place] and then the foreign merchants would purchaſe no more.' This brings to mind what is ſaid of Chineſe geographers, who, in drawing a map of the world, place China conſpicuouſly in the middle, and ſtick other countries here and there in the vacant corners.

P. 44, he objects to the exportation of corn as being a raw commodity; adding, 'let us conſider that the farmer, the merchant, and the ſailors, are the only hands employed in this trade. Now is it not extraordinary that the only article of commerce which we encourage by a bounty, ſhould be that wherein ſo few hands are em-

ployed, and where the commodity is ſent out juſt as it is gathered?' One would think our Author was writing of ſome ſpontaneous production of the earth, like acorns or muſhrooms. Has he ſufficiently conſidered the multiplicity of the three claſſes of men he ſpecifies? or would he have all the corn baked, to ſupply the continent with hot rolls and new bread every morning?

To conclude with the opening of this pamphlet, as the Writer ſeems, after all he has ſaid, to have left off juſt where he began; in p. 2, he charges a decay of our commerce on the enhanced prices of our commodities, and derives theſe from our heavy taxes, proceeding thus: 'As for the taxes, whether it is poſſible to leſſen their number, or, by altering their preſent form, to divide the burden more equally, is not our buſineſs to determine; but it may be practicable, by new regulations, to lower the high price of proviſions, which is an evil as pernicious as the former to manufactures and commerce.' While our taxes continue as they now ſtand, the preſent prices of neceſſaries are eaſily accounted for; but how theſe prices are to be reduced without exonerating them, and the land that produces them, from the burden of duties, is not quite ſo eaſy to conceive. Our Readers will form their own concluſions how far checking the corn trade may conduce to this ſalutary effect.

What the Writer ſays of ſelling corn by weight, rather than by meaſure, is by far the beſt part of this performance.

Art. 13. *The Expediency of a free Exportation of Corn at this Time: With ſome Obſervations on the Bounty and its Effects.* By the Author of the Farmer's Letters to the People of England. 8vo. 1 s. Nicoll. 1770.

The foregoing Author looked through one end of his perſpective; the preſent Author uſes the other end; all objects, therefore, are now quite reverſed, though each of theſe gentlemen is equally poſitive that he ſaw them in their true form: but we are inclined to think *we* have at laſt turned it the right way, however clearly or darkly we may ſee through it.

The preſent Author aſks whence it is that 'writers would be ſo extremely deſirous of proving that wheat has been dearer ſince than before the bounty—though the exceſs they ſtrive for amounts only to 6 d. a quarter? This point being aimed ſo much at, ſhews plainly that they think it of the utmoſt importance. But what ſay they to the riſe of every thing but wheat? Why has the intereſt of money fallen?—the rent of land,—rates of beef—mutton—pork—manufactures, &c. riſen ſo high ſince the revolution? why becauſe the riches of the nation have increaſed, conſequently the value of money fallen; but as this cauſe is equally applicable to wheat, as to other commodities, how comes it that *that* ſhould, inſtead of riſing, have ſunk,—or, to grant the poſitions of theſe writers, have aroſe only 6 d. a quarter?

'The intereſt of money marks the increaſe of commerce, of income, of wealth; and in a word, of that aggregate improvement which raiſes all prices. In the fourſcore years, from 1524 to 1604, intereſt was 9 l. 16 s. per cent. the fall to 1760 has been gradual and regular, to 3 l. 13 s. 6 d. or about one-third of the former height; whereas the price of land was, about the firſt period, 10 years purchaſe,

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chaſe, and in 1760 about 30, which is exactly in proportion to the intereſt of money. In the 30 years from 1660 to 1690 intereſt was 7 l. 6 s. 6 d. and land at 22½ years purchaſe; beef and pork were about 1 s. 2 d. per ſtone, and mutton 1 s. 4 d. whereas from 1730 to 1760 beef and mutton were 2 s. and pork 2 s. 6 d.

The riſe from the firſt 30 years to the ſecond is in beef 71 per cent.
Ditto in mutton - - - - - - 50 per cent.
Ditto in pork - - - - - - 114 per cent.
Medium - - - - - - 78 per cent.
Medium of mutton and beef - - - 60 per cent.

'Intereſt has fallen juſt an half, which bears no unexact proportion to this riſe of mutton and beef; which are perhaps better guides than pork, from the variations in the amount of the navy,

'From hence we have the greateſt reaſon to judge, that wheat ſhould be in the ſame predicament, unleſs ſome peculiar meaſure had been uſed with it. In the 30 years preceding 1690, the price was 1 l. 16 s. 3 d. the riſe of 60 per cent would have made it in the laſt 30 years - - £. 2 17 11
Whereas it was only - - - - - - 1 9 5

So that the fall in the price has been - - - 1 8 6

'That I fix upon the period which makes the leaſt for my argument (according to the ideas of theſe writers themſelves) will appear from the heighth of the bounty, in that ending in 1760; for in thoſe 30 years no leſs was paid in bounty than £. 3,613,115, whereas it never aroſe in any other 30 years to more than £. 1,800,000, and yet, notwithſtanding the exportation of ſuch immenſe quantities to *ſtarve our own poor*, did wheat ſtand at 1 l. 8 s. 6 d. *lower* price than it ought to have done according to the riſe of every thing elſe.'

With regard to what influence the increaſe of arable land has on the price of fleſh meat, he obſerves, 'attributing the high price of butcher's meat to the advantages reaped by the farmers from the exportation of corn, is an extreme falſe idea. Great quantities of beef ariſe from two ſources, SUMMER GRAZING ON *rich* meadow and paſture—and WINTER GRAZING on turneps, oil cakes, and various other articles of food. Now let me aſk any unprejudiced man, how the greateſt advantages in raiſing corn can affect either of theſe ſources? To talk of farmers ploughing up rich meadow and paſture land on account of advantages accruing from the culture of corn, is ſo manifeſt an abſurdity, that it ſhews theſe writers to be totally ignorant of country buſineſs: ſuch land lets from 10 to 30 s. an acre more than the arable adjoining—it is a likely matter, that landlords would allow *ſuch* to be ploughed up!

'The other ſource of the plenty of beef, viz. *winter fatting*, is indubitably enlarged by an increaſe of the culture of corn—it is even in exact proportion to it. Advantages in the corn trade, have occaſioned very extenſive tracts of waſte lands to be incloſed and cultivated. But cultivated for what? Do they imagine for corn alone? Nothing farther. The corn laws have brought into culture more waſte acres in Norfolk alone, than are ſufficient to anſwer the whole exportation of Britain: and yet thoſe acres have furniſhed Smithfield with

with a quantity of mutton and beef proportioned to that of their corn. Upon all thoſe lands only two crops of corn are taken in ſix or ſeven years; their courſe being 1. turneps; 2. barley; 3. clover and ray graſs from two to five years; 4. wheat: their flocks of ſheep are conſequently great, and the quantity of turnep fed beef ſent to market every ſaleſman in Smithfield will teſtify. Hence we find, that the bounty encouraging the growth of corn is not an encroachment upon graſſes or on the other food of cattle, but actually increaſes both in an immenſe degree. Can theſe men poſſibly be ſo infatuated as to imagine that becauſe corn is high, the farmer can ſow all his land with corn, and every year? It is a moſt falſe idea. The increaſe of culture has been by breaking up waſtes, which, as I have ſhewn, increaſes the quantity of beef as much as of corn: — it likewiſe acts in the breaking up indifferent paſtures that have been badly managed, or that are upon an improper ſoil for graſs. Who imagines that ſuch a conduct leſſens the quantity of beef? It is an effect which mere general good huſbandry requires.

'The ſame aſſertions have been made reſpecting mutton. But not to be too diffuſive in proving that light is not darkneſs—let me only remark that the ſame reply is applicable here as in the former caſe; but in a greater degree; for no inſtance can be produced of an increaſe in the culture of corn, that has not increaſed the quantity of mutton and the value of wool.

'Pork is likewiſe produced as another inſtance, which is an admirable one to ſhew how totally ignorant theſe enemies of the bounty are in its real effect. Increaſe the culture of corn, you leſſen the quantity of pork: one can only ſmile at ſuch reaſoning. If I was certain that theſe people really knew a hog from a rabbit, I would take them into the yards of great corn farms gained from warrens and waſtes, and aſk them if they thought herds of ſome hundreds of ſwine, the number of which depends on the quantity of corn—— leſſened the quantity of pork? There is no end of anſwering ſuch abſurdities: can one believe that upon ſuch crazy foundations, a ſenſible man could gravely aſſert * the riſe of proviſions *owing to the bounty*, to have amounted to £. 525,000,000.'

What will our friend the *Conſiderer* ſay to this? In all probability he will obſerve ſilence, as few perſons are candid enough to acknowledge conviction. So far as the bounty has operated to carry the plough on heretofore waſte land, by ſo much it has added to the national ſtock of wealth by extending the bounds of induſtry: the community therefore is amply repaid the expence of the bounty.

'* *Enquiry into the Prices of Wheat*, &c. p. 108. "The large and extended gratuity given to export corn, had occaſioned ſo great a quantity of land to be tilled, as leſſened the means to raiſe other proviſions." Ib. p. 98. Another calculates the miſchief done by the bounty in the article of pork at a million per. ann. *Conſiderations on the Exportation of Corn*, p. 39. Whoever will take the pains to read all that has been written againſt exportation, will find every argument knocking down its brother, and not unfrequently deſtroying itſelf.'

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We now come to the general price of provisions:

'It is much, says our Author, to be regretted that we do not find juster ideas of prices of provisions, which ought really to be reckoned high or low: the prices which have occasioned so much clamour, certainly have not been so high, on comparison with former times, as the value and quantity of money might have made one expect they would rise to. What reason can be given, why the general harmony between prices of all sorts should be broken, in the instance of provisions and in no other? Yet is not any article of food advanced out of proportion to the general rise of all commodities: labour since the bounty has doubled its price, whereas flesh meat is only 60 per cent. dearer; and bread, the staff of life, is *cheaper*. Hence arises a great difficulty in drawing the line of distinction between high and low prices, for in fact they ought not to be denominated high, unless they exceed the proportion which commodities in general bear to the value of money. Interest, since the bounty, has fallen half, and yet the aggregate of provisions (allowance given for the great importance of bread) certainly has not risen near a quarter.

'But clamour takes its rise not from general, but particular comparison: *provisions are dearer now*, say the poor, *than I ever knew them*; they are dearer this five years than they were the last ten; this is the consideration that pinches; no matter what the rates are. *I have been used to have them cheaper, and so I am determined to be discontented. Four-pence a pound is too dear.* Why is it too dear? *Because I have been used to three-pence.* It is in vain to urge the rise of labour——or to instance the advances in every commodity under heaven: where private interest is so strongly concerned, prejudice will have place.

'But when there is no sort of probability of the prices of provisions raising to any thing like the proportionate rates of other commodities, why should we be so very solicitous for altering those valuable corn laws, which have been proved to be of such great importance to the welfare of this country? Parliament in 1688 thought 48 s. a proper bounty price; were we to take the rise of labour, of other commodities, or the rate of interest for our guide, the exporting price *now* should be much higher; instead of which it is clamoured that no bounty at all should be given: how wisely, the legislature must judge.

'Were the bounty discontinued for ever, the effect would undoubtedly be the *average* price of corn *rising*; an effect by no means objectable, were the prices to be regular: but the misfortune would be a certainty of variation. Those who urge a total repeal of the bounty, *to make corn cheaper*, talk against all principles: there cannot with sensible men be a shadow of doubt, but that the more you encourage the growth of corn for exportation, the more you will have for home consumption.'

Most of our Readers will, by this time, think the argument sufficiently discussed; but the importance of it deserved particular examination, as equal confidence appeared on both sides the question. The present Writer next extends his view to the influence which the price of provisions has on trade;

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'Laſtly, I come to the concluſion, that the high price of labour ruins our manufactories. And I will venture to pronounce this, as mere a vulgar error as the reſt. I have never omitted any opportunity of gaining information on theſe points, from the moſt able manufacturers I have met with: all agree, that the idea of our being underſold by the French, is falſe: they on the contrary aſſert (particularly the manufacturers of Mancheſter) that wherever they met the French, with the ſame goods, they underſold them: but the effects which follow from family alliances, and the intrigues of courts, ſhould never be confounded with the price of a manufacture. Often has it been affirmed, that the French have underſold us in all the markets of Spain, at the very time that higher duties have been laid on the goods of Britain than on thoſe of France; and numerous other advantages given to the ſubjects of that crown. I ſhall not be ſurprized by and by to hear the bounty objected to becauſe Engliſh manufacturers do not underſell French ones in the city of Paris.

'Thoſe who are ſo ready to talk of the ruin of our manufactures, ſhould conſider better what the ruin is they harangue about. Except the unhappy conſequences of American regulations, I know not a manufacture in Britain that is not in the moſt flouriſhing ſituation; but that the aggregate of them is highly proſperous, cannot for a moment be doubted. The evil therefore which theſe writers pretend to explain, has no exiſtence: they think themſelves ſuch maſters of reaſoning that they raiſe monſters of the imagination, for the mere pleaſure of logically accounting for them.

'But in the name of common ſenſe, where are the facts, and what are the reaſons, that prove a high rate of proviſions an enemy to manufactures? It is a matter indeed that has been taken ſo much for granted, that theſe gentlemen have diſdained to exerciſe their powers of reaſoning upon it: they give you an *ipſe dixit* to make what you can of.

'It is a fact, that this kingdom never made any advances in manufactures that are worth ſpeaking of, until proviſions became what is called *dear*. Now although the rates of labour (as I before ſhewed) are not decided by thoſe of neceſſaries; to be in exact proportion to each other; yet in all countries, where proviſions are very dear, labour muſt be dearer than in other countries where proviſions are very cheap. It was before found that proviſions have advanced perhaps 20 or 25 per cent. ſince the revolution; but labour has advanced probably 100 per cent. I am not therefore guilty of a contradiction, in having aſſerted before that the price of labour does not accurately depend on that of proviſions; and in now advancing, that where proviſions are comparatively high, labour will be ſo too: both propoſitions are true, becauſe uſed in the ſuppoſition of different degrees. I repeat therefore, that ſuch an high price of proviſions, as muſt be attended by an high price of labour, is abſolutely requiſite for the proſperity of manufactures: living muſt be rendered dear before that general induſtry, which can alone ſupport a manufacturing people, will be rooted amongſt them.

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'There is not an instance in Europe of a country making great advances in manufactures, while such country continued under the possibility of labour being low. Dearness of living—high taxes—great riches—some causes or other, must have operated to render high rates of labour necessary. In those countries where manufactures make the greatest shoots, provisions are the highest; *viz.* Holland and Britain. Listen for a moment to a writer of candour and penetration, "A Dutch manufacturer pays near one-third of what he earns in taxes; an English manufacturer not above one-tenth, and from necessity not above one 36th part of the produce of his labour. Such bread as our people eat is sold in Holland at 3 d. a pound, and flesh at 9 d*." Notwithstanding such high prices, who will assert that manufactures are carried to greater perfection in countries where provisions and labour are lower? Where is such a country to be found that exceeds the fabrics of Britain?†.

'The importance of inforcing general industry is so great, that without provisions being high enough to do it, manufactures must go to ruin.

'It is a fact well known through all the manufacturing towns of this kingdom, that the labouring poor work no more days in a week than are sufficient to maintain themselves: the remainder is spent in idleness. When provisions are very cheap, they are more distressed, and their families more unhappy than in the very dearest times; for a man who wastes half his time in idleness, or perhaps in what is worse, will be a poor workman the other half. This is by no means to be wondered at: it would be surprizing were the fact otherwise. Those therefore who would favour the manufactures of this country, should take especial care not to argue against what they are pleased to call the high price of provisions. The bounty having lowered the price of bread, would not have operated in favour of our fabrics, but on the account I before mentioned of causing a *regularity* of price, far exceeding any thing known before.'

Here, however, we enter our protest, because, though within reasonable limits these principles may be assented to, yet being boldly asserted, they should be received with rather more caution than they are hazarded. If they should be adopted to the full extent of this hasty way of writing, the feelings of humanity must be totally obliterated, and the maxims of policy be overshot. 'The labouring poor work no more days in a week than are sufficient to maintain themselves:' therefore the wages they receive for six days, being confined on one side, should be so drained from them on the other, as barely to sustain them to the return of the eighth! With whatever contempt this Writer may treat partial riots, if the hand of oppression was thus extended, there would be too just cause for a general revolt. Happily the important interests of society are in more considerate hands. Dissolute as numbers of our manufacturers may be, unmarried men especially, there are, it is to be hoped, too many careful industrious men and their families among them, to be

'* *Considerations on Taxes*, &c. p. 24.'

† In Holland, if the Writer intended any thing by his quotation. But we believe facts would discountenance that conclusion, as much as the preference he allows to the fabrics of Britain, does the arguments he uses in this passage.

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ſacrificed to ſuch a licentious ſtretch of cruel miſtaken policy: and if neceſſaries were ſo ſcrewed up in price, as that the purchaſe ſhould equal the reward of labour, however well it might operate on the idle and abandoned, what muſt the induſtrious do when they have outlived the exerciſe of it? And is this Writer ſo hardy as to aſſert that none of them think of *to-morrow?* Every one then, on caſual ſickneſs or certain old age, muſt either like old horſes be knocked on the head, or be caſt on the public. As circumſtances are, a manufacturer can ſeldom be ſuppoſed to amaſs a proviſion againſt a long diſability, or for the decline of life. But will our Author affirm that filial affection, like his own humanity, is ſo extinct as that a poor man's children never contribute to the temporary ſupport an aged parent calls for? On the contrary, he would deprive the poor of their chance of this reſource: for who could think of marrying, that *barely* maintained himſelf? Does he not think matrimony ſufficiently *diſcouraged?* Our poor rates are heavy enough already, and it is referred to our Author to compute the increaſe his romantic ſcheme would call for.

It is not doubted but this Writer will declare againſt the ſenſe in which his remarks on the price of proviſions are here underſtood; but the harſh inſinuation implied in the laſt paragraph of this extract, appeared to call for ſome reſtrictions; and his reflections on the poor in his other performances, are, *in our opinion at leaſt*, extended with too much acrimony.

To return to the bounty, our Author is diſſatisfied at the occaſional ſuſpenſions of exportation, and allowances of importation, as deſtructive to the corn trade. 'Why, ſays he, are your merchants to be cut off from a branch of commerce, which, in one reſpect, has nothing to do with your object, but in another, may much aſſiſt it? While the Corn Trade is permanently free, merchants may ſtore it up from all quarters, and if the price in the mean time riſes at home—home will have it: which is the grand principle of preſerving an equality of price in any commodity.' In order to effect this purpoſe, inſtead of the interruptions mentioned above, he is for fixing a price at which the preſent bounty ſhould be given, another price for importation to be admitted under a duty for ſix months, and a third price when importation for ſix months, duty free, ſhould be allowed; and exportation never to be ſuſpended. Whether ſuch kind of *ſtated* rules would ſuit *particular* exigences, better than temporary regulations, thoſe who are more minutely converſant in the corn trade muſt determine.

Art. 14. *Reflections on the various Advantages reſulting from the draining, incloſing, and allotting of large Commons and common Fields.* By W. Pennington. 8vo. 1 s. 6 d. White.

Mr. Pennington, to all appearance, means very well in this publication; but this meaning is expreſſed in an odd zig-zag manner. He begins with a theory of the cauſes of the plague, peſtilential and intermitting fevers; expatiates now and then on the advantages of draining and incloſing fens; amuſing himſelf between whiles with religious and political remarks on a variety of topics: he ſeems, however, peculiarly delighted with abuſing thoſe who oppoſe incloſures, together with Lord Bute, King Henry VIII. Mr. Hume, the Pope, the Colonies, the Clergy, or any body, not that comes in his way,

way, but in whose way he thinks proper to throw himself. We must acknowledge, nevertheless, that, when he can prevail upon himself to keep to his point, he makes some pertinent observations.

RELIGIOUS *and* CONTROVERSIAL.

Art. 15. *The Real Seeker: or, A Series of Letters relative to his religious Doubts. With their respective Solutions and Rejoinders.* 8vo. 4s. sewed. Williams, 1769.

We have here a collection of letters which have been sent to the Public Ledger, the Gazetteer, and the Middlesex Journal; the Author, whoever he is, thinks them sufficiently important, to present them in one volume to the world: at the same time he has an opportunity of exhibiting his complaint, that the above papers have, one after another, refused to admit some of his letters. He calls himself a *Real* Seeker, and informs us that his faith has been greatly staggered, and his mind perplexed with various scruples. He applied, he tells us, to a dignitary of the church of England, and then to a clergyman of some eminence in the church of Rome, but obtained no relief: 'After giving me, says he, all the satisfaction they could, and finding I still raised fresh difficulties, the one pronounced me a disguised Jesuit, the other a case-hardened H——k.' For the sake then, he adds, of quieting his conscience, he has here, at an expence which he was little able to bear, undertaken the republication of his letters, with the answers to them, 'leaving the world to judge if he has reason to be satisfied with the solutions hitherto given to his doubts.'

There is a great peculiarity and oddity in this work, and though the Author would persuade his readers that he is an impartial friend to truth, and a sincere enquirer after it, we cannot but consider his performance as a covert attack upon the principles of protestants, and one of the artful measures used to insinuate a more favourable opinion of popery, and prepare the unguarded mind for its more easy and willing admission. He pleads greatly for liberty and toleration, but the drift of all, though not directly expressed, seems to be, to recommend the church of Rome, and palliate those causes of censure and reproach, which she has long and most justly laboured under. By shewing the advantages of an infallible judge, and softening some of those hard and irrational doctrines which are inseparable from popery, he would raise some prepossessions in its behalf, while at the same time he himself is by no means to be regarded as attached to this cause, but only as one who is candidly and earnestly endeavouring to obtain satisfaction upon very important points.

The second part of his book contains some extraordinary letters from *Hades*, signed B—Z—B, which, he says, fell casually into his hands, and which he presumes to publish, with a view of their coming to the knowledge of some Divine, who may think it worth his while to resolve the doubts suggested thereby to the disadvantage of protestancy: 'Wherefore it is, he adds, that, answering the purpose of my original *real seeking* plan, I adopt and enumerate them as if my own, my avidity for information being such, that I chearfully grasp at it from never so foul a quarter.'

Part the third contains a number of letters signed *Pacificus*; the *professed* design of which seems to be to reconcile protestant dissenters to the doctrine and worship of the church of England, as by law established:

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bliſhed; 'others, as it is ſaid in one of the anſwers, have thought that this is not his *real* deſign, but that his true plan, at the bottom, is, to reconcile the members of the church of England to popery, by ſhewing that the moſt exceptionable and moſt abſurd doctrines of the Roman church, ſuch as tranſubſtantiation, are ſuſceptible of a *commodious*, though not a ſtrictly proteſtant ſenſe, and that by the teſtimony of the church of England's own writers.'

The fourth part preſents us with farther letters pleading for liberty and toleration; the laſt of theſe is followed by a little note, expreſſed in theſe terms: 'Having no reaſon to expect the foregoing letter will ever be anſwered, its inſertion exhibits a freſh inſtance of proteſtant diſingenuity.' Had our Author been really ſolicitous to have his ſcruples removed, he might have found very clear and ſatisfactory anſwers in the writings of thoſe eminent men, who have ſo well defended the proteſtant cauſe; but our opinion is, that it has been rather his intention to plead for, and, were it in his power, to enlarge the bounds of, the Romiſh church, among us;—an intention which, we truſt, neither he, nor yet more conſiderable adverſaries, will be ever able to accompliſh!

Art. 16. *The Theological Repoſitory; conſiſting of original Eſſays, Hints, Queries, &c. calculated to promote religious Knowledge.* Vol. I. 8vo. 6s. Boards. Johnſon and Payne.

In this periodical miſcellany we have had the ſatisfaction of peruſing ſome valuable ſcripture-criticiſms, and theological diſquiſitions. The publication is made in a ſeries of pamphlets which come out at uncertain intervals of time. Six of the Numbers have appeared within the year 1769, and theſe conſtitute the preſent volume. The work is conducted by the ingenious and induſtrious Dr. Prieſtley; and it ſeems chiefly to ſubſiſt by the voluntary contributions of ſuch learned gentlemen as are well-wiſhers to the ſcheme of keeping open 'a common channel of communication for all new obſervations that relate to theology; ſuch as *illuſtrations of the ſcriptures*, the *evidences of revealed religion*, with *objections of all kinds*, &c. &c.' The plan is certainly of the moſt *liberal* kind: 'All perſons, Chriſtians or others, are invited to join their labours, in order to illuſtrate one of the moſt important branches of knowledge:' and the contents of this firſt volume ſeem to evince, that a conſiderable number of perſons, reſpectable, though unknown, for their literary abilities, have already been contributors; ſo that the editor 'doubts not' that the communications will grow more valuable and extenſive, as the ſcheme becomes more generally known. He particularly acknowledges the aſſiſtance of the Rev. Mr. Turner, of Wakefield, without whoſe concurrence, he ſays, he ſhould not have undertaken the work at all.

Art. 17. *Divine Truth, being a Vindication of the three immutable Attributes, Perfections, or Properties of the true God*, viz. *eſſential Holineſs, univerſal Goodneſs, ſovereign Grace, againſt the infernal Dæmon, who wills the Exiſtence of Evil, decrees Creatures to eternal Miſery; and cannot accompliſh his own Deſigns without the Intervention of Sin. Containing the Character of God given in his own Word, and the Character of God given by Men, with a Reviſal of the Trial of the two Opinions tried.* By John Johnſon. 8vo. 3s. Johnſon and Payne. 1769.

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The first part of this long title might lead the reader to suppose, that Mr. Johnson believed our world to be equally under the government of a good and evil principle, continually contending with and opposing each other; but the latter part, compared with the work itself, discovers, that it is his intention to vindicate the perfections of the Supreme Being, in opposition to those dishonourable notions of the Deity, which he apprehends have their existence only in the imaginations of those who have embraced the Calvinistical scheme of religion. His preface is addressed in the following peculiar manner: 'To the attentive intelligent reader, whose soul is inclined, by the spirit of truth, to search into the clearness of the light of the oracles of God; to behold the glory of the Lord, and enjoy the riches of his grace.' This short sentence is sufficient to give some idea of our Author's manner.

Though he rejects the Calvinistic principles, we should have imagined from certain parts of his work, that he had some agreement with them; particularly when he talks of the doctrine of *election*; but the divine appointment of sin, and the article of reprobation, he utterly disallows.

This Writer appears to have bewildered and distressed himself in inquiries concerning the *origin of evil*, the *divine prescience*, *human liberty*, &c. subjects, on which, it is pretty evident, after the most diligent and accurate search the human mind can make, we have not sufficient *data* to determine. A firm belief of the *perfection* of the Almighty Governor, is our only sure support, and we may rest satisfied, that every part of his administration is consistent with *this*, though our very limited capacities and views are not sufficient to discover and comprehend it.

Mr. Johnson relates the censures and reproaches which have been cast upon him on account of his opinions; he gives a recital of what he has heard and thought on the subjects mentioned, in his childhood, in his youth, in his riper years, and since he came into the ministry; about all which the world will be very little interested or concerned; however, it might serve to amuse some few immediate associates and acquaintance of the Author's. Indeed, we think, the present publication might, like many others, have well been spared; or, at least, comprised in a much smaller compass; at the same time, we apprehend, its design to have been good and worthy.

Art 18. *The Doctrine of absolute Predestination stated and asserted, with a preliminary Discourse on the Divine Attributes. Translated in great Measure from the Latin of* Jerom Zanchius: *with some Account of his Life prefixed.* By the Author of the Church of England vindicated from the Charge of Arminianism. To which is subjoined, from the Latin of *Lipsius*, an Appendix concerning the Fate of the Ancients. 8vo. 2 s. Gurney, &c. 1769.

This performance discovers greater learning, and is far more accurate as to composition, than the former work; nevertheless, we think, that it may also be said of this, that the publication might have well been spared: for what possible good purposes can it answer, to labour to prove to us, that 'God did, from all eternity, decree to leave some of Adam's fallen posterity in their sins, and to exclude them from the participation of Christ and his benefits; that

ſome men were, from all eternity, not only *negatively* excepted from a participation of Chriſt and his ſalvation, but *poſitively* ordained to continue in their natural blindneſs and hardneſs of heart, and that by the juſt judgment of God: that the non-elect were predeſtinated, not only to continue in final impenitency, ſin, and unbelief; but were likewiſe, for ſuch their ſins, righteouſly appointed to infernal death hereafter?' Such propoſitions as theſe, appear neither honourable to the Supreme Being, nor any way beneficial to his creatures; nay, if they are ſeriouſly believed and deliberated upon, the contrary is likely to be the effect. But our Author offers ſeveral conſiderations to prove, that ſubjects of this kind ſhould and ought to be openly preached and inſiſted upon; but ſurely, upon his own principles, it is utterly unneceſſary, ſince the purpoſes of abſolute predeſtination *muſt* be accompliſhed, and need not any human interpoſition. Jerom Zanchius was, without doubt, a man of learning and of worth; but does it follow, that particular notions muſt be true, becauſe they have been eſpouſed or propagated by ſuch perſons? As learned and as worthy men have very differently interpreted thoſe paſſages of Scripture, on which theſe *uſeleſs* notions are founded; but after all, no names, however great and venerable, are to have any abſolute ſway with us in the ſearch after *truth*. Certainly *here*, reaſon only (directed by revelation) is to be our guide. It is ſurpriſing into what extravagancies men will run, what bold and preſumptuous aſſertions they will make, when following their own fancies, and led by the clue of party and prejudice! The way of duty and of peace is plain and eaſy; but we are ſoon bewildered when attending to the the reveries and conceits of men, and enquiring into ſubjects which we have in truth no concern with, or abilities for.

The book concludes with a diſſertation on the Fate of the Ancients, intended to ſhew, that their *fate* was not a principle differing from, or ſuperior to the Divine Being; it was nothing more, in fact, than his will and decrees.

Art. 19. *The Notion of Eternal Juſtification refuted, in a familiar Dialogue, in which the Figment of eternal Union is alſo conſidered, and both proved to be equally abſurd and unſcriptural.* 8vo. 6 d. Dilly, *&c.*

This nameleſs Writer appears greatly concerned at new errors which are often broached, and old ones which are revived in the Chriſtian church. In this number he reckons the two opinions which he here endeavours to refute: he allows of eternal election; but eternal juſtification, and eternal union, as it is called, he can by no means admit. Whether he does or not, will appear to numbers of very little importance indeed. What pity is it, that perſons ſhould perplex themſelves upon points like theſe, rather than apply to the diligent recommendation and culture of thoſe practical graces and virtues by which they may adorn the doctrine of our bleſſed Saviour?

Art. 20. *A Letter to the Rev. Mr. T——y, being an Inquiry into the Motives of his Conduct in his late unchriſtian Treatment of the Author of a Pamphlet, entitled, The Notion of Eternal Juſtification refuted, &c. on two ſucceſſive Sundays, at the L——k Chapel.* 8vo. 3 d. Dilly, *&c.*

This little publication is intended as a defence of a pamphlet, or rather

rather the author of a pamphlet, of which we have taken notice in the preceding article. Mr. T——y seems to have treated the present Writer in a very illiberal as well as unchristian manner. Though the latter may have the best side of the argument, the subject in question is not worthy of such contention. Each of these antagonists appears to be perplexing himself in inquiries which can yield no real edification or advantage to themselves or others. How much wiser and happier would it be to direct themselves to those measures by which they might amend and improve the heart, and excite mankind to piety, charity, and good works!

Art. 21. *Discourses on personal Religion.* By Samuel Stennet, D. D. 8vo. 2 Vols. 12 s. bound. Buckland, Keith, Harris, &c. 1769.

The Author, in these Discourses, uses the word *religion* in its most enlarged sense, as comprehending every branch of duty, together with those inward principles, affections, and dispositions, by which the conduct of mankind ought to be influenced and governed. He justly considers the practice of morality, as having its true foundation in piety, or suitable regards to the Supreme Being, and to those several truths and motives with which we are furnished by a divine revelation. By substituting this general term, *religion*, he seems to avoid the use of some technical words and phrases which have been a source of perplexity and (unreasonably enough) a cause of dispute and animosity among Christians. He presents his subject to us under a variety of views, in the compass of seventeen discourses, several of which are divided into two and three parts or sermons. The subject does not afford the Author an opportunity of discovering much learning or criticism; but the sermons are sensible, serious, practical, and moderate. Though the Writer appears rather inclined to Calvinistical sentiments; yet his compositions are not biased by party, but breathe the spirit of universal charity and benevolence. The style is, in some parts, a good deal animated, and generally accurate.

It is a bold venture at this time of day, and when we abound with works of this kind; without some *particular* reason, to usher such a number of discourses into the world; but on the whole, we think this publication calculated to do real service to all who will attentively peruse it.

Art. 22. *A Treatise on God's Love to the World; wherein is shewn the perfect Agreement betwixt the Religion of Jesus, supernaturally revealed in the Gospel, and the Religion of Nature and Reason in its State of Integrity* before the Fall; *but in as far as it is since corrupted, it so far ceases to be the Religion of Nature and Reason, but sinks and degenerates into human Inventions, and Satan's Devices*, &c. &c. [There is a vast deal more of this Title Page, which is a Treatise of itself, to which we refer the Reader for farther Satisfaction.] By James Sloss, A. M. Author of Sermons on the Doctrine of the TRINITY. 8vo. 2 s. Buckland, &c.

It is well known to our Readers, that the Monthly Reviewers are not *bigotted* to the stiff and rigid tenets of *Calvinism*, and Mr. Sloss is a *very rigid* Calvinist; therefore, any account from *us*, not to the advantage of this tract, might possibly be liable to the suspicion of prejudice or partiality. To obviate this, we have resolved that

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Mr. Sloſs himſelf ſhall give the account of his own treatiſe, in a ſhort extract from his long preface, *viz.*

'The deſign of the following treatiſe is, to explain ſome of the principal, and moſt fundamental, and intereſting doctrines of the Chriſtian faith, for the benefit of thoſe of *weaker capacity*, in which the edification of God's children is more conſulted than any *elaborated* accuracy in the performance is intended; which I hope makes ſome apology for many repetitions eaſily diſcernible by thoſe of a more accurate and delicate *taſte*; but as thoſe repetitions are generally in ſcripture language, if the child of God be in a good frame, and in the preſent lively exerciſe of grace, theſe very repetitions will have a *freſh taſte*, and a new and ſpiritual ſweet *reliſh* will attend them; ſo that the *babe* in Chriſt and *Lamb*, may *wade* in comfort in the midſt of theſe goſpel *ſtreams*, however ſhallow they are through the weakneſs of the performance: if the *elephant*, or more advanced Chriſtian, finds room in any part of the *treatiſe* to *ſwim* in; it is beſides, the principal deſign of it, which is more to inſtruct and enlighten the ignorant in the great and important doctrines of the goſpel, abſolutely neceſſary to be known, in order to the ſalvation of all loſt ſinners, than to gratify the curioſity of a bare ſpeculative turn of mind.'

On this paſſage we have only one ſlight remark, or rather query, to offer, *viz.* May it not be doubtful whether ſuch of Mr. Sloſs's diſciples and followers, to whom he may himſelf in perſon recommend this work, will not think he pays a very indifferent compliment to their underſtandings, when he avows his having written it for the benefit of weaker capacities? 'Pray, Sir, read my treatiſe, I intend it for thoſe of *weaker capacities*,' would ſound a little oddly to ſome ears; but Mr. Sloſs beſt knows the people to whoſe *capacities* and *taſte* his writings are adapted.

Art. 23. *Divine Emblems, or natural Things, ſpiritualized. Being a ſpiritual Improvement of various circumſtances attending the rock at Flamborough-head on the Sea Coaſt in Yorkſhire. To which are added Poems on divine Subjects.* By a Spectator. 8vo. 6d. Keith.

Of all improvements, the improvement of a rock is allowed to be the moſt difficult: curioſity, therefore, naturally leads us to examine this Author's proceſs. From his dedication, it appears that he is a Baptiſt miniſter at Bridlington in Yorkſhire. But this is a deception. He ſoon diſcovers himſelf to be one of the wicked, a Pagan, a downright idolater!—Thus, in his way from Bridlington to Flamborough-head, he tells us, that he was 'favoured with the enlivening rays of the ſhining ruler of the day,'—forgetting that it is the Lord who ruleth the day, and paying a gentile adoration to the ſun. When this wicked and idolatrous heathen came to Flamborough-town, he tells us, that he fed his horſe,—when he came to the foot of the hill he diſmounted,—when he reached the top of the hill, he walked to the brow of the rock,—when he was at the brow of the rock, he ſaw a flock of birds, which ſurpriſed him ſo much that he was obliged to retire from his company; but what he did in his retirement we are not told. He ſays, that 'when he ſtood gazing on the top of the rock, he obſerved that it was *high*; and therefore, like Jehovah, *lofty*; and therefore uſeful to the ſailors. But the ſame wicked ſpirit of the Gentiles preſently breaks out again; for he compares the ſtrength of

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the

the rock to the ſtrength of the *human nature* of Chriſt, thus putting him on a footing with the giants of old.—When he came to the clefts and cavities of the rock, he was terribly puzzled what account he ſhould turn them to: 'I tried again and again, ſays he, I compared things with things, temporal things with ſpiritual. At length my buſy thoughts fixed upon ſome of the deep things of God.' What a prophane application of thoſe caverns, which more properly repreſented the deep things of the devil!

This wolf in ſheep's clothing is no leſs an enemy to the ſtate than to the church; for he ſays, at the ſame time, that theſe caverns in the rock are an emblem of 'the ſecret place in the purpoſe of election;' intimating, no doubt, that there are myſteries and ſecrets in that buſineſs.—We hope the Houſe of Commons will take proper notice of him for this offenſive ſuggeſtion; nay, he makes it worſe; he ſays expreſsly, that 'in this ſecret dwelling-place, the people are ſafe from the curſe of the law.' He is, moreover, liable to be indicted for an impious libel, as he talks of 'the burning heat of divine wrath,' thereby repreſenting the Supreme Being in a diabolical character; and the thieviſh mews and the filthy carrion gulls that inhabit the rock, he has the impudence to compare to the church of God.

This emblematical perſon, if not in truth a downright heathen, as we have ſuppoſed, muſt certainly be ſome Jeſuit in diſguiſe, and we would recommend proper inquiry to be made after him in the neighbourhood of Bridlington, Flamborough, and thoſe Parts.

Art. 24. *A Letter to Dr. Blackſtone, occaſioned by a Paſſage in his Commentaries concerning the Character of the Eccleſiaſtics of the preſent Age.* 8vo. 6 d. Davenhill.

Our Readers will find the character here referred to, in the Review for October laſt, p. 301. where, (in our account of his fourth Volume) an extract is given from what he ſays of that ſpecies of offence called *præmunire*.

It was eaſy to foreſee, that ſo high-ſtrained a compliment paid to the clergy of the eſtabliſhment, eſpecially after having borne ſo hard on the Diſſenters, would not be ſuffered to paſs without animadverſion.

In his character of the clergy the Doctor ſays, they 'are *holy* in their *doctrines*, unblemiſhed in their lives and converſation, *moderate* in their *ambition*,'———and———'pride themſelves in *nothing ſo juſtly* as in being true members of the church emphatically by *law eſtabliſhed*.'

'It muſt be confeſſed, ſays this letter-writer, that you have here exhibited a very agreeable picture; but whether it be an exact repreſentation, is a queſtion which will admit of ſome debate.' The Author, accordingly, undertakes to play the critic on the Doctor's performance; in doing which, he freely, *very freely*, indeed! expatiates on the characters repreſented, in order to prove how far the reſemblance is juſt, or otherwiſe. Our Readers already perceive which way the queſtion is determined; and here therefore it will ſuffice, if we add, that the Author ſuppoſes, that, as 'certain ſevere ſentiments concerning the Diſſenters, (as a late writer told Dr. B.) were taken from ſome thirtieth of January ſermon; ſo, ſays he, your high encomiums upon the ſacred order, are copied from a viſitation-ſermon,

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and by no means the reſult of that manly reaſoning which diſcovers itſelf in other parts of your excellent commentaries.'

He acknowledges, that 'it is a very ungrateful taſk to expoſe the vices of any claſs of men whatever;'——but yet he obſerves, in his vindication, 'it often happens, that the good of the public requires this ſacrifice. For my part, quoth he, I ſincerely wiſh, (and who that reads his pamphlet throughout can doubt his ſincerity) that experience would give a ſanction to the fair teſtimonial you have produced in favour of the unblemiſhed lives of the clergy; and yet, to our great misfortune, experience *contradicts every thing* you have advanced upon this ſubject.'

His manner of ſupporting this laſt aſſertion, however, is very ſuperficial, or rather he does not ſupport it at all. He ſeems, at preſent, only for a little vaporing and flouriſhing about, rather than for an earneſt attack on the clergy;—but he *promiſes*, that if the Doctor ſhould *reply*, (which does not ſeem very likely), he will *then* confirm all that he has advanced, 'by the moſt authentic teſtimonies.'—— *That* indeed will be doing *ſomething*; but we ſuſpect that he does not himſelf ſuppoſe the circumſtance on which his doing it is made to depend, will ever happen; for certainly, till he publiſhes his name, a gentleman of Dr. B.'s eminence in the world cannot take the leaſt notice of this anonymous letter.

POLITICAL.

Art. 25. *Balaam and his Aſs, a Parody addreſſed to the Freeholders of Middleſex.* 12mo. 1s. Griffin.

A piece of miniſterial wit, as keen as an alderman's joke. There is alſo a moſt ingenious copper-plate device prefixed;—an aſs carrying the city petition.

'O *Grubſtreet! how do I bemoan thee!*'——SWIFT.

Art. 26. *A Letter to the right honourable Lord North, firſt Lord of the Treaſury, recommending a new Mode of Taxation, through which Vice may be checked, and the Poor be relieved.* 8vo. 1s. Dilly.

The new mode of taxation recommended in this pamphlet is, 'to remove the taxes from the neceſſaries of life, which may eaſily be done, by impoſing freſh ones on luxury in all its branches.' Thus the Writer propoſes duties to be paid by ſpectators at operas and plays, proportioned to the ſeats they ſit in, and on the entrance to the public gardens; for the collecting of which, receivers ſhould attend at all the doors; a duty on ſubſcriptions to Almack's, Portland-houſe, and all ball-aſſemblies throughout the kingdom; horſe-races, and cock-fighting; a tax on hounds, hunting horſes, fowling-pieces, ſwords, livery-ſervants, and hair-dreſſers.

All this is very plauſible in theory; but the Writer muſt be a very young politician, and upon reflection will be convinced, that the laudable deſire of effecting a reformation in the articles of luxury, has made him forget that the ſupplies of government *muſt* be raiſed. The inability of mankind to diſpenſe with the neceſſaries of life, is a ſecurity for the funds required. Whereas, in proportion as luxury is checked, the taxes laid on them would be reduced, and the ſupplies fail! This plan of reformation is therefore begun at the wrong end.

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Art.

Art. 27. *The Middlesex Elections considered on the Principles of the Constitution.* By a Country Gentleman. 8vo. 1 s. Bladon.

Another very sensible tract added to the respectable catalogue of those that have appeared on the part of the people, in the present great contest concerning the rights of election for parliamentary representation. The Author undertakes, particularly, to refute *the case of the late election*, &c. See Review for July last, p. 77.

Art. 28. *Observations on the late Disturbances in the Nation, and the unreasonable Behaviour of the People.* By Phileleutherus Clericus. 8vo. 6 d. Ipswich printed, by Jackson, and sold by Hingeston, &c. in London.

In this warm declamation against mobs and tumults, the Author endeavours to shew, that the late popular commotions in and about London, have been artfully stirred up by a factious party, and that the people have no real grievance to complain of, nor the least cause for any riotous disturbance whatever. 'There is now, says he, *no* dispensing with the laws, *no* invasion of people's *rights* and properties, no encroachment upon authority of parliament, no depriving of a person of his liberty *, except through his own fault; and at the head of the government a just and good king, who consults the true welfare of the nation.'——From a bare perusal of this passage only, without dipping farther into his observations, some might be apt to suspect that Mr. *Phileleutherus Clericus* may be a sly dealer in irony; but we can assure our Readers that this is not the case; the honest gentleman is really in earnest.

Art. 29. *The Constitution of Ireland, and Poyning's laws explained.* By a Friend to his Country. Dublin printed, London reprinted. 8vo. 1 s. Johnston. 1770.

The Writer of this tract gives a short historical view of the Irish constitution, deduces the rights of the Irish to English privileges, and complains of some late stretches of prerogative with respect to money-bills in that kingdom.

DRAMATIC.

Art. 30. *Timanthes, a Tragedy.* By John Hoole. 8vo. 1 s. 6 d. Becket.

In characterising this tragedy, we shall take the liberty of borrowing from ourselves; for we have already given a just idea of it in the character of the original opera on which it is founded.

In our account of Mr. Hoole's translation of Metastasio †, speaking of the Demophoon, we observed, 'that the subject is of the most pathetic and affecting nature; that the passions and sentiments raised upon it, are such as we feel at our souls; that there is a variety in the distress which leads us from one sensation to another; that the event is so finely suspended, that attention and curiosity are continually kept awake; that there is a simplicity in the conduct, and a propriety in the characters of this piece; and that the speeches are animated with the most vigorous strain of poetry.'—This may all, with very little variation, be said of Mr. Hoole's *Timanthes*, which is, in a great measure, to be considered as Metastasio's Demophoon,

* This is very true; but who may we thank for it?

† See Review, vol. xxxvii. p. 81.

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with a title better adapted to an Engliſh ear.—The alterations neceſſary in the transformation of an Italian opera into an Engliſh tragedy, are judiciouſly made, and the pleaſing circumſtance of an *happy* cataſtrophe may alſo, perhaps, have contributed not a little to the ſucceſs which this performance hath deſervedly met with on the theatre in Covent-garden; for we have obſerved, (contrary to what Ariſtotle remarked of the dramas of the ancients) that thoſe of our tragedies which end fortunately for the favourite characters, have always beſt pleaſed the audiences;—and we think it is moſt *natural* for them to have that effect, notwithſtanding all that Mr. Addiſon, and other critics have ſaid, in preference of thoſe pieces in which the heroes and heroines are left to ſink under the weight of their calamities.

GARDENING.

Art. 31. *A Treatiſe on the Ananas or Pine-apple, containing plain and eaſy Directions for raiſing this moſt excellent Fruit without Fire, and in much higher Perfection than from the Stove; illuſtrated with an elegant Copper-plate, in which is exhibited a new Pine frame, &c. peculiarly adapted for that Uſe; with another, ſhewing the Fruit coloured from Nature: to which are added, full Directions for raiſing Melons.* By Adam Taylor, Gardener near Devizes, 8vo. 3s. ſtitched. Printed and ſold by Robinſon and Roberts, *&c.* in London. 1769.

Mr. Taylor, writing from his own experience, a degree of credit is due to his work, which nothing but a contrary experience of others can invalidate. The obtaining a uniform degree of heat, is the firſt requiſite in the raiſing delicate plants, and a pure air the next; if dung can be applied to procure the former without injuring the plants by unwholeſome ſteams, it will certainly facilitate the culture of tender exotics. The method of overlaying the glaſs panes of the frames without putty at the bottom, is a good way of draining off the condenſed moiſture; and if a gentle ventilation, or ſucceſſion of air, could be effected on one ſide, analogous to that ſometimes made in chamber-windows, to operate in mild weather, when tilting a frame cannot be ventured, which, if not cloſely watched, often proves injurious in our changeable climate; it might ſtill farther promote this confined mode of vegetation.

MATHEMATICS.

Art. 32. *Univerſal Arithmetic, or a Treatiſe of arithmetical Compoſition and Reſolution.* Written in Latin by Sir Iſaac Newton. Tranſlated by the late Mr. Ralphſon; and reviſed and corrected by Mr. Cunn. To which is added a Treatiſe upon the Meaſures of Ratios, by James Maguire, A. M. The whole illuſtrated and explained in a Series of Notes, by the Rev. Theaker Wilder, D. D. Senior Fellow of Trinity College, Dublin. 8vo. 2 vols. 10s. Johnſton. 1769.

Newton's univerſal Arithmetic is a book too well known to ſtand in need of any recommendation in a literary journal: of the tranſlation alſo of this valuable work, by Ralphſon and Cunn, none of our mathematical Readers can be ignorant. Dr. Wilder has here made made ſome important additions and improvements to that tranſlation, particularly in his very uſeful collection of notes; in the drawing up of which, he availed himſelf of the various illuſtrations of his great

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author,

author, in the works of 's Gravesande, Reyneau, Bernoulli, Maclaurin, Colson, Campbell, &c. As to the regular and continued comment of Castilioneus, he objects to it: 1. The many and material errors of the press *, which are insuperable to young students, and his great prolixity. 2. The commentator's deviating from the method of rotation used by his author, and thereby occasioning much unnecessary trouble to the student. 3. The price and bulk of the book, which he objects to, as too great, in respect of its utility. 'This, as the Doctor justly remarks, is occasioned, not only by the additions from other authors, although the substance of them is thrown into his foregoing notes; but also by his increasing the number of schemes to two-thirds more than it originally was. Our Author gave geometrical questions as exercises for the student, supposing him already well versed in geometry, and in those other sciences on which their solutions depend; it seems, therefore, a superfluous undertaking in the commentator, to draw solutions and constructions from principles different from those which the author used; and to explain not so much what the author has done, as what he *might* have done.'

Dr. Wilder has had also the use of three manuscripts left by his predecessor, Dr. Maguire, (whom he succeeds as teacher of the mathematics to the under-graduates of the university of Dublin,) *viz.* 1. An unfinished treatise of arithmetic, containing remarks and criticisms, collected from Wells, Jones, Kersey, Wallis, Dodson, and others, with many things of his own, the proof of the rules of finding compound divisions from the nature of the algebraical operations; and which is inserted in this work. 2. An unfinished treatise of equations drawn up, so far as it goes, in a most elegant and clear, though concise method. 3. The *complete* treatise on the measures of Ratios, a translation of which is here inserted entire. This, as well as the unfinished treatises on arithmetic and equations, having been originally written in Latin †.

Dr. Halley's method of resolving equations, hath been generally annexed to Ralphson's translation, with which our learned Editor has now connected his valuable notes; but Maclaurin's methods of approximation are here preferred to Dr. Halley's theorem because these contain the method of deducing not only the Doctor's, but all other theorems for that purpose; which we think a very judicious substitution.

Upon the whole, we look upon this publication as a considerable addition to the stock of mathematical knowledge in this country; and we think the public much obliged to Dr. Wilder for so valuable a communication.

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* It is pity that Dr. Wilder's own edition is so chargeable with this imperfection, as we find it to be; although this defect is, in some measure, remedied by the three pages of *errata* at the end of the second volume.

† These three treatises, Dr. Wilder informs the public, are now in the press; the profits of the impression, if any, to go to the learned Author's heirs; the loss, if any, he generously adds, 'to be sustained solely by me.'

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POETICAL.

Art. 33. *The new Brightbelmſtone Directory, or Sketches in Miniature of the Britiſh Shore.* Small 8vo. 1 s. 6 d. Durham. 1770.

In proportion as we applaud the very agreeable and entertaining *Bath guide*, we cannot but commiſerate his unhappy miſtaken imitator, the Author of *the new Brightbelmſtone Directory*.

Art. 34. *Rodondo, or the State-Jugglers.* Canto III. 8vo. 1 s. W. Nicoll. 1770.

About ſeven years ago *, we mentioned the two preceding cantos of this doggrel ſatire on the patriots. The Writer proceeds in the ſame vein of *lack-luſtre* poetry; but grows more and more negligent of his verſes, as he becomes more groſs and filthy in his ideas: and to ſuch exceſs of naſtineſs is he now arrived, that he ſeems, indeed, admirably qualified for the poſt of poet-laureat to the worſhipful united companies of night-men and ſcavengers.

Art. 35. *An Ode to Palinurus.* 4to. 1 s. Wilkie.

A ſpirited *remonſtrance* from *Parnaſſus*.

Art. 36. *Providence.* Book I. By the Rev. Joſeph Wiſe. 8vo. 1 s. 6 d. White. 1769.

Of this poem, which is now publiſhed as a new piece, (no notice being taken of a ſecond edition in the title) our Readers will find ſome mention in the xxxv. vol. of our Review, p. 322.

NOVELS.

Art. 37. *The Unhappy Wife. A Series of Letters.* By a Lady. 12mo. 2 Vols. 5 s. ſewed. Newbery.

Another ſcandalous catchpenny, founded on the ſame ſtory with that of De Vergy's † book, but much inferior to the Frenchman's performance in reſpect to the writing. In truth, here is ſcarce any writing, either as to quantity or quality, the whole of the two volumes conſiſting only of a few flimſy ſcraps of forged letters, and fictitious advertiſements of aſſignation, pretended to have been originally inſerted in the news-papers.—Of all the worthleſs productions of this kind which have been impoſed upon the public, we never peruſed any ſo totally unintereſting and unentertaining as the preſent; which, at the ſame time, into the bargain, is, in a great meaſure, unintelligible alſo.

Art. 38. *Nature. A Novel. In a Series of Letters.* 12mo. 3 s. Murdoch.

A licentious performance, fitted to inflame the paſſions, to deſecrate virtue, and to ſerve as a *pander* to the mind of an amorous Reader.

Art. 39. *The Hiſtory of Miſs Harriot Montague.* 2 vols. 12mo. 5 s. Roſon.

Thoſe who read the aſtoniſhing adventures of Miſs Harriot Montague and her friends with a proper frame of mind, will be puzzled to determine whether to laugh at the ridiculous bundle of unnatural fictions crouded into two ſmall volumes, or to deteſt the impiety of

* See Review, vol. xxviii. (1763) p. 73, and 161.

† See Review for December laſt, p. 480.

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the Writer in so frequently admiring the ways of Providence in bringing to pass the forgeries of his own brain.

Art. 40. *The Life and Adventures of the Prince of Salermo: Containing an Account of his Adventures at Venice, and in Hungary; his Captivity at Damas, and Amour with an Ottoman Princess, together with his Return to Italy: With many entertaining Descriptions of the Laws, Customs, and Manners of the several Countries through which he travelled.* By the Marquis de Vere, a Venetian Nobleman. 12mo. 2 s. 6 d. sewed. Roson.

The Prince of Salermo is well worthy a place on the same shelf with Miss Harriot Montague, or to share whatever future events may befal her; of which there is more probability than is to be found in any of their past adventures, being twin productions.

Art. 41. *The genuine Memoirs of Miss Faulkner, otherwise Mrs. D—l—n, or Countess of H*****x in Expectancy.* 12mo. 3 s. sewed. Bingley.

A great deal of fable grafted on a very small stock of truth.

Art. 42. *The Memoirs of Miss Arabella Bolton.* 12mo. 2 s. 6 d. Fell.

At the time of colonel Luttrell's election for Middlesex, his opponents published, in a news-paper, certain letters which passed between the colonel and Dr. Kelly of Oxford, relating to the scandalous behaviour of the former toward Miss Bolton, as we are here informed, whom he basely debauched while he was a scholar at that university. On the foundation of those letters some novel-maker, as we suppose, hath spun out the present wretched production; in which it is difficult to pronounce whether the hero of the tale, or the tale-teller, makes the worst figure. One of them, as far as we can rely on the authenticity of the letters signed with the name of Dr. Kelly *, has acted the part of a very ungenerous unworthy man, the other of a most malignant and contemptible scribbler, who seems to have thought it impossible to make the devil appear black enough.

Art. 43. *The Life and Amours of Sir R—— P——, who so recently had the Honour to present the F—— Address at the English Court.* 8vo. 1 s. 6 d. Brough.

Every news-paper has been, of late, filled with anecdotes, true or false, of Sir R——d P——t. This anonymous pamphlet-account seems to be of equal authenticity with the newsmens paragraphs.—We look upon the hero of the present tale to have really been an adventurer; but we have not credulity enough to believe an hundredth part of what is said concerning him in this piece of *literary industry*.

MISCELLANEOUS.

Art. 44. *The remarkable Case of Thomas Mortimer, Esq; late his Majesty's Vice-consul for the Austrian Netherlands, Addressed,* without Permission, *to Lord Weymouth, and his Under-Secretaries Robert Wood and William Frazer, Esqrs. With an Appendix: containing an extraordinary Anecdote concerning a Russian Sailor.* The second Edition. 8vo. 1 s. Wilkie, &c. 1770.

The *first edition* of Mr. Mortimer's Case having been published in

* Regius professor of physic in the university of Oxford.

one

one of the monthly *Political Registers* for the laſt year, we may ſuppoſe the generality of our Readers to be already informed of the grounds of his complaint, and his motives for appealing to the public. For that reaſon, and becauſe the particulars of his ſtory are too numerous and complicated to admit of a ſatisfactory abſtract within the narrow limits of our Catalogue, we ſhall only obſerve, that according to his ſtate of the caſe, to which no anſwer has yet been given, he ſeems to have been very hardly uſed, and ungenerouſly, not to ſay unjuſtly, treated, in being ſuddenly thrown out of his employment, and involved in diſtreſsful circumſtances, without any impeachment of his character or conduct—unleſs his uncommon diligence in the diſcharge of his duty, and his acting more like an HONEST ENGLISHMAN than an '*artful politician*, be objected againſt him.—We cannot, however, give any credit to what he ſays has been hinted to him by 'ſome gentlemen of diſtinguiſhed rank,' as one ſecret concurring cauſe of his loſs of intereſt in the office of our ſecretary of ſtate for the northern department; viz. 'his having ſhewn ſome tranſient civilities to Mr. Wilkes, in December 1767, while he was windbound at Oſtend, waiting for a paſſage to England:' for this (unleſs Mr. M. had behaved with notorious imprudence, and in a manner totally unbecoming a commercial officer acting under his Majeſty's appointment,—which we do not find was the caſe) would have been a *meanneſs of revenge*, of which, we apprehend, no gentleman could have been guilty.—The truth ſeems to have been, that there were *intereſts* which ran counter to Mr. Mortimer's, and he was the weaker party.

There is one particular, however, in this gentleman's conduct while in office, which deſerves to be eſpecially noted, and for which, as friends to the PROTESTANT intereſt, he merits our acknowledgment, although it does not ſeem to have been ſufficiently acknowledged elſewhere; viz. his pointing out, to the notice of government, the poſſible danger and evident detriment to this country, from the preſent eſtabliſhment of the Engliſh and Iriſh Jeſuits at Bruges. In his memorial on this head to the duke of Grafton, then ſecretary for the northern department, dated in 1765, Mr. vice-conſul Mortimer takes notice of the great impropriety of ſuffering thoſe Jeſuits to paſs and repaſs to and from England in the King's packet-boats, and thereby affording them opportunities of keeping up their dangerous connexions *here*, in a manner the moſt convenient to themſelves, but certainly not the moſt advantageous to *us*. He alſo obſerves, that 'the chief viſible object of their frequent voyages to Great Britain is, the procuring of children to be educated in their ſeminaries at Bruges, where they have two ſchools, the one for young boys, which they call the little ſchool, the other for boys from about ten years of age, who wear the Jeſuit's habit, and receive a finiſhed education.

'A number of perſons are conſtantly employed in London, and in the ſeveral counties of England, as agents to incite the parents of children to ſend them abroad for education, among whom are the perſons whoſe names are annexed to this memorial; and the ſaid vice-conſul begs leave to aſſure your grace, that if it ſhall be judged neceſſary for his Majeſty's ſervice, he can procure exact liſts

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of

of almoſt all the perſons ſo employed, with the number and quality of children ſent over from England for education, and the preſent ſtate and condition of all the Popiſh ſeminaries for the education of Britiſh children along the coaſts of France and Flanders; which ſeminaries are now in a more flouriſhing condition than ever, owing to the number and frequent voyages of paſſage-boats to thoſe coaſts, and to the fatal propenſity diſcoverable in his majeſty's ſubjects, tho' Proteſtants, to ſend their children abroad for foreign education.'

Mr. Mortimer alſo informs his grace, 'that the Iriſh and Engliſh Jeſuits, baniſhed from France and eſtabliſhed at Bruges, are the avowed enemies of our moſt gracious Sovereign; and, as a proof of their attachment to the houſe of Stuart, portraits of the Pretender are hung up in the public rooms of their academies, decorated with the inſignia of the noble order of the Garter, and a crown and a ſceptre repoſed on a cuſhion.

'That theſe Jeſuits receive large contributions from England for the ſupport of the different ſocieties of Engliſh and Iriſh Jeſuits in other parts of the world.

'Laſtly, that the academy at Bruſſels for boys, and the nunnery at Calais for the education of girls, and ſome other Popiſh ſeminaries, have been advertiſed this year in the London news-papers.'

There is no doubt that the Proteſtants of this country are guilty of great error and miſconduct, who ſend their children into Roman Catholic countries for education: and certain it is, thoſe who do it neither manifeſt a due regard for the pure and rational religion of their own country, nor a proper abhorrence of thoſe ſuperſtitious and ſlaviſh principles, which, they cannot but *know*, *will* be inſtilled by *Popiſh* tutors, into the young and ductile minds of thoſe who are committed to them for *inſtruction*.—As for the very commendable repreſentation of this affair, made by Mr. Mortimer, we are only informed, that the duke of Grafton was pleaſed to expreſs his approbation of it in very ſtrong terms;—but that *the maſters of his Majeſty's packet-boats continued to accommodate their good friends the Jeſuit paſſengers* as uſual.

Art. 45. *An Appeal to the Public on Behalf of Samuel Vaughan, Eſq; in a full and impartial Narrative of his Negociation with the Duke of Grafton. Containing the ſeveral Affidavits, Letters, &c. of the Duke of Grafton and others, as filed in the Court of King's Bench; and the different Pleadings and Speeches on the Caſe. Together with an Account of various Tranſactions before and ſince the Rule was made abſolute. And an Appendix relating to the Public Offices in Jamaica.* 8vo. 2s. Dilly.

Mr. Vaughan's apology depends rather on the complexion of the preſent times, than on ſtrict principles of political integrity. Undoubtedly, if offices of truſt under the government are conferred for ſtipulated prices, Mr. Vaughan was no more criminal in ſuch a negociation than another. But this gentleman is no politician, though he undertook to act a double part: and truly it was ridiculous enough for a man, with one hand, to endeavour to drive a clandeſtine bargain with a miniſter for his own private emolument; while, with the other, he profeſſed, for the public good, to bring miniſters to account for mal-adminiſtration! eſpecially as the affidavit contained

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tained no assurance that the right hand did not know what the left hand was doing. Nor is it less laughable, that the merit of exposing a proposal *so circumstanced*, should, in these discriminating times, be thought likely to add to the reputation of the detector.

Art. 46. *The Trial of Mungo Campbell, before the High Court of Justiciary in Scotland, for the Murder of Alexander, Earl of Eglinton. From an authentic Copy extracted from the Records of the Court.* 8vo. 4 s. Wilson and Nicoll.

Genuine.

Art. 47. *A Description of the Antiquities and Curiosities in Wilton House. Illustrated with twenty-five Engravings of some of the capital Statues, Busts, and Relievos.* By James Kennedy. 4to. 16 s. Boards. Salisbury, printed by Easton, and sold by Horsfield, &c. in London. 1769.

Mr. Kennedy formerly published a description of the pictures, statues, busts, &c. at Wilton house. [See Review, vol. xix. p. 311.] In this larger work, beside the engravings, we have the anecdotes and remarks of Thomas earl of Pembroke, who collected these antiques, now first published from his lordship's MSS. These are inserted in Mr. Kennedy's historical introduction to the antiquities comprized in this truly noble collection; the perusal of which will be very satisfactory to the generality of those who go to view the magnificent museum here described; although the CONNOISSEURS will not want it.—The engravings appear to be well executed by Mr. Gresse.

Art. 48. *The Modern Book-keeper; or Book-keeping made perfectly easy: wherein the Theory and Practice of that excellent Art is clearly explained, in the Manner of real Business, both foreign and domestic, according to the most approved Methods.* By William Squire, Master of the Academy in Whitecross-street, London. 8vo. 1 s. 6 d. Cooke.

If the Reader should meet with nothing in this pamphlet more than what has been frequently published, he at least knows that Mr. Squire keeps a school in Whitecross-street, and is qualified to teach book-keeping; which, if he has either a son or nephew to place out, may be a profitable circumstance to both parties.

Art. 49. *The Cries and Lamentations of the Afflicted; or the* unparallel * *Sufferings in the Melancholy Case of a Person of genteel Education, who might seem to deserve a better Fate; being reduced to such Distress, that perhaps History cannot afford us so fatal an Instance, whether it befel by any Casualty in Trade, by Fire, by the Sword, by the Sea, by Earthquakes, Storms, Tempests, or by any other Misfortune subject to human Life, &c.* 8vo. 1 s. Williams, &c.

We have here the wretched complaints of a poor itinerant author, one Christopher Brown, schoolmaster, of Halstead, in Essex, who subsists by hawking about his works, in town and country. It seems this unfortunate person has taken in subscriptions for a work entitled, *The Entertaining Medley*; but is neither able to complete the book, nor support his family, without farther contributions; which he here solicits—but in such a manner as, it is to be feared,

* This word stands for *unparalleled*, in the book as well as in the title page, and does not appear to be an error of the press.

with

will rather hurt than ſerve him. This exaggerated, hyperbolical repreſentation of his diſtreſs, as being unparalleled in the hiſtory of human woe, may, perhaps, be accounted for in by the following paſſage: 'I have not only been under almoſt unſupportable affliction by dejection of ſpirits and weakneſs of body, by grief for the diſtreſſes of my family, which lay heavy and cloſe to me, but I have been alſo drove almoſt into a ſtate of inſanity.'—On the whole, there ſeems to be no doubt but that this poor Author, for he too plainly is, in every ſenſe of the phraſe, a very poor author indeed! is a real object of benevolence.

Art. 50. *The Amuſing Inſtructor: or, Tales and Fables in Proſe and Verſe, for the Improvement of Youth. With uſeful and pleaſant Remarks on different Branches of Science. Adorned with Cuts.* 12mo. 2s. Harris.

We ought, by no means, to pay a ſlight regard to the literary amuſement or inſtruction of children, as the impreſſions made on their minds in their early years, generally affect their future principles, and contribute toward fixing the turn and tenor of their conduct, during the remainder of their lives.—This little volume appears to be, in ſeveral reſpects, not ill adapted to anſwer the beſt purpoſes of ſuch compilements; and may prove both agreeable and uſeful to young readers of both ſexes, from the age of nine or ten, to thirteen or fourteen. The plan is prettily imagined, the converſations are for the moſt part natural, and the ſtories and fables are judiciouſly choſen to illuſtrate ſome moral principle, to inculcate ſome ſalutary maxim, and to recommend and enforce ſome neceſſary rule of prudential conduct, or point of good manners.—The embelliſhments of the *graver* will, no doubt, prove an additional recommendation to Miſs Charlotte and Maſter Dicky.

Art. 51. *A Treatiſe upon Coal-Mines: or, an Attempt to explain their general Marks of Indication, acknowledged and probable. Together with particular Inſtances of their public Utility; Objections to the Mode of their Diſcovery, and to their Manufacture, obviated, &c.* 8vo. 1s. 6d. Newbery.

From the title of this tract it was natural to expect ſomething curious and intereſting; but on peruſal it will be found a trifling confuſed production. On the teſtimony of the writer, it ſhould indeed be called an *evacuation*, and under that idea it is certainly an indigeſtion, and muſt have coſt the writer ſome labour to diſcharge it.

In the introduction the Author ſays it 'will be conſiſtent with the plan of this deſign,

'To *evacuate* all general objections;'

To what, we are not there told; but it may be ſuppoſed ſome of theſe objections were to a good coal fire, for his firſt and ſecond chapters are employed in a ſerious repreſentation of the uncomfortable circumſtances of wanting a fire in a cold winter evening; and of the benefits of a good warm room. When theſe important points are diſcuſſed, which, if the Reader's feelings depended on this argumentative proof, he is under obligations for; the uſes of coal in manufactures are proved to conviction. The naturaliſt has next ſome reaſon to thank the writer for a long philoſophical refutation of the efficacy of the *virgula divinatoria* or hazle rod, in diſcovering coal mines.

But

But it may ſtill be doubted whether thoſe who without good reaſon placed confidence in the magical power of a hazle wand, will ſee any reaſon in what our infidel author advances againſt it, to *evacuate* their former opinion.

In brief, the moſt conſiderable, and by far the beſt parts of this pamphlet are confeſſedly taken from *M. Morand's Art of working coal mines*; and are produced to ſhew, from a comparative view of the ſtrata in coal countries, with thoſe of Dorſetſhire, &c. the probability of finding plenty of coal in the weſtern counties of England.

Art. 52. *A new Hiſtory of Scotland, from the earlieſt Accounts to the preſent Time.* By John Belfour. 12mo. 3 s. 6 d. Dilly. 1770.

This epitome may prove very acceptable to thoſe who are not poſſeſſed of the larger hiſtories of Scotland. The Author, to uſe his own words, writes in a ſtyle 'rather elevated than lifeleſs;' and his principles are friendly to freedom, both civil and religious.

SERMONS.

I. Before the Houſe of Commons, Jan. 30, 1770. By William Barford, M. A. chaplain to the hon. houſe, and vicar of Fordenbridge, Hants. J. Payne.

II. *A Word in Seaſon*; or, Submiſſion to Government. At Briſtol. By W. Pine. Cooke.

III. At Aldermanbury-poſtern, for the benefit of the charity-ſchool in Bartholomew Cloſe, Feb. 7, 1770. By Samuel Wilton. Buckland.

IV. *Beelzebub driving and drowning his Hogs.* A Sermon on Mark v. 12, 13. By J. Burgeſs, of Lancaſhire. Publiſhed at Requeſt. Buckland.

This is ſo much in the odd ſtyle of *Daniel* Burgeſs, of famous memory, that we ſuſpect it to be ſome old fanatical ſermon of the laſt age newly vamped. Who or what is 'J. Burgeſs of Lancaſhire?' Surely no *Miniſter*, of any perſuaſion, now living, could think of delivering ſuch a filly diſcourſe from the pulpit! The Editor talks of the occaſion given to Deiſts by certain expoſitors of ſcripture, 'to ridicule our divine ſtandard of faith, when they ſee it turned any way like a *noſe* of *wax*.' But ſurely no abſurdities in any of our Bible-commentators, can be more likely to excite the ridicule of unbelievers than ſuch mean, buffooniſh productions as this hog-driving ſermon!

V. *Children ſhouting their Hoſannas to Chriſt*—occaſioned by the death of a child eight years old; with ſome account of her pious temper, while in health, and of her remarkable expreſſions in her laſt illneſs;—at Kidderminſter, Oct. 22, 1769. By Benj. Fawcet, M. A. Buckland, &c.

ERRATA.

In the Appendix to the laſt volume of our Review, p. 515, l. 17, for feroſity, read *ferociy*.

In the Review for February, p. 106, l. 31, for ſhaken, r. *ſhaking*.

Ibid. p. 107, for phenomena, r. *phenomenon*.

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THE MONTHLY REVIEW,

For APRIL, 1770.

ART. I. *A Six Months Tour* *, *&c.* concluded. See Review for February.

THE ornaments of a country are generally found in proportion to the ſtate of its cultivation. We find monuments of art, indeed, in the midſt of deſarts; particularly the ruins of religious houſes; but the ſequeſtered wildneſs of thoſe ſituations had peculiar purpoſes to anſwer. It was there that ſolitary ſuperſtition retired to the auſterities of religion; and it was there too that hypocriſy withdrew for the privacy of indulgence. The great objects of our anceſtors, with regard to the ſituation of their manſion-houſes, ſeem to have been plenty and ſecurity. We frequently ſee their remains on the borders of low and marſhy grounds, ſurrounded with deep moats or moraſſes. In theſe ſituations it is certain that neither health nor elegance were conſulted; but their hardy habits of life made them unſolicitous about the diſtinctions of air; and the ſimplicity of their manners confined their taſte within the ſphere of conveniency. That ſpot ſeemed moſt deſirable which would ſooneſt fatten their flocks and herds; and that houſe they eſteemed the beſt which would moſt effectually anſwer the purpoſes of hoſpitality.

But, with improvements in cultivation, we have made improvements in taſte; and rural elegance is now one of the diſtinguiſhing ornaments of our country. The Author of the Six Months Tour has, therefore, very properly and agreeably united the account of theſe improvements; and, at the ſame time that the internal œconomy of the earth forms the baſis of his work, its external ornaments ſerve to embelliſh it. Of the

* Since our former article, we have obſerved that the name of the Author of this work is affixed to the *advertiſements* of the book, viz. Arthur Young, Eſq; of North Mims, Herts.

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latter we ſhall give a few extracts, for which we are perſuaded we ſhall have the thanks of our Readers.

WENTWORTH-CASTLE.

'Wentworth-caſtle is more famous for the beauties of the ornamented environs, than for that of the houſe, though the front is ſuperior to many. The water and the woods adjoining, are ſketched with great taſte. The firſt extends through the park in a meandring courſe, and wherever it is viewed, the terminations are no where ſeen, having every where the effect of a real and beautiful river; the groves of oaks fill up the bends of the ſtream in the moſt elegant manner. Here advancing thick to the very banks of the water; there appearing at a diſtance, breaking away to a few ſcattered trees in ſome ſpots, and in others joining their branches into the moſt ſolemn brownneſs. The water, in many places, is ſeen from the houſe between the trees of ſeveral ſcattered clumps moſt pictureſquely; in others, it is quite loſt behind hills, and breaks every where upon the view in a ſtile that cannot be too much admired.

'The ſhrubbery that adjoins the houſe is diſpoſed with the utmoſt elegance; the waving ſlopes dotted with firs, pines, &c. are exceſſively pretty, and the temple is fixed at ſo beautiful a ſpot, as to command the ſweet landſcape of the park, and the rich proſpect of adjacent country, which riſes in a bold manner, and preſents an admirable view of cultivated hills.

'Winding up the hill among the plantations and woods, which are laid out in an agreeable taſte, we came to the bowling green, which is thickly encompaſſed with evergreens; retired and beautiful with a very light and pretty Chineſe temple on one ſide of it; and from thence croſs a dark walk catching a moſt beautiful view of a bank of diſtant wood. The next object is a ſtatue of Ceres in a retired ſpot, the arcade appearing with a good effect, and through the three diviſions of it, the diſtant proſpect is ſeen very finely. The lawn which leads up to the caſtle is elegant, there is a clump of firs on one ſide of it, through which the diſtant proſpect is ſeen; and the above mentioned ſtatue of Ceres, caught in the hollow of a dark grove, with the moſt pictureſque elegance, and is one among the few inſtances of ſtatues being employed in gardens with real taſte. From the platform of graſs within the caſtle walls (in the center of which is a ſtatue of the late earl who built it) over the battlements, you behold a ſurprizing proſpect on which ever ſide you look; but the view which pleaſes me beſt, is that oppoſite the entrance, where you look down upon a valley which is extenſive, finely bounded by riſing cultivated hills, and very complete in being commanded at a ſingle look notwithſtanding its vaſt variety.

'Within the menagery at the bottom of the park, is a moſt pleaſing ſhrubbery extremely ſequeſtered, cool, ſhady, and agreeably contraſted to that by the houſe from which ſo much diſtant proſpect is beheld; the latter is what may be called fine, but the former is pleaſingly agreeable. We proceeded through the menagery (which is pretty well ſtocked with pheaſants, &c.) to the bottom of the ſhrubbery, where is an alcove in a ſequeſtered ſituation; in front of it the body of a large oak is ſeen at the end of a walk in a pleaſing ſtile; but on approaching it, three more are caught in the ſame manner, which from *uniformity* in ſuch *merely* rural and *natural* objects diſpleaſes at the very firſt ſight. This ſhrubbery, or rather plantation, is ſpread over two fine ſlopes, the valley between which is a long winding hollow dale, exquiſitely beautiful; the banks are thickly covered with great numbers of very fine oaks, whoſe noble branches, in ſome places, almoſt join over the graſs lawn, which winds through this elegant valley; at the upper end is a Gothic temple, over a little grot, which forms an arch, and together have a moſt pleaſing effect; on a near view, this temple is found a light, airy, and elegant building. Behind it is a water ſweetly *ſituated*; ſurrounded by hanging wood in a beautiful manner, an iſland in it prettily planted; and the bank on the left ſide riſing elegantly from the water, and ſcattered with fine oaks. From the ſeat of the river God (the ſtream by the by is too ſmall to be ſanctified) the view into the park is pretty, congenial with the ſpot, and the temple caught in proper ſtile.

'Before I leave this very agreeable place, let me remark to you, that in no great houſe which I have ſeen, have I met with more agreeable treatment, from all who ſhow the ſeveral parts generally ſeen by ſtrangers, nor will you perhaps eſteem it wrong to hint, that lady Strafford retired from her apartment for us to view it; I mention this as an inſtance of general and undiſtinguiſhing politeneſs, a ſtriking contraſt to that unpopular and affected dignity in which ſome great people think proper to cloud their houſes—ſuch is the neceſſity of gaining *tickets*—of being *acquainted* with the family—of giving notice beforehand of your intention; all which is terribly inconvenient to a traveller.'

WENTWORTH-HOUSE.

'The park and environs of Wentworth-houſe, are, if any thing, more noble than the edifice itſelf; for which way ſoever you approach, very magnificent woods, ſpreading waters, and elegant temples break upon the eye at every angle. But there is ſo great a variety in the points of view, that it is impoſſible to lead you a regular tour of the whole without manifeſt confuſion;

fuſion; I ſhall therefore take the parts diſtinctly, and ſo paſs from one to the other.

'Many of the objects are viewed to the greateſt advantage by taking the principal entrance from Rotheram; this approach, his lordſhip is at preſent laying out; much of the road, &c. is done, and when compleated it will be a continued landſcape, as beautiful as can be conceived. At the very entrance of the park, the proſpect is delicious; in front you look full upon a noble range of hills, dales, lakes and woods, the houſe magnificently ſituated in the center of the whole. The eye naturally falls into the valley before you, through which the water winds in a noble ſtile; on the oppoſite ſide is a vaſt ſweep of riſing ſlopes, finely ſcattered with trees, up to the houſe, which is here ſeen diſtinctly, and ſtands in the point of grandeur from whence it ſeems to command all the ſurrounding country. The woods ſtretching away above, below, and to the right and left with inconceivable magnificence; from the pyramid on one ſide, which riſes from the boſom of a great wood, quite around to your left hand, where they join one of above an hundred acres hanging on the ſide of a vaſt hill, and forming altogether an amphitheatrical proſpect, the beauties of which are much eaſier imagined than deſcribed. In one place the ruſtic temple crowns the point of a waving hill, and in another the Ionic one appears with a lightneſs that decorates the ſurrounding groves.—The ſituation of the houſe is no where better ſeen than from this point, for, in ſome places near, it ſeems to ſtand too low; but the contrary is manifeſt from hence, for the front-ſweep of country forms the ſlope of a gradually riſing hill, in the middle of which is the houſe; up to it is a fine bold riſe; if it was on the higheſt of the ground, all the magnificence of the plantations which ſtretch away beyond it would be loſt, and thoſe on each ſide take the appearance of right lines, ſtiffly pointing to the edifice. But this remark is almoſt general, for I ſcarce know a ſituation in which the principal building ſhould be on the higheſt ground.

'Deſcending from hence towards the wood beneath you, hanging towards the valley, and through which the road leads, before it enters, another view breaks upon the eye, which cannot but delight it. Firſt, the water winding through the valley in a very beautiful manner; on the other ſide a fine ſlope riſing to the ruſtic temple, moſt elegantly backed with a dark ſpreading wood. To the right a vaſt range of plantations, covering a whole ſweep of hill, and near the ſummit the pyramid raiſing its bold head from a dark boſom of ſurrounding wood. The effect truly great!——In the center of the view, in a gradual opening among the hills, appears the houſe; the ſituation won-

derfully elegant. Turning a little to the left, ſeveral woods, which from other points are ſeen diſtinct, here appear to join, and form a vaſt body of noble oaks, riſing from the very edge of the water to the ſummit of the hills on the left of the houſe. The Ionic temple at the end moſt happily placed, in a ſpot from whence it throws an elegance over every landſcape.'

Would it be imagined, after this prodigality of epithets, and laboured luxury of deſcription, that Wentworth-houſe is vilely and abſurdly ſituated in a bleak, clayey country, with a hill before the principal front, that cuts off every proſpect?

The country about MIDDLETON.

'Advancing towards Middleton, from the hill before you deſcend to the village, the moſt glorious proſpect opens to the view that imagination can picture; you look down upon the left over a noble extenſive valley interſected with hedges and a few walls into ſweet incloſures, which being quite below the point of view are ſeen diſtinct, though almoſt numberleſs; the ſcattered trees, the houſes, villages, &c. &c. ornament the ſcene, in a manner too elegant to admit of deſcription. Beneath your feet, at the bottom of a vaſt precipice, rolls the Tees, which breaks into noble ſheets of water, and throws a magnificence over the ſcene that is greatly ſtriking; another river winding through the vale, falls into the maſter of its waters and its name. Together they exhibit no leſs than twenty-two ſheets of water ſcattered over the plain in the moſt exquiſite manner; the trembling reflection of the ſun-beams from ſo many ſpots in ſuch a range of beauty, has an effect aſtoniſhingly fine: Elegant beyond all imagination!

'After you leave Middleton, the eye of the traveller is again feaſted with the moſt luxuriant beauties that inanimate nature can exhibit. The vales to the left are exquiſitely pleaſing; in ſome places the road hangs over the Tees on the brink of wild precipices; in others the river winds from it. The plain is about a mile and an half broad, and ſurrounded with mountains, ſo that the picture is every where complete and bounded; the ſerpentine courſe of the Tees is amazingly fine; it bends into noble ſheets of water quite acroſs the valley; and ſeems to call for the proud burthen of ſwelling ſails to finiſh ſo complete a ſcene.

'Nothing can be more pleaſing than the numerous incloſures on the banks of the river, cloathed with the freſheſt verdure, and cut by hedges full of clumps of wood, and ſcattered with ſtraggling trees; the villages enliven every part of the ſcene. From the hills around this paradiſe, the ſport of nature in her gayeſt mood, innumerable caſcades pour down the rocky clefts, and render every ſpot elegantly romantic.

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'Purſuing your track through this delicious region, you croſs ſome wild moors, which contraſt the pictures you have beheld, and render thoſe that follow more peculiarly beautiful. After paſſing Newbigil, you come to a ſpot called Dirt Pit, one of the moſt exquiſite bird's eye landſcapes in the world: it is a ſmall, deep, ſequeſtered vale; containing a few incloſures of a charming verdure, finely contraſted by the blackneſs of the ſurrounding mountains. Upon the whole, it is one of thoſe ſcenes one would imagine rather the ſport of fancy than the work of nature.

'Leaving this enchanting region, we croſſed a very different country, partaking much more of the terrible ſublime, than the pleaſing and beautiful: here you ride through rapid ſtreams, ſtruggle along the ſides of rocks, croſs bleak mountains, and ride up the channel of torrents as the only ſure road over bogs; liſtening to the roar of the water-fall, which you begin to think tremendous.——Upon arriving at the banks of the Tees, where it pours down the rock, ſteeps of wood prevent your ſeeing it, but the roar is prodigious. Making uſe of our hands as well as feet, and deſcending almoſt like a parrot, we crawled from rock to rock, and reached from bough to bough, till we got to the bottom under this noble fall. Noble indeed! for the whole river (no trifling one) divided by one rock, into two vaſt torrents, pours down a perpendicular precipice of near fourſcore feet; the deluging force of the water throws up ſuch a foam and miſty rain, that the ſun never ſhines without a large and brilliant rainbow appearing. The whole ſcene is glorioufly romantic, for on every ſide it is walled in with pendent rocks an hundred feet high; here projecting in bold and threatening cliffs, and there covered with hanging woods, whoſe only nouriſhment one would imagine aroſe from the deſcending rain. The ſcene is truly ſublime.

'Leaving this tremendous ſcene, I diſmiſſed the guide; and attempting to penetrate further among the mountains loſt my way, in paſſing a ſtraggling wood; a circumſtance which would not have proved agreeable, had I not accidentally blundered on a ſpot, which thoroughly repaid us for all the anxiety of taking a wrong road. We had not traverſed many miles over the moors, before a moſt enchanting landſcape, as if dropt from heaven in the midſt of this wild deſart, at once bleſſed our eyes. In aſcending a very ſteep rocky hill, we were obliged to alight and lead our horſes; nor was it without ſome difficulty that we broke through a ſhrubby ſteep of thorns, briars, and other underwood; but when it was effected, we found ourſelves at the brink of a precipice with a ſudden and unexpected view before our eyes, of a ſcene more enticingly pleaſing than fancy can paint. Would to heaven I could

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unite in one ſketch the chearfulneſs of Zuecarelli with the gloomy terrors of Pouſſin, the glowing brilliancy of Claud, with the romantic wildneſs Salvator Roſa. Even with ſuch powers it would be difficult to ſketch the view which at once broke upon our raviſhed eyes.

'Incircled by a round of black mountains, we beheld a valley which from its peculiar beauty, one would have taken for the favourite ſpot of nature, a ſample of terreſtrial paradiſe. Half way up the hills in front many rugged and bold projecting rocks diſcovered their bare points among thick woods which hung almoſt perpendicularly over a deep precipice. In the dark boſom of theſe rocky ſhades a caſcade glittering in the ſun, pours as if from a hollow of the rock, and at its foot forms an irregular baſon prettily tufted with wood, from whence it flows in a calm tranquil ſtream around this ſmall, but beautiful vale, loſing itſelf among rocks in a moſt romantic manner. Within the banks of this elyſian ſtream, the ground is moſt ſweetly varied in waving ſlopes and dales, forming five or ſix graſs incloſures of a verdure beautiful as painting can expreſs. Several ſpreading trees ſcattered about the edges of theſe gentle hills have a moſt charming effect in letting the green ſlopes illumined by the ſun, be ſeen through their branches; one might almoſt call it, the clear obſcure of nature.'

'A cottage, and a couple of hay ſtacks under the ſhade of a clump of oaks, ſituated in one of the little dales of this elegant valley, gave an air of chearfulneſs to the ſcene extremely pleaſing.——It was upon the whole a moſt elegant landſcape, ſo ſweetly proportioned, that the eye commanded every object with eaſe and pleaſure, and ſo glowing with native brilliancy, that the gilding of reality here exceeded even the powers of imagination.'

All this is very fine, but the painting is certainly too much in the ſtyle of John Buncle. The ſame volume, the ſecond, contains an account of Studley-park; but we have no inclination to lead our Readers to a ſcene,

"Where each tree's water'd with a widow's tear."

HULLS WATER.

'Returning to Penrith, our next expedition was to Hulls Water, a very fine lake, about ſix miles from that town: the approach to it is very beautiful; the moſt advantageous way of ſeeing it is to take the road up Dunmanlot Hill, for you riſe up a very beautiful planted hill, and ſee nothing of the water till you gain the ſummit, when the view is uncommonly beautiful. You look down at once upon one ſheet of the lake, which appears prodigiouſly fine. It is an oblong water, cut by iſlands, three miles long, and a mile and half broad in ſome places, in

others a mile. It is incloſed within an amphitheatre of hills, in front at the end of the reach, projecting down to the water edge, but retiring from it on each ſide, ſo as to leave a ſpace of cultivated incloſures between the feet and the lake. The hedges that divide them are ſcattered with trees; and the fields of both graſs and corn, waving in beautiful ſlopes from the water, interſected by hedges, in the moſt picturesque manner.

'Upon the right, a bold ſwelling hill of turf riſes with a fine air of grandeur. Another view from off this hill is on to a mountain's ſide, which preſents to the eye a ſwelling ſlope of turf, and over it Saddleback riſes in a noble ſtile.

'Another view from this hill is down upon a beautiful vale of cultivated incloſures; Mr. Haſſel's houſe at Delmaine, in one part, almoſt encompaſſed with a plantation; here you likewiſe catch ſome meanders of the river through the trees, and hear the roar of a water-fall. This hill is itſelf a very fine object, viewed every way, but the ſimplicity of its effect is deſtroyed, by being cut by a double ſtripe of Scotch firs acroſs it, which varies the colour of the verdure, and conſequently breaks the unity of the view.

'Another point of view from which this part of the lake is ſeen to good advantage, is from off Soulby Fell; you look down upon the water, which ſpreads very finely to the view, bounded to the right by the hills, which riſe from the very water; at the other, by Dunmanlot Hill; in front, by a fine range of incloſures, riſing moſt beautifully to the view, and the water's edge ſkirted by trees, in a moſt picturesque manner.

'Directing your courſe under the lake, and landing at Swarth Fell, the next buſineſs ſhould be to mount its height. The lake winds at your feet like a noble river; the oppoſite banks beautiful incloſures, exquiſitely fringed with trees; and ſome little narrow ſlips, like promontories, jet into it with the moſt picturesque effect imaginable; and at the ſame time hear the noiſe of a water-fall beneath, but unſeen.

'Taking boat again, and ſailing with the courſe of the lake, you turn with its bend, and come into a very fine ſheet of water, which appears like a lake of itſelf. It is under Howtown and Hawling Fell. The environs here are very ſtriking; cultivated incloſures on one ſide, crowned with the tops of hills; and on the other, a woody craggy hill down to the very water's edge. The effect fine.

'Next you double Hawling Fell, and come again into a new ſheet of water, under Martindale Fell, which is a prodigious fine hill of a bold, abrupt form; and between that and Howling Fell, a little riſing wave of cultivated incloſures, ſkirted with trees; the fields of the fineſt verdure, and the

picturesque

picturesque appearance of the whole most exquisitely pleasing. It is a most delicious spot, within an amphitheatre of rugged hills.

'Following the bend of the water under New Crag, the views are more romantic than in any part hitherto seen. New Crag, to the right, rears a bold, abrupt head, in a stile truly sublime; and passing it a little, the opposite shore is very noble. Martindale Fell rises steep from the water's edge, and presents a bold wall of mountain, really glorious. In front, the hills are craggy, broken, and irregular in shape (not height) like those of Keswick; they project so boldly to the very water, that the outlet or wind of the water is shut by them from the eye. It seems inclosed by a shore of steep hills and craggs. From hence to the end of the lake, which there is sprinkled by three or four small islands, the views are in the same stile, very wild and romantic. It is an exceedingly pleasing entertainment to sail about this fine lake, which is nineteen miles round, and presents to the eye several very fine sheets of water; and abounds, for another amusement, with noble fish; pike to 30lb. perch to 6lb. trout to 6lb. besides many other sorts. The water is of a most beautiful colour, and admirably transparent.'

A view of WINANDER MERE.

'This famous lake is ten miles west of Kendal; by much the longest water of the kind in England. It is fifteen miles long, and from two miles to half a mile broad. It gives gentle bends, so as to present to the eye several noble sheets of water; and is in many places beautifully scattered with islands; the shores are nobly varied, consisting in some places of fine ridges of hills, in others of craggy rocks; in some of waving inclosures, and in others of the finest hanging woods; several villages and one market town are situated on its banks, and a ferry crosses it to another; there is some business carried on upon it, so that it is not uncommon to see barges with spreading sails: all these circumstances give it a very chearful appearance, at the same time that they add to its beauty.—

'The point on which you stand is the side of a large ridge of hills that form the eastern boundaries of the lake, and the situation high enough to look down upon all the objects; a circumstance of great importance, and which painting cannot imitate: in landscapes, you are either on a level with the objects, or look up to them; the painter cannot give the declivity at your feet, which lessens the objects as much in the perpendicular line as in his horizontal one.

'You look down upon a noble winding valley of about twelve miles long, every where inclosed with grounds which rise in a very bold and various manner; in some places bulging into

into mountains, abrupt, wild, and cultivated; in others, breaking into rocks, craggy, pointed, and irregular; here, riſing into hills covered with the nobleſt woods, preſenting a gloomy brownneſs of ſhade, almoſt from the clouds to the reflection of the trees in the limpid water they ſo beautifully ſkirt; there, waving in glorious ſlopes of cultivated incloſures, adorned in the ſweeteſt manner with every object that can give variety to art, or elegance to nature; trees, woods, villages, houſes, farms, ſcattered with picturesque confuſion, and waving to the eye in the moſt romantic landſcapes that nature can exhibit.

'This valley, ſo beautifully incloſed, is floated by the lake, which ſpreads forth to the right and left in one vaſt but irregular expanſe of tranſparent water. A more noble object can hardly be imagined. Its immediate ſhore is traced in every variety of line that fancy can imagine, ſometimes contracting the lake into the appearance of a noble winding river; at others retiring from it, and opening large ſwelling bays, as if for navies to anchor in; promontories ſpread with woods, or ſcattered with trees and incloſures, projecting into the water in the moſt picturesque ſtile imaginable; rocky points breaking the ſhore, and rearing their bold heads above the water. In a word, a variety that amazes the beholder.

'But what finiſhes the ſcene with an elegance too delicious to be imagined, is, this beautiful ſheet of water being dotted with no leſs than ten iſlands, diſtinctly commanded by the eye; all of the moſt bewitching beauty. The large one preſents a waving various line, which riſes from the water in the moſt picturesque inequalities of ſurface; high land in one place, low in another; clumps of trees in this ſpot, ſcattered ones in that; adorned by a farm-houſe on the water's edge, and backed with a little wood, vying in ſimple elegance with Boromean palaces; ſome of the ſmaller iſles riſing from the lake like little hills of wood, ſome only ſcattered with trees, and others of graſs of the fineſt verdure; a more beautiful variety no where to be ſeen.

'Strain your imagination to command the idea of ſo noble an expanſe of water thus glorioufly environed; ſpotted with iſlands more beautiful than would have iſſued from the pencil of the happieſt painter. Picture the mountains rearing their majeſtic heads heads with native ſublimity; the vaſt rocks boldly projecting their terrible craggy points; and in the path of beauty, the variegated incloſures of the moſt charming verdure, hanging to the eye in every picturesque form that can grace a landſcape, with the moſt exquiſite touches of *la belle nature*: if you raiſe your fancy to ſomething infinitely beyond this

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this aſſemblage of rural elegancies, you may have a faint notion of the unexampled beauties of this raviſhing landſcape.'

Manufactures, indeed all works of art, as well as the wonders of nature, and improvements in agriculture and huſbandry, are objects of which this Writer never loſes ſight: the following is a very juſt account of the Staffordſhire pottery:

'From Newcaſtle-under-line I had the pleaſure of viewing the Staffordſhire potteries at Burſlem, and the neighbouring villages, which have of late been carried on with ſuch amazing ſucceſs. There are 300 houſes, which are calculated to employ, upon an average, twenty hands each, or 6000 in the whole; but if all the variety of people that work in what may be called the preparation for the employment of the immediate manufactures, the total number cannot be much ſhort of 10,000, and it is increaſing every day.

'It dates its great demand from Mr. Wedgwood (the principal manufacturer) introducing, about four years ago, the cream-coloured ware, and ſince that the increaſe has been very rapid. Large quantities are exported to Germany, Ireland, Holland, Ruſſia, Spain, the Eaſt Indies, and much to America: ſome of the fineſt ſorts to France. A conſiderable ſhopkeeper from the Pont-neuf at Paris, was lately at Burſlem, and bought a large quantity; it is poſſible, indeed, he came for more purpoſes than to buy; the French of that rank ſeldom travel for buſineſs which might be as well tranſacted by a ſingle letter.

'The common clay of the country is uſed for the ordinary ſorts; the finer kinds are made of clay from Devonſhire and Dorſetſhire, chiefly from Biddeford; but the flints from the Thames are all brought rough by ſea, either to Liverpool or Hull, and ſo by Burton. There is no conjecture formed of the original reaſon of fixing the manufacture in this ſpot, except for the convenience of plenty of coals, which abound under all the country.

'The flints are firſt ground in mills, and the clay prepared by breaking, waſhing, and ſifting, and then they are mixed in the requiſite proportions. The flints are bought firſt by the people about the country; and by them burnt and ground, and ſold to the manufacturers by the peck.

'It is then laid in large quantities, on kilns, to evaporate the moiſture; but this is a nice work, as it muſt not be too dry; next it is beat with large wooden hammers, and then is in order for throwing, and is moulded into the forms in which it is to remain: this is the moſt difficult work in the whole manufacture. A boy turns a perpendicular wheel, which, by means of thongs, turns a ſmall horizontal one, juſt before the thrower, with ſuch velocity, that it twirls round the

lump

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lump of clay he lays on it, into any form he directs it with his fingers.

The earnings of the people are various.

Grinders, 7 s. per week.
Waſhers and breakers, 8 s.
Throwers, 9 s. to 12 s.
Engine lath men, 10 s. to 12 s.
Handlers, who fix hands, and other kinds of finiſhers, for adding ſprigs, horns, &c. 9 s. to 12 s.
Gilders, Men, 12 s. Women, 7 s. 6 d.
Modellers, apprentices, one of 100 l. a year.
Preſſers, 8 s. to 9 s.
Painters, 10 s. to 12 s.
Moulders in plaiſter of Paris, 8 s.

'In general the men earn from 7 s. to 12 s. Women 5 s. to 8 s. Boys, chiefly apprentices, but 2 s. a week the firſt year, and a riſe of 3 d. per annum afterwards. Before they are apprentices 2 s. 9 d. per week, as they then learn nothing. But few girls.'

'In general we owe the poſſeſſion of this moſt flouriſhing manufacture to the inventive genius of Mr. Wedgwood; who not only originally introduced the preſent cream coloured ware, but has ſince been the inventor of every improvement, the other manufactures being little better than mere imitators; which is not a fortunate circumſtance, as it is unlucky to have the fate of ſo important a manufacture depend upon the thread of one man's life; however, he has lately entered into partnerſhip with a man of ſenſe and ſpirit, who will have taſte enough to continue in the inventing plan, and not ſuffer, in caſe of accidents, the manufacture to decline.'

The fourth and laſt of theſe volumes conſiſts chiefly of general remarks, and a recapitulation of the previous obſervations on huſbandry; the great fault of which, as well as of the whole work, is prolixity.

The ſtyle of this Writer is diſorderly and diffuſe, rather tumid than nervous; and, by ſtraining perpetually at panegyric, he falls into a nauſeous identity of expreſſion. He has moreover ſwelled his volumes with a thouſand unintereſting and uneſſential circumſtances; ſuch as catalogues of obſcure paintings, &c. &c.—Who can help laughing at ſuch records as the following?

Dead partridge, very natural.
Dead Chriſt, very fine.
A dog, excellent.
Alderman Hewet, very fine.

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But Mr. Young will be ſatisfied with the praiſe he is entitled to, that he has deſerved well of his country.

*** At the end of the fourth volume the Author declares his intention of ſetting out early in the next ſummer [1770] on his tour through other parts of the kingdom; in which we wiſh him all poſſible ſucceſs and ſatisfaction: cordially adviſing him, at the ſame time, *Not to travel too faſt.*

ART. II. *Sermons on the Duties of the Great.* Tranſlated from the French of M. Maſſillon, Biſhop of Clermont; preached before Louis XV. during his Minority, and inſcribed to his Royal Highneſs George Prince of Wales, by William Dodd, L L. D. Chaplain in Ordinary to his Majeſty. 8vo. 4s. ſewed. Law, &c. 1769.

THE character of MASSILLON is well known to all who are converſant with French literature. Such of our Readers as are unacquainted with it may form a pretty juſt idea of his talents, as a pulpit-orator, from what Lewis XIV. ſaid to him, after preaching his firſt advent at Verſailles: 'I have heard many great orators in my chapel, and have been very well ſatisfied with them; but as to you, every time that I have heard you, I have been very much diſatisfied with myſelf.' This EULOGIUM, at the ſame time that it does honour to the Monarch, ſhews the great abilities of the preacher, and the power he had over the hearts and conſciences of his hearers; who, we are told, were often ſo deeply affected with his diſcourſes, that they 'retired from the place of public worſhip in awful ſolemn ſilence, with penſive air, with downcaſt eyes, with recollection ſtamped on their countenances; bearing away the ſting which the Chriſtian orator left in their hearts.' —Happy the preacher who has ſuch talents! Happy the people who have ſuch a preacher!

The Sermons, of which we have here a tranſlation, were all preached before the preſent King of France, in the chapel of the caſtle of the Thuilleries, excepting that *On the Virtues and Vices of the Great*; and they have been univerſally, and, indeed, deſervedly admired.——As to the tranſlation, Doctor Dodd tells us, that he has adhered with great fidelity to his original, and has not preſumed to make any alteration in the matter or manner of MASSILLON's diſcourſes, as he imagines the ſpirit of them would thereby have been loſt. He has left out a few paſſages, which ſavour ſtrongly of the Popiſh religion; and he now and then takes occaſion to remind his Readers, that it is a French preacher ſpeaking to a French King and Court.

We ſhall inſert a ſpecimen of the tranſlation, taken from the Sermon on *The Humanity of the Great towards the People*, that

that ſuch of our Readers as have inclination and opportunity, may compare it with the original.

'Humanity, towards the people, ſays the preacher, is the firſt duty of the great, and includes affability, protection, and liberality. Affability is, as it were, the inſeparable characteriſtic, and the ſureſt mark of greatneſs. The deſcendants of thoſe illuſtrious and ancient families with whom none can diſpute ſuperiority of name and antiquity of origin, do not wear upon their foreheads the pride of their birth; they would leave you ignorant of it, could it be unknown; the public monuments ſpeak ſufficiently for them, without their ſpeaking of themſelves. You perceive their elevation only by a noble ſimplicity; they render themſelves ſtill more reſpectable, by only ſuffering with pain, as it were, the reſpect due to them; and among the many titles which diſtinguiſh them, politeneſs and affability are the only diſtinction they affect. They, on the contrary, who boaſt themſelves of a doubtful antiquity, and the ſplendor and pre-eminence of whoſe anceſtors are ever the ſubject of private popular diſpute, are always afraid you ſhould be ignorant of the greatneſs of their extraction; they have it continually in their mouths; fancy they can confirm the truth of it by an affectation of pride and haughtineſs; put ſtatelineſs in the place of titles; and by requiring more than they can juſtly claim, make people conteſt with them even what might otherwiſe be allowed them.

'In fact, a man born to be great is always leaſt affected by his elevation. Whoever is dazzled with the eminence in which birth and fortune have placed him, only declares by it, that he was not formed to mount ſo high; the higheſt places are always below great ſouls. Nothing puffs up or dazzles them, becauſe there is nothing higher than themſelves.

'Haughtineſs, therefore, derives its ſource from mediocrity, or elſe it is only a piece of cunning to conceal it; it is a certain proof, that a loſs muſt be the conſequence of being ſhewn too near. Men cover with haughtineſs thoſe defects and weakneſſes, which haughtineſs itſelf betrays and expoſes; they make pride the ſupplement, if I may ſo ſpeak, of merit; not conſidering that there is nothing ſo little like merit, as pride.

'And hence it is, that the greateſt men, and the greateſt Kings, have ever been the moſt affable. A ſimple woman of Tekoah, came to lay ſimply before David her domeſtic anxieties; and if the ſplendor of the throne was tempered by the affability of the ſovereign, the affability of the ſovereign exalted the ſplendor and majeſty of the throne.

'Kings, Sir, can loſe nothing by making themſelves acceſſible; the love of the people makes up to them for the reſpect which is their due. The throne is eſtabliſhed only to be the

aſylum of thoſe, who will naturally come to implore your juſtice or your clemency; the more eaſy you are of acceſs to your ſubjects, the more will you augment its ſplendor and majeſty. And is it not juſt, that the nation which of all the world beſt loves its maſters, ſhould alſo have moſt right to approach them? Oh, Prince! ſhew to your people all thoſe amiable gifts and talents, wherewith heaven hath endowed you; let them have a near view of that happineſs which they expect from your reign. The charms and majeſty of your perſon, the goodneſs and rectitude of your heart, will always better ſecure to you the homage due to your rank, than your authority and your power can do.

'Thoſe inviſible and effeminate Princes; thoſe Ahaſueruſes, before whom it was a crime worthy of death for Eſther herſelf to venture to appear without being ordered; and whoſe preſence alone froze the very blood in the veins of their ſuppliants; —when once ſeen near, were nothing but female idols, without ſoul, or life, or courage, or virtue,—in the very heart of their palaces delivered up to vile ſlaves; ſeparated from all commerce, as if they had not been worthy of ſhewing themſelves to mankind; or as if men, made like themſelves, had not been worthy to ſee them:—men, in ſhort, whoſe obſcurity and ſolitude conſtituted all their majeſty.

'There is a ſort of ſelf-confidence in affability, which ſits well upon the great; which makes them never afraid of debaſing themſelves by their humility, and is in ſome meaſure a ſpecies of valour and pacific courage. To be inacceſſible and haughty, is to be weak and timid.

'Again; the moſt inexcuſable circumſtance attending thoſe princes and great men, who never offer to their people any thing but a diſdainful and ſevere countenance, is, that it coſts them ſo little to conciliate their hearts to them. For this purpoſe, there needs neither labour nor ſtudy;—a ſingle word, a gracious ſmile, a look only, is ſufficient. The people reckon them as every thing; their rank gives value to every thing. The ſerenity of the King's countenance alone, ſaith the ſcripture, is the life and felicity of the people; and his gentle and humane demeanour, is to the hearts of his ſubjects, as the dew of the evening to dry and thirſty lands.—"In the light of the King's countenance is life, and his favour is as a cloud of the latter rain."—Prov. xvi. 15.

'And can any man ſuffer thoſe hearts to be alienated from him, which may be gained at ſo low a price? Is it not debaſing oneſelf, thus to undervalue all humanity? Does he deſerve the name of great, who knows not even how to diſcern the value of men?

'Hath

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'Hath not nature already impoſed a penalty heavy enough upon the people, and upon the unfortunate, in having made them be born in dependance, and, as it were, in ſlavery? Is it not enough that the meanneſs or unhappineſs of their condition, makes it a duty, a kind of law with them, to crouch, and to pay homage? Muſt their yoke be ſtill aggravated by contempt, and by a haughtineſs which is itſelf ſo worthy of that contempt? Is it not enough that their dependence is a pain? muſt they ſtill be made to bluſh at it as a crime? and if any one is to be aſhamed of his condition, who ſhould it be—the poor man who ſuffers it, or the great man who abuſes it?

'Indeed, very often, humour alone, rather than pride, effaces from the countenances of the great that ſerenity, which renders them acceſſible and affable; it is an unevenneſs proceeding from caprice, rather than haughtineſs. Engroſſed by their pleaſures, and fatigued with the homage paid them, they no longer receive them but with diſguſt; it ſeems as if affability would become a tireſome duty, and put them to trouble. In conſequence of being honoured, they are fatigued with the honours beſtowed upon them; and they often withdraw themſelves from the public homage, in order to ſcreen themſelves from the fatigue of appearing ſenſible of it. But with how little tender feeling muſt he be born, who fancies it painful to appear humane! Is it not barbarity, to receive, not only without being touched, but even with diſguſt, thoſe marks of love and reſpect, which are preſented to us by our humble inferiors? Is it not not declaring aloud, that he merits not the affection of the people, who thwarts the tendereſt evidences of it? Shall thoſe moments of humour and chagrin, which the cares of grandeur and authority draw after them, be pleaded in this caſe?—But is humour then ſuch a privilege of the great, that it may be urged in excuſe of their vices?

'Alas! If any might be allowed to be gloomy, capricious, and melancholy,—a burden to others and to themſelves, it ſhould ſurely be thoſe unfortunates, who are ſurrounded by hunger and miſery, by domeſtic wants and calamities, and all the blackeſt cares of human exiſtence!—they would be much more worthy of excuſe, if frequently bearing grief, bitterneſs, and deſpair in their hearts, they ſhould let ſome ſymptoms of it eſcape them. But that the great,—that the happy ones of the world, with whom every thing ſmiles, whom joy and pleaſure every where accompany; that theſe ſhould pretend to derive a privilege from their felicity itſelf, to excuſe their fantaſtical ill-humours and caprice! that theſe ſhould be permitted to be angry, uneaſy, and forbidding, becauſe truly they are more happy!—that theſe ſhould regard it as a right acquired by

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their prosperity, to load still more heavily with their tempers, the unhappy, who already groan under the yoke of their authority and power!—Great God! what shall we call this?—the privilege of the great, or a punishment of the ill use they make of their greatness?—For certain it is, that caprice, gloominess and care, seem to be the peculiar lot of the great, and the innocency of joy and serenity only that of the people.

'But affability, which takes its source in humility, is not one of those superficial virtues which dwell only upon the countenance: it is a sensation which springs from the tenderness and goodness of the heart. Affability would be but an insult and a derision to the unhappy, if while it shewed them a smooth and open countenance, it shut up our bowels against them; and rendered us more accessible to their complaints, only to render us more insensible of their pains.'

As we cannot be too cautious of importing the principles of foreign Roman Catholic priests, on the interesting topics of religion and government, however unexceptionable their sentiments may sometimes be, on moral subjects,—we are sorry to observe that Dr. Dodd hath not expunged every thing which, as PROTESTANTS and BRITONS, we might justly object to, in some of the present, otherwise excellent discourses; especially as they are now addressed to the heir apparent of the British throne. None, surely, can be ignorant, that the early impressions made on the minds of young Princes, may prove of the utmost good or ill consequence to the people over whom they are destined to sway the sceptre of royalty; and can it, for instance, be deemed proper, or expedient, that such sentiments as the following, on the subjection of the regal power to church-authority, should be inculcated within the walls of St. James's? viz.

'Princes, says MASSILLON, ought to touch religion only to defend it.—Their zeal is only of use to the church where it is requested by its pastors.—They should reserve to themselves only the honour of *protection*, and wave that of decision and judgment. The Bishops are their subjects, but they are their fathers according to the faith: their birth subjects them to the authority of the throne; but as concerning *mysteries of faith*, the authority of the throne glories in *submitting itself to that of the church*.—Princes have *no other right* than to *enforce* the *execution* of *her decrees*, and by first *submitting to those decrees* themselves, to give an example of submission to other believers.'——Are these slavish ideas of church authority the sentiments which Dr. Dodd would impress on the tender, ductile mind of the young Prince, whose royal father is, by the law and constitution of this

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realm, the *ſupreme head of the church?*——We ſay no more, but we recommend it to the reverend Tranſlator, as a Proteſtant divine, to be more attentive to the contents of this book, ſhould it come to a ſecond Edition.—As to the merit of the tranſlation, it will be ſufficient to obſerve, without deſcending to particulars, that thoſe who are acquainted with the Biſhop of Clermont in his character as a French orator, and thoſe who ſee him only in his Engliſh dreſs, will have very different ideas of his literary and oratorical abilities.

ART. III. *Letters of Baron Bielfield, Secretary of Legation to the King of Pruſſia, Preceptor to Prince Ferdinand, Chancellor of the Univerſities in the Dominions of his Pruſſian Majeſty, F. R. A. B. &c. Author of the Political Inſtitutes. Containing original Anecdotes of the Pruſſian Court for the laſt twenty Years.* Tranſlated from the German, by Mr. Hooper. Vols. III. and IV. 12mo. 5 s. ſewed. Robinſon and Roberts, &c. 1770.

WE ſhould have renewed our acquaintance with the lively, free and eaſy Baron Bielfield, in the Engliſh dreſs, with much more pleaſure, had he been attended with any other gentleman-uſher than this odd humoriſt of a tranſlator; whoſe affected peculiarities were remarked in our account of the former volumes *. Nor can we yet diſcover by what principles, beyond thoſe of arbitrary whim, he impoſes on his Readers the obligation of ſtudying a debaſed orthography before they can *clearly* underſtand their mother tongue according to his model. That decency which every writer ought to obſerve, to maintain a good underſtanding with his readers, required at leaſt ſome apology or juſtification, for liberties, which, as the affair ſtands, are neither genteel nor agreeable.

Theſe letters, though poſterior in publication, are antecedent in date to the two former volumes: yet letter xxx. containing remarks on the public ſports of the Engliſh, and which is dated in 1741, gives an account, among other things, of the affair of the bottle-conjuror, which did not happen till about the time of the peace at Aix-la-Chapelle in 1748: this paſſage, therefore, muſt be an interpolation ſupplied long after the writing of the letter in which it appears, and might have figured better in a note.

We are ſeldom gratified with miſcellaneous productions which contain ſuch a variety of entertainment in a ſmall compaſs as may be found in the letters of this agreeable German. Letters iii and iv, give an account of his preſent Pruſſian majeſty's being made a free-maſon, clandeſtinely, during the lifetime of his royal

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* Review, vol. xxxix. p. 276.

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father.

father. Letter vii. deſcribes Potzdam, and the famous gigantic regiment of which the late king was ſo fond, in an agreeable excurſion to that elegant place.

In all the letters in which the Baron mentions the then prince of Pruſſia, he appears to have formed the higheſt idea of the talents and diſpoſition of his R. H. tho' he was once a ſufferer by one of his ſallies of humour, in which the ladies of the prince's court were too miſchievouſly good-natured to withhold their ſeducing aſſiſtance. This diſaſter the Baron thus deſcribes:

'But as there is no felicity that is abſolutely perfect, ſo the pleaſures that I have enjoyd at Rheinſberg, have been daſhd with bitterneſs by a ſingular accident, of which, Madam, I ſhall here give an account; as you will ſoon ſee me return to Hamburg, with two wounds on my forehead, a ſable eye, and a cheek coverd with all the colors of the rainbow; it is proper that I appriſe you of this cataſtrophe. We ſeldom fail to feel the effects of a debauch, and it was at a bacchanalian rout that I acquired all thoſe ornaments. About a fortnight ſince, the prince was in a humor of extraordinary gayety, at table. His gayety animated all the reſt; and ſome glaſſes of champagne ſtill more enlivend our mirth. The prince, perceiving our diſpoſition, was willing to promote it; and on riſing from table, told us he was determind we ſhould recommence our jollity at ſupper, and in the ſame place where we had left off. Toward evening I was calld to the concert; at the end of which the prince ſaid to me, *Go now to the princeſſes apartment, and when ſhe has finiſhd her play we will ſit down to table, and wont quit it till the lights are out, and we are ſomwhat enlightend with champagne.* I regarded this threat as a pleaſantry, for I knew that partys which are expreſly intended for this purpoſe, ſeldom ſucceed, but commonly becom more dull than joyous. On entring the princeſſes apartment, however, her highnes convinced me that the affair was very ſerious, and prognoſticated with a ſmile, that I ſhould not be able to defend myſelf againſt the princes attack. In fact, we were ſcarce ſeated before he began, by drinking a number of intereſting healths, which there was a neceſſity of pledging. This firſt ſkirmiſh being over, it was followd by an inceſſant flow of ſallys and repartees, by the prince and the company; the moſt contracted countenances became expanded, the gayety was general, even the ladys aſſiſted in promoting our jollity. After about two hours, we found that the largeſt reſervoirs, by perpetually filling, might be overflown: neceſſity has no law; and the greateſt reſpect could not prevent ſome of us, from going to take the freſh air in the veſtibule. I was one of the number: when I went out I found myſelf ſober enough, but the air ſeizd me, and on entering the hall, I perceived a ſort of vapour that ſeemed to cloud my reaſon. I had placed before me a large glaſs of water, which the princeſs, oppoſit to whom I had the honour to ſit, in a vein of miſchievous pleaſantry, had ordered to be emptyd, and had filld it with ſellery wine, which was as clear as rock water; ſo that, having already loſt my taſte, I mixd my wine with wine; and thinking to refreſh myſelf, I became joyous, but it was a kind of joy that leand toward intoxication. To finiſh my picture, the prince ordered me to

come and ſit by him: he ſaid many very gracious things to me, and let me ſee into futurity, as far as my feeble ſight was then capable of diſcovering; and at the ſame time made me drink, bumper after bumper, of his lunel wine. The reſt of the company, however, were not leſs ſenſible than I, of the effects of the nectar, which there flowd in ſuch mighty ſtreams. One of the ladys, who was a ſtranger, and in a multiplying ſtate, found herſelf as much incommoded as we were, and retired ſuddenly for a ſhort time to her chamber. We thought this action admirably heroic. Wine produces complacency. The lady, on her return, was loaded with compliments and careſſes: never was woman ſo applauded for ſuch an expedition. At laſt, whether by accident or deſign, the princeſs broke a glaſs. This was a ſignal for our impetuous jollity, and an example that appeard highly worthy of imitation. In an inſtant all the glaſſes flew to the ſeveral corners of the room; and all the criſtals, porcelain, piers, branches, bowls, vaſes, &c. were broke into a thouſand pieces. In the midſt of this univerſal deſtruction, the prince ſtood, like the man in Horace, who contemplates the cruſh of worlds, with a look of perfect tranquility. To this tumult ſucceeded a freſh burſt of mirth; during which the prince ſlipd away, and aided by his pages, retired to his apartment; and the princeſs immediately followd.

'For me, who unfortunately found not one valet who was humane enough to guide my wandering ſteps, and ſupport my tottring fabric, I careleſly approached the grand ſtair-caſe, and without the leaſt heſitation, rolld from the top to the bottom; where I lay ſenſles on the floor, and where, perhaps, I ſhould have periſhed, if an old female domeſtic had not chanced to paſs that way, who, in the dark, taking me for a great dog belonging to the caſtle, gave me an appellation ſomewhat diſhonourable, and at the ſame time a kick in the guts; but perceiving that I was a man, and what was more, a courtier, ſhe took pity on me, and calld for help; my ſervants then came running to my aſſiſtance: they put me in bed, ſent for a chirurgeon, bled me, dreſd my wounds, and I in ſome degree recoverd my ſenſes. The next day they talkd of a trepan, but I ſoon got rid of that dread; and after lying about a fortnight in bed, where the prince had the goodnes to come every day to ſee me, and contribute every thing poſſible to my cure, I got abroad again. The day after this adventure the court was at its laſt gaſp. Neither the prince nor any of the courtiers could ſtir from their beds; ſo that the princeſs dined alone. I have ſuffered ſeverely by my bruiſes, and have had ſufficient to make many moral reflexions. But I now adapt in part, the Italian proverb, *paſſato il pericolo, gabato il ſanto:* and I ſometimes laugh at my accident as heartily as other people. This day will be for a long time remembered at Rheinſberg, for bacchanalian exploits are there very rare. The prince is very far from being a toper: he ſacrifices only to Apollo and the Muſes; one day, however, he may perhaps raiſe an altar to Mars.'—*Prophetic!*

Letters xii. xiii. xiv. give a relation of the ſickneſs, death, and funeral of the late king; and an amuſing account of the hurry of the courtiers to pay their twofold compliments to the new ſovereign, with the affectation of tears on the one hand, and the marks of joy and expectation on the other.

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Letters

Letters xv. xvi. are employed in ſome very ſhrewd criticiſms on Homer; but they are too long to extract.

In letter xvii. the baron being ordered to attend the Pruſſian embaſſy to the king of Great Britain, who was then at Hanover, we have an account of the court of Hanover, ſome anecdotes of the counteſs of Yarmouth, and a deſcription of Herenhauſen; which with other particulars employ ſome following letters. Letter xxiii. contains a character of our late worthy old king, which ſeems to be drawn with juſtice.

As baron Bielfield followed the king to London, letters xxvii. to xlii. are engaged in deſcriptions and critical remarks on England and its inhabitants. Letter xxix. will ſhew his general ſentiments, on a variety of ſubjects, on his firſt arrival:

'To Baron von K———, at Berlin.

London, Feb. 7, 1741.

'I now begin, my deareſt baron, to reconnoitre this city of London. We have had an audience of the king; I go frequently to court, and introduce myſelf into the beſt houſes. The court is here the reſidence of dullnes. The old palace of St. Jameſis, or the king's lodging-hous; crazy, ſmoky, and dirty, is ſufficient of itſelf to inſpire melancholy ideas. A company of Anglo-Swiſs, they call yeomen of the guard, and in deriſion beef-eaters, do the honors of the guard room; the principal of which are, to range themſelves in a line, to ſtrike their halberds againſt the ground, and to cry *make way*, when they ſee a ſtranger or other perſon of diſtinction, and for which they receive a perquiſit on new-years day. Their appearance does not contradict the deriſive name that is given them; by their color, however, they might be called lobſters, for they are coverd with red from head to foot. Since the death of her majeſty queen Caroline, the king has never kept public table. H. M. dines and ſups alone, in his own apartment, and is ſervd at table by two valet de chambres. The prince and princeſs of Wales, and their children, neither lodge nor come to court. The duke of Cumberland, and the princeſſes Amelia, Carolina, and Louiſa, eat alſo in private, and admit no one whatever to their table, or even to be ſpectators of it. This liſe of perpetual retirement renders the court to the laſt degree ſpiritleſs, or rather, there is no court at all. The king and the roial family are only to be ſeen at chapel, and two or three times in a week, in the circle of the drawing-room, where H. M. receives the compliments of the foreign miniſters, and of the firſt quality of both ſexes. About eight in the evening, the princeſſes ſit down to play; we may ſee them play, indeed, but it muſt be at a diſtance, for their tables are placed in a ſeparate chamber, of which the profane vulgar are ſufferd to approach the threſhold only; and as this is but a dull ſort of entertainment, there are not many ſpectators. For dinners and ſuppers, they are out of the queſtion; and except the domeſtics of the king and his family, and ſuch as live in the palace, and receive their daily bread from the court, I dont believe that for ſome years paſt any one has ate ſo much as a mutton chop, within its walls. Feaſts are there proſcribed, and there is no day celebrated except

that of the birth of the king, which is the 21 November *. But if the court be languid, the town in return is highly animated. You know to what degree London is uſually crowded with inhabitants. The diverſions of the winter, and the ſeſſion of parliament, draw thither moſt of the nobility, and other perſons of rank, whoſe uſual reſidence is in the country; ſo that we may ſay, that England, in this ſeaſon, is in a manner condenſed in its capital. We here ſee equipages without number, tho for the moſt part in a deteſtable taſte. The figur of an Engliſh coach reſembles one of our cobler's ſtalls in Germany †.

'The houſes, even thoſe which are inhabited by the nobility, have externally but a mean appearance, and the ſmoke of the coals gives them a black and diſagreeable look; but it is not the ſame with the internal appearance; for there reigns a remarkable delicacy, an elegant ſimplicity, and a charming taſte, which is conſtantly directed by the greateſt convenience poſſible, and a magnificence that is more ſolid than glaring. Every article of the furniture is perfect in its kind. When I ſpeak of the exterior of the London houſes, I mean, however, to except ſome of the hotels of the nobility, which are ſituate in the fineſt part of the town, and were built by the renowned Inigo Jones, one of the greateſt architects that the world has produced, or by Sir John Vanbrug, and ſome other able maſters. I have already told you, that the table of perſons of quality is ſerved entirely in the French taſte. Never was ſo much Champagne and Burgundy drank here, as ſince the government has enhanced the duty.

'I have been preſented, among others, to the duke of Richmond. This nobleman keeps one of the beſt houſes in Europe; and one that is open at all hours of the day to the Engliſh gentry, and to foreigners who are known not to be adventurers. The duke himſelf is of a moſt graceful figur, of infinit politenes, and of a charming

* 'It is very natural for a foreigner, who ſees all things in his prince, as our author ſomewhere expreſſes it, and who comes from a country where all the wealth and ſplendor of the people are, in a manner, centered within the walls of a palace, to be ſurpriſed to find no greater diſplay of luxuriant magnificence in the court of ſo rich and powerful a nation as that of Great Britain; becaus, he does not reflect, that the glory of a Britiſh monarch conſiſts, not in a handful of tinſel courtiers, or in expenſive and pompous feſtivals; but in the number, the eaſe and affluence, the ſplendor and magnificence, the freedom, the dignity and happineſs of his people; which are conſtantly and neceſſarily reflected on his crown, and which give it a luſtre as far ſuperior to the utmoſt blaze of the court of an abſolute monarch, as the full glory of the ſun is to the light of a wax taper.'—*Tranſlator.*

† 'Since this was wrote, we are much improved in this article; but our carriages are ſtill far inferior, tho more expenſive, than thoſe of France; which are in every reſpect ſo excellent, that it is worth the while of a man of taſte, to go from London to Paris, merely to ſee their equipages.'—*Idem.*

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convers,

convers. His daughter, who is called the lady Caroline Fitzroy, paſſes for one of the firſt beautys of England. You would imagin that love had guided my pencil, tho I had drawn her portrait after natur: but my dear friend, I ſhall take care how I attempt ſo maſterly a performance. I ſhall content myſelf with admiration, and with frequently toaſting her health among the Engliſh.

'If you ſee the lady of general von F——, I beg you woud teſtify my earneſt acknowledgment for the letter ſhe gave me to general St. Hippolite, her uncle, who has given me a moſt gracious reception, and is daily heaping on me freſh marks of his politenes.

'In the firſt journey I made to London, in 1736, I found two Italian operas. The celebrated Handel directed one, and had for his principal voices S. Conti Giziello, and Signora Strada, with an admirable baſe. His opera ſhone moreover by the fund of its muſic, the compoſition of which was highly excellent. This Engliſh Orpheus himſelf dictated the accords. But he had to contend with a redoubted rival, M. Heidegger, the manager of an opera at the theatre in the Hay-market; who preſented the moſt excellent productions of Ms. Haſſe and Porpora, that were executed by Ss. Farinelli and Senoſino, and Signora Cuzzoni. The great abilitys of theſe renowned compoſitors, and extraordinary talents of the performers, and the emulation, that attended the execution, altogether, at that time made London the ſeat of muſic. But at preſent Euterpe ſeems to have abandoned the Engliſh ſhore, and nothing now remains but oratorios, which are ſomtimes exhibited by M. Handel.

'The theatre here is on a much better eſtabliſhment. There are two houſes, one in Covent-garden, and the other in Drury-lane, that mutualy endeavour to attain the ſuperior ſuffrage of the people. The firſt time I was at an Engliſh tragedy, the action of the performers appeared to me quite extravagant, and the ſound of their voices ſeemd in my ears like frightful howlings: and tho I ſtill find their manner in general outrée, yet it does not ſhock me as at firſt *; I ſomtimes diſcover a truth, and always an extraordinary power, which, in the moſt pathetic parts of the piece, does not fail to have a great effect. I coud wiſh, however, that they woud ſomthing more vary their manner, approach nearer to natur, and avoid that monotony in their declamation, to which I can never be reconciled. The Engliſh comedy is my great delight. I there find a vivacity, and a reſſemblance of natur that is admirable, and which a too ſcrupulous obſervance of rules, prevents other nations from obtaining. The performers are extremely well dresd, and the managers of each company neglect nothing that can diverſify and recommend

* 'This obſervation on theſe noiſy actors who diſgrace the Engliſh ſtage is very juſt; tho B. Bielfield ſeems not to have diſcoverd the cauſe. When an actor is told that in ſuch a ſcene he ſhould excel, and finds that he is unable to enter into the ſpirit of that ſcene, in order to atone for the defect, and to prevent the reſentment of the audience, he makes a horrible bellowing, juſt as a child crys to prevent beating: and if by that means he can beſide get a clap from the upper gallery, in which he ſeldom fails, he goes off highly ſelf-pleas'd with his execrable performance.'—*Tranſlator.*

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their exhibitions. They have at Covent-garden a young Hebe, who is Venus by her beauty, and Terpſichore by her dance: this is Madamoiſelle Barbarini, an Italian, who is lately arrived in England. I cannot ſay enough in her praiſe: I avoid going behind the ſcenes, becaus I think it dangerous to examin her eyes, her figur and her graces, too nearly. She is great both in the ſerious and comic dance. At Drury-lane they have M. and Madam Fauſſan, who are excellent in the high comic: ſhe has a ſhape and a figur that is delightful, and he is as volatile as a bird; he makes the moſt difficult ſteps, and the moſt ſurpriſing leaps, with the utmoſt truth and propriety. Their dances and ballets are excellently well deſignd.

'They ſomtimes alſo give operattas that are charming. I ſaw the other day that of Comus, and was never better entertaind. The words and muſic are both admirable: I am now employd in learning the airs, with which I am the better pleasd, as they are not at all difficult.

'Notwithſtanding the utmoſt efforts of the managers, the inconſtancy of the Engliſh nation occaſions their theatres to decline. Mr. Rich is the manager of that of Covent-garden, and performs himſelf the part of Harlequin: he is beſide a man who unites to ſound ſens, much knowledge and a perfect acquaintance with antiquity, and has made a thorough ſtudy of all that relates to a theatre. Finding his exhibitions in danger of being neglected, he for a long time ruminated on the means of reviving them by ſome new plan; and at laſt conceivd the deſign of eſtabliſhing the pantomimes of the ancients in their primitive purity. For you know, my dear friend, that this entertainment, in which the thoughts were at firſt expreſſed by action and attitude, without the uſe of any one word, was at laſt corrupted by the Romans, who added indecent expreſſions; as we ſee by the *Mimes de Laberius*, which were no other than licentious comedys. Mr. Rich found within himſelf great reſources for the ſucceſs of his project; and he found in M. Potier the moſt proper man in the world to ſecond him. This is a very able maſter of the ballet and of the dance, and one who has a marvellous art in imitating all ſorts of actions: he plays the part of Pierrot eſpecially in the higheſt perfection. Theſe two extraordinary men united their talents, and aſſociated in their enterpriſe ſome other able actors. They invented the deſigns, they compoſed a muſic that was connective and expreſſive of what the actions were to repreſent: they carryd the art of machinery almoſt to a magical extent; and, in ſhort, offered to the public a pantomime, in its firſt eſſay, perfect. All London ran to ſee it, as to a fire; and I do aſſure you, Sir, that it is an entertainment highly pleaſing on the firſt repreſentation; but I doubt whether it be calculated to continue for any long time. You will eaſily conceive, that ſuch a repreſentation can only give the outlines of a fable or plot, drawn from the moſt ſtriking paſſions of the mind; and that all they call fineſs, bon mot, ſprightly repartee, delicate ſentiment, &c. is not to be repreſented by geſtures. The pantomime, therefore, can only ſpeak to the ſenſes, and never to the underſtanding; and this it is which conſiderably detracts from its merit, and prevents it from being repeatedly pleaſing.

I ſhall

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'I ſhall have the honor of mentioning to you, the next opportunity, ſome other of the Engliſh entertainments, which may be calld national and ſubaltern; for I perceive that my letter is already too long, and that I ſhall do well to finiſh it directly, by aſſuring you that I am, &c.'

Was the baron now in England, he might find ſome occaſions to correct the remaks he made twenty-nine years ago, in this letter as well as in others; particularly that in letter xxxii. where he denies our profeſſors any ſuperior excellence in the polite arts. But as the Tranſlator has controverted this poſition in a note, and as the principles of taſte are ſubjects of continual diſputation, in defiance of the old maxim *, we ſhall not enter into the conteſt. The baron, however, admits of one exception, on the credit of the artiſt's reputation here, to which, nevertheleſs, he does not appear very willing to ſubſcribe:

'There is, however, at this time a graver that is highly admired and celebrated by this nation; this is Mr. Hogarth, who is the author of a great number of prints that are in much requeſt, both here and in foreign countrys; ſuch as, the Rakes Progres, the Harlot s Progres, the Modern Midnight Converſation, and many others. It muſt be confeſsd that Mr. Hogarth has an imagination which is uncommonly fruitful, lively, and juſt; that there is great genius in his compoſitions, and a reſſemblance of natur that is almoſt inimitable; that his deſigns are perfect, and his engraving ſufficiently accurate; and conſequently that his prints merit great approbation. But his choice of ſubjects, and manner of treating them, I find rather diſagreeable. He frequently repreſents objects that are hideous or diſguſtful, and from which a ſpectator of any delicacy muſt turn his ſight. Such, for example, is the repreſentation of a mad hous; and the apartment where the pupils of the faculty of Montpelier exerciſe, under the auſpices of the god Mercury, the art of curing ſhameful diſeaſes, &c. It appears to me, to be diſgracing the polite arts, to employ them in repreſenting ſuch objects. I think I have elſwhere ſaid, that the more an artiſt poſſeſſes the talent of repreſenting natur to perfection, the more cautious he ought to be, how he repreſents ſuch objects as are diſguſtful to a ſenſible mind. A Marſias, for example, flayd by Apollo; a martyr in the midſt of his tortures; a St. Laurence on the gridiron; are objects highly ſhocking, and ſuch as ought never to be repreſented. The fine arts were deſignd to promote our pleaſures: it is the buſineſs of morality and religion to correct our manners, and animate our devotion.'

His latter obſervation may juſtly be extended. It is a truth that the ſubjects choſen by the fineſt painters and engravers, from ſcripture and the martyrology, whatever pleaſure they may give to a catholic connoiſſeur, affords an heretic little to admire beyond the expreſſive powers of the artiſt in the execution of detached parts: theſe he may praiſe, but he is ſeldom ſtruck with the united effect of ſubjects, calculated leſs for the judg-

* *De guſtibus non eſt diſputandum.*

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ment

ment than to inflame the ardor of an enthuſiaſtic or ſuperſtitious imagination.

With regard to Mr. Hogarth, the baron's remarks are hardly juſt, as he tries him by a wrong ſtandard. If an artiſt, in tracing the progreſs and conſequences of vice, introduces objects of diſguſt, his figures have a moral tendency, and produce a juſt effect: but every artiſt to his peculiar talent. The pencil of Hogarth was guided by ſatire and humour, in which he remains unrivalled.

On articles relating to our trade, manufactures, marine, and literature, our ingenious epiſtolary Author pays us many compliments, which, from a foreigner of his extenſive knowledge, we may be allowed to think ſincere. His remarks on the prolixity of our celebrated noveliſts Fielding and Richardſon, particularly the latter, are equally juſt.

Letter xxxix. gives a lively deſcription of an inſtallation of Knights of the Garter at Windſor, at which the baron was preſent. In letter xl. he attempts a general character of the Engliſh. To this he premiſes a cautious remark, which has been glanced at already by us on a ſimilar occaſion, and, as he writes from his actual obſervation, our Readers may compare their own picture here with that given by M. Totze, who collected the opinions of others *, and chuſe which they like beſt.

'Your excellency deſires that I woud give you what I think the character of the Engliſh: but I feel my own incapacity to anſwer your demand in the manner your excellency may expect. Nothing is more difficult than to draw the character of a people. Among all the nations of the earth, there are ſo many particular characters, which are exceptions to that of their nation; that the moſt faithful general characters frequently appear deſtitute of all reſemblance when we compare them with individuals: I ſhall confine myſelf therefore, Sir, to ſome detachd obſervations that I have made on this ſubject. The Engliſh nation does not appear to me to be endowd with that creative genius, which is attended with a lively and brilliant imagination, that finds relations between objects which are the moſt diſtant from each other, and that reconciles ideas which appear the moſt paradoxical; but in return, it poſſeſes in a ſupreme degree that ſagacious ſpiri of diſcernment, which diſcovers, with a glance of the eye, the eſſential and acceſſary differences that are between things, and even between the images of things: that ſcrutative ſpirit, which proceeding from conſequence to conſequence, arrives at laſt by ſlow, but ſure ſteps, to the principle, the foundation of the truth which it inquires after. In a word, the Engliſh are true reaſoning machines. This quality is not here confined to any particular rank in ſociety; on the contrary, the artiſan, the laborer, the beggar, reaſons here in the ſame manner as the lord or philoſopher. What confirms me in this opinion is, the mode of expreſſion by which theſe people communicate their ideas to each other.

* See Monthly Review for laſt month, p. 177, *ſeq.*

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In

In other nations I find an infinit difference in the manner of expreſſion between perſons of rank and the common people; becaus theſe conſtantly expres badly what they conceive badly: but in England the meaneſt of the people expres themſelves with ſtrength and elegance; which proves to a demonſtration that they think clearly.

'The ſecond diſtinguiſhing property of the Engliſh is activity. In fact, I know of no people who are in general more induſtrious. This quality ariſes perhaps from their temperament, from a rapid circulation of blood. It is not my buſines here to inquire into the phyſical caus of it, but it is certain fact, and of which I have been an ocular witnes; that if an Engliſhman, in perfect health, holds the bulb of a good thermometer in his hand for ſome minutes, he will make the mercury riſe two or three degrees higher than a Frenchman, Italian, German, or one of any other nation whatever. We are tempted to think that this heat of the blood gives the Engliſh that great activity in all they undertake; and as by that means they more frequently repeat the ſame actions, that activity becoms in turn the ſource of their ſuperior addres, dexterity, and perfection.

'The third particular quality of the Engliſh, is that of candor, and that franknes of behaviour which is the conſequence. They think too juſtly, to wiſh to deceive their brethren by fals appearances, by thoſe vain compliments which flatter little minds, and which at the ſame time are ſo well known to be fals, and to which we give the fine name of politenes. We muſt not imagin, however, that ruſticity predominates in England, and leaſt of all among thoſe whoſe title, birth, or fortune have given them the advantage of a liberal education; or that the bulk of the Engliſh reſemble Sir James Roaſtbeef, in the Frenchman at London, and that their franknes is attended with brutality or ſtupidity. On the contrary, I find in this country much true politenes, much attention, and a ſtrong deſire to pleas. Foreigners accuſe the Engliſh of being civil, ſocial, engaging, fond of pleaſure, ready to contract friendſhips, and to receive favors, while they are traveling in other countrys, but when they return home, to forget thoſe very friends, or to receive them with coldnes; and in general to treat ſtrangers with great indifference. But they do not conſider that moſt of theſe ſtrangers confine themſelves when in England, to London, and that the moſt of the Engliſh gentry are as much ſtrangers in London as a Frenchman, German, or Italian; that but few of them have any houſe there, their ſetled reſidence being in the country; and when they come to the capital, it is only for their private affairs, or to attend the buſines of parliament; ſo that they are conſtantly engaged; and moreover not having convenience for receiving their foreign friends at their lodgings, they can only offer them an entertainment at a tavern, where they frequently dine themſelves; or take them to the play, and ſhow them the principal curioſitys of the town. But go into the country, viſit them on their own eſtates, and they will give you a reception that is equally polite and hearty; they will load you with civilitys and favors, and on your departure will furniſh you with letters of recommendation to their friends diſpersd over all England; theſe will receive you equaly well, and will procure you new acquaintance. So that a ſtranger who is in any degree amiable, and known

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known to be a man of character, may travel, with infinit pleaſur, over all England; like a ball that is ſent from one player to another. Beſide, London during the cours of the whole year ſwarms with ſtrangers of every kind, among whom are many of ſuſpicious character; ſo that a hous woud reſemble Noah's ark, whoſe maſter ſhoud readily receive all ſtrangers that were drawn thither by the ſmell of the kitchen, or the reputation of a jovial hoſt. The ſame may be ſaid of all great citys; and it is not ſo eaſy as ſome may imagin to gain admittance into a good hous at Paris.

'Charity alſo forms a conſiderable part of the diſtinguiſhing character of an Engliſhman; but it has here a very different external appearance from what it has in France. We here ſee no hoſpitals where dutcheſes by the bed ſide of the ſick give them their remedys on their knees. The care of this is here left to nurſes, who are paid by the public, whoſe trade it is, who underſtand the buſines better, and whoſe preſence does not lay any conſtraint on the poor patient. There is here no oſtentatious charity; for the Engliſh church does not admit of the dogma of the merit of good works. The charity of the Engliſh is not theologic, but philoſophic; it extends to thoſe only who are incapable of labor, and not to the encouragement of idlenes. Here all charitable eſtabliſhments are either in favor of infancy, infirmity, or imbecillity. A ſturdy beggar is but a bad trade in England. They are diſmisd with a halfpenny or farthing, which are their ſmall copper money, and of the latter of which a beggar muſt amas 1008 pieces to have a guinea. The Engliſh count it a great charity alſo, to aid thoſe who ſtrive to bear up againſt their misfortunes; or privately to aſſiſt ſuch foreigners as may becom embarrasd among them. They extend their benevolence even to priſoners, and think it a diſgrace to humanity to ſuffer them to periſh in gloomy and noxious dungeons. The priſons of London are ſpacious, and contain within their walls, large gardens, and even coffee houſes, where they aſſemble to read the public news papers, and to amuſe or regale themſelves.

'All that I find reprehenſible in the general character of the Engliſh, for in fact there is nothing perfect in this world, is, a certain inſenſibility, which in the common people ſomtimes proceeds to ferocity, and which even reigns in their very pleaſures. Such as the murdering chace; the baiting of bulls and other animals; their races, in which both men and horſes ſomtimes periſh; the brutal combats between the men themſelves, and other things of the ſame kind. The Engliſh not only ſee all theſe barbaritys without emotion, but even pay for the pleaſur of ſeeing them. I am inclined to think that the climate, their method of living, eſpecially among the marine, ancient cuſtom, wrong education, and other cauſes, either phyſical or moral, muſt have given this inſenſibility to the Engliſh, and that the fault does not *lay* in the heart.'

An air of candour is diſtinguiſhable in theſe outlines; but the method of eſtimating the comparative qualities of Engliſhmen with foreigners by the thermometer is, we muſt confeſs, a new acquiſition in experimental philoſophy!

Long

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Long as this article has been, we can assure our Readers that we have by no means exhausted the subjects contained in these very entertaining letters.

ART. IV. *Fourteen Maps of Ancient and Modern Geography, for the Illustration of the Tables of Chronology and History. To which is prefixed, a Dissertation on the Rise and Progress of Geography.* By John Blair, LL. D. F. R. S. and A. S. Prebendary of Westminster, and Chaplain in Ordinary to her Royal Highness the Princess Dowager of Wales. Folio, large Paper, 1 l. 16 s. in Sheets. Printed for the Author, and sold by the Booksellers, &c. 1768.

IN the *Eleventh* volume of our Review, for 1754, we gave some account of Dr. Blair's *Chronology and History of the World.* That work was well received, and there is no doubt but the present production, which may be considered as the supplement to it, will be likewise very acceptable to the public.

Dr. Blair informs us, in the preface, that his *Dissertations upon the difficult Parts of Chronology*, which were preparing for the press at the time of the first Edition of his *Tables*, have been long interrupted by a duty, to the discharge of which the Author was called, soon after, viz. his attendance upon the late duke of York; and as this, he says, 'for the course of near eleven years, engrossed all his thoughts and leisure, it is therefore the only apology he can give for having so long delayed the publication of that part of his work.'—'It was in compliance with his royal highness's desire that I have endeavoured to improve these *Tables of Chronology*, by adding *fourteen maps*, part of them containing *the ancient*, and part of them *the modern geography*, which are so disposed in different places of the tables, as to illustrate the times and periods when the countries, delineated in each map, were the principal scene of action: for in his royal highness's application to the perusal of the political history of the world in its various branches, to which indeed all his mornings were generally devoted, he found it of great advantage, for the clearer understanding of any transaction or event, to have the country and the period of time placed before him in one point of view, as the proper companions to each other. And as they have been privately and in this manner used, for some years past, they are now published to the world, with the hopes of their being found of service to such who may employ any of their leisure hours in the study either of ancient or modern history.

'A few of the maps have been copied from M. *Delisle* and M. *Robert*, but by much the greatest number of them were drawn

drawn under the Author's immediate inſpection by M. *de Larochette*, from the lateſt and moſt accurate diſcoveries and obſervations. And that the errors in other maps, and the times when they were rectified, might be the eaſier traced and known, *A Diſſertation* is prefixed to the whole, on the *Riſe and Progreſs of Geography*, which, though far from being ſo complete as the Author could have wiſhed, may ſtill be of ſome uſe to many who have been hitherto leſs converſant in this branch of ſcience.'

As the Author hath ſpoken in ſuch modeſt terms of this *diſſertation*, juſtice to its merit obliges us to add, that we have peruſed it with great ſatisfaction; and that we look upon it to be a learned, elaborate, and ingenious performance.

As Dr. Blair hath ſaid much in favour of the late duke of York, whoſe real character is, perhaps, not yet, in all reſpects, generally known and underſtood, the *farther* circumſtances here added concerning him, may afford ſome gratification to the curioſity of our Readers:

'How much that excellent young prince, ſays the Doctor, deſerved of the world, and of his country, was evident, and will be long remembered, by every one who had the honour of being near his perſon, or to whom he was at all known; for amidſt the gaiety of youth, enlivened by a great conſtitutional vivacity, few perſonages of his high rank had a more ſteady attention to buſineſs, or a firmer attachment to men whoſe characters he approved.

'To ſcience, in particular, he was one of the warmeſt friends, and took all opportunities of honouring and promoting every uſeful or ingenious improvement in knowledge.

'Flatter'd, unhappily, with an idea of having a conſtitution equal to every fatigue, and poſſeſſed of a flow of natural cheerfulneſs and animal ſpirits, which neither travelling nor watching ſeemed to leſſen, he fell a victim to this ill-grounded prepoſſeſſion. For the too intenſe exerciſe he took in a ſultry ſeaſon and climate, brought upon him the attack of a putrid fever, againſt which he was perhaps leſs fortified than moſt other perſons, from his great temperance in wine; ſo that its violence ſoon put a period to his life, in the bloom and vigour of youth, and when he was juſt entering, with uncommon ſedulity, into a career of public buſineſs, where his abilities would have rendered him of the greateſt ſervice to the king his royal brother, and to his native country. Even in his laſt moments, he ſhewed the ſtrongeſt proofs of a fortitude and reſignation, as well as a preſence of mind which was natural and unaffected, and would have diſtinguiſhed his character had he been born even in the loweſt rank of human life.'

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To many of our Readers, the foregoing particulars will probably furniſh a new idea of the character of the late duke of York. How far the picture is a *juſt* one, or what allowance ought to be made for the peculiar ſituation of the painter, as a *courtier*, let thoſe pronounce who knew his royal highneſs better than *we* had the honour of knowing him; and who are likewiſe better acquainted with his learned panegyriſt.

ART. V. *Letters written by his Excellency Hugh Boulter, D. D. Lord Primate of all Ireland, to ſeveral Miniſters of State in England, and ſome others. Containing an Account of the moſt intereſting Tranſactions which paſſed in Ireland from* 1724 *to* 1738. 8vo. 2 vols. 10s. Boards. Oxford, at the Clarendon Preſs. 1769. Sold by Horsfield in London.

DR. Boulter's worthy character is ſo univerſally known, and he is ſo juſtly eminent for his wiſdom and his virtues, that we have no reaſon to doubt but that his epiſtolary remains, now made public, will be well received: they will alſo, we are perſuaded, be regarded as a valuable addition to the ſtock of materials for the hiſtory of Ireland, for the ſpace of time in which they were written, viz. from 1724 to 1738.—A period, as the editor obſerves, 'which will even do honour to his Grace's memory, and to thoſe moſt excellent Princes *George* the Firſt and Second, who had the wiſdom to place a confidence in ſo worthy, ſo able, and ſo ſucceſsful a miniſter; a miniſter who had the rare and peculiar felicity of growing ſtill more and more into the favour of both the king and the people, until the very laſt day of his life; which happened, he being then for the thirteenth time one of the Lords Juſtices of Ireland, on the 27th of September 1742.'

The original letters from which the preſent volumes have been printed, are depoſited, as we are told in the previous *advertiſement*, in the Library of Chriſt Church in Oxford. They are entirely letters of buſineſs, and were collected by the late Ambroſe Philips, eſq; who was ſecretary to his Grace, and lived in his houſe during that ſpace of time in which they bear date. They are all, we are further told, in the Primate's hand-writing, except ſome few, diſtinguiſhed by a mark, which are fair copies by his ſecretary; 'and they are now firſt publiſhed as they were received from Mr. Philips, without any the leaſt material alteration, or omiſſion, whatever.'

Our readers have ſeen, that they are not to expect, from theſe letters, a diſplay of the writer's character as a *Divine*, or as an *Author*. In the laſt of theſe reſpects he was never, that we can recollect, greatly diſtinguiſhed, for his life was too much ſpent

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in action, to allow much leiſure for writing *, but in regard to the PRACTICE of the duties of his ſacred function, no miniſter's life could be more exemplary: of which various inſtances are recorded in the brief account given of this good prelate, in the *Biographia Britannica*.—His Grace will, therefore, be ſeen, in theſe papers, merely in the light of a *ſtateſman*, but a very honeſt one; for, though a zealous adherent to the reigning family, he was not a political bigot, but a true and ſteady friend to the real intereſts of the Britiſh crown in general, and of *Ireland* in particular, which he always emphatically ſtiled *his country*, after his appointment † to the primacy of that kingdom.

With reſpect to the archbiſhop's private character, the diſtinguiſhing part of it ſeems to have been his *benevolence*, of which ſeveral very remarkable inſtances are related, both in the notes to thoſe letters, and in the memoir of his life, in the *Biographia*. One or two of theſe, though perhaps already pretty generally known, deſerve to be here briefly mentioned.

In the winter of 1728, and ſummer following, all kinds of corn bore ſuch an exceſſive price in Ireland, that the poor were reduced to a miſerable condition, and the nation not only threatened with a *famine*, but with the conſequences of it, a *peſtilence*. The good primate could not bear to ſee his fellow-creatures periſh while he had ability to relieve them. He ſet on foot a ſubſcription, (contributing largely himſelf) in conſequence of which vaſt quantities of corn, for the relief of the poor were diſtributed through ſeveral parts of the kingdom; and this, it was generally believed, was the great means of averting the dreadful calamity with which that nation was threatened.—Moreover, all the vagrant poor, who crowded the ſtreets of Dublin, were directed, without any diſtinction of religion, to be received into the work-houſe, where they were maintained at the private expence of the prelate, till the following harveſt brought relief ‡.—The foregoing facts are mentioned in the Biographia; but, as our editor remarks, in a note to theſe letters, vol. i. p. 279. 'what his Grace did in 1739-40, in the great froſt, almoſt exceeds belief.' There was not, ſays he, 'a poor diſtreſſed perſon in the great city of Dublin, who applied,

* He was ſaid to have been concerned, much to his credit, with ſeveral gentlemen, in writing the papers entitled, *the Freethinker*; of which papers, a collection was afterwards publiſhed by Mr. Philips, in three volumes. He left a few charges to his clergy, at viſitations; which are grave, ſolid, and inſtructive diſcourſes.

† He was tranſlated to the archbiſhopric of Armagh, from the See of Briſtol.

‡ The Houſe of Commons was ſo ſenſible of the ſervices he did, upon this occaſion, that they paſſed a vote of public thanks to him, and ordered it to be entered in their Journals. *Biog. Britan.*

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that was not daily relieved, to the full, and chiefly by his bounty. —The ſums he there expended muſt have been very great indeed; yet when he hath been complimented on this and other frequent occaſions of the like ſort, his uſual anſwer was, *that he ſhould die ſhamefully rich.*—Our editor adds, 'The Houſe of Commons took this [the laſt mentioned act of benevolence] ſo well, that they voted him, very juſtly, their thanks on this very remarkable inſtance of his goodneſs *. The *Biographia* is ſomewhat more circumſtantial in relating this memorable and moſt extenſive act of charity. The poor, ſay the authors of that elaborate work, 'were fed in the work-houſe twice every day, according to tickets iſſued by people entruſted, of which, from January to Auguſt, the number of tickets amounted to ſeven hundred and thirty-two thouſand three hundred and fourteen. By the accounts of the diſtribution of this charity, ſtill kept in the work-houſe in Dublin, it appears that two thouſand five hundred perſons were fed there every morning, and as many every evening, moſtly at the primate's expence; though ſome few others contributed to the good work.'

From another account of the bounties of this excellent Biſhop, it appears that his private charities were innumerable, for he took the pains to enquire after thoſe perſons in diſtreſs, whoſe modeſty, and former condition in the world, made them aſhamed to apply for relief.—His charities for the kingdom of Ireland alone, are computed at above 40,000 pounds. His unbounded generoſity was attended with no manner of pride. He was eaſy of acceſs, affable and polite, and remarkable for a peculiar cheerfulneſs and ſweetneſs of temper.

Some of the moſt curious letters in this collection are thoſe relating to the ſtate of the gold, ſilver, and copper money in Ireland, concerning the regulations of which there was much conteſt in that kingdom about thirty years ago. In theſe diſputes, or rather, in the meaſures of government relating to the ſubject of them, the archbiſhop happened to be on the ſide oppoſite to that which Dean Swift had taken; and a moſt bitter antagoniſt he found in the Dean, whence the worthy and amiable prelate was, for ſome time, in danger of loſing a ſhare of that popularity he had ſo juſtly acquired. His Grace, had, however, by his good ſenſe, penetration, and temper, greatly

* Whether this be the ſame vote of the Houſe of Commons mentioned in the *preceding note*, or a ſubſequent tranſaction, may admit of a query. The *Biographia* (which profeſſes to have received its information from a perſon who was moſt intimate with Dr. Boulter from his youth to his death) ſpeaks but of *one* vote, and connects it with the charity of 1728. Our editor too, mentions but *one*, which he makes as above, to have been paſſed in relation to what was done in 1739-40.

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the advantage of his opponent, who was generally, in all matters of controverſy, the ſlave of his own immoderate diſpoſition, and violent attachment to the Tory party. In the end, the archbiſhop's propoſed regulations being carried into execution, every body was at length convinced of their utility; and he became, if poſſible, more beloved and revered than ever.

We obſerved a *note* of our Editor's, to a paſſage in p. 127. of vol. ii. with which we could not but be particularly ſtruck. It relates to the late learned and ingenious Dr. Clayton, biſhop of Clogher, and author of the celebrated *Eſſay on Spirit*. The writer of the note here referred to, affirms, that this prelate "actually ſickened and died, on being informed that he would certainly be attacked in the Houſe of Lords in Ireland, on account of that book."

Of the truth of this anecdote we are not competent judges; but if it be certain that biſhop Clayton had ſo little firmneſs of mind or ſtrength of body, as to be hurt in the fatal degree here mentioned, on the mere proſpect of perſecution, we can only ſay, that we are ſorry for the poor biſhop. If it be true, alſo, that a deſign was really formed againſt him, we muſt obſerve, that it reflects no honour on the Houſe of Lords of Ireland. Nothing of the kind, we are perſuaded, could ever have taken place, while the wiſe, the good, the pious, the moderate archbiſhop Boulter * was living, and preſiding on the epiſcopal bench of that houſe: for he was incapable of countenancing ſo *illiberal* a procedure, and would have been the laſt man to invade the ſacred rights of conſcience, or violate that fair freedom of enquiry to which *true* religion was never averſe, and of which it will never be afraid—though human ſyſtems and eſtabliſhments DARE NOT FACE IT.

ART. VI. *Peregrinations of the Mind through the moſt general and intereſting Subjects, which are uſually agitated in Life.* By the Rationaliſt. 12mo. 3s. Pearch. 1770.

THIS work preſents us with many ingenious obſervations on a variety of ſubjects, which have indeed been canvaſſed by other writers, and ſometimes in a ſimilar manner. It conſiſts of a number of Eſſays written with vivacity and good ſenſe, and diſcovering a competent acquaintance with ancient learning. The Author tells us, in his preface, that amuſement was his firſt inducement to *write*; but this, though no bad plea for *writing*, he juſtly obſerves, cannot be urged in defence of *pub-*

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* Nor, we take it for granted, in the time of his immediate ſucceſſor Dr. John Hoadly. If any ſuch ſcheme was really in agitation, t muſt have been while Dr. Stone was in the primacy.

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lication. 'The cruel critic, he adds, cries, *why did you publiſh?*' This, ſays he, is the queſtion that makes me tremble; and before I anſwer it, I muſt demand a moment's reſpite, to recollect my ſcattered ſpirits.—

'Conſcious, he proceeds, of a pure intention in the moral part of the work, and ſenſible that a mean capacity may ſuggeſt ſome uſeful hint to the wiſeſt man, I have ventured into the *ocean of critics*, [and bad metaphors] and launched ſome innocent opinions, which cannot be productive of harm, but may poſſibly be attended with good, as they plead the cauſe of virtue.'

In this manner our Author apologizes for himſelf. As ſome of the topics which he diſcuſſes are problematical or controverted, the reader muſt not always reſt in his deciſion, but conſider that in ſome caſes a great deal may be offered on the oppoſite ſide of the queſtion. A few extracts will convey ſome farther notion of the nature of this publication and the manner of the writer.

On the queſtion [ch. 9.] *whether knowledge contributes to happineſs*, we have the following obſervations:

'However knowledge may refine human nature, and elevate it above that of brutes, it betrays a want of experience and obſervation on the various characters of men, and the different conditions of life, not to know that the ſtrongeſt pleaſures of ſenſe are heightened by the abſence of knowledge and ſpeculation, which tend to give a diſreliſh, at leaſt in ſome degree, to every ſenſual enjoyment.—True it is, a purſuit after knowledge is a feaſt to the mind, and worthy the attention of a rational being, as it, in the eye of reaſon, compenſates for the loſs of corporeal delights: but it actually abridges us of other ſources of pleaſure, and caſts a ſickly veil over them. That knowledge is not eſſential to happineſs, is a truth exemplified, in an eminent manner, in children, and in the beaſts of the field; from whom a ſtrong inference may be drawn in ſupport of this opinion.—That we increaſe in knowledge as we advance in years, we all know; but we do not find that we increaſe in happineſs. On the contrary, experience tells us that childhood, which is the moſt ignorant, is likewiſe the happieſt ſtate of human life; a circumſtance principally chargeable to ignorance and ſimplicity.—Fact and experience are doughty arguments in the ſcale of a diſpute. It will reflect light on the queſtion if we take a view of the characters of many ſtudious men among us, and examine how far their appearance will countenance the above aſſertions. What gloom ſurrounds theſe conſecrated votaries of the Muſes! The gay, the ſportive joys ſeem to have bid them an eternal adieu: forbidding looks, ſilence, melancholy retreats uſurp their place. Great *application* ſo captivates the

eager ſtudent, as to render that common converſation, which the leſs cultivated mind would be pleaſed with, ſickly and palling. The meanneſs and weakneſs of many an obſervation, the tediouſneſs and unimportant circumſtances of many a tale, are conſidered by him as ſo many intruſions on his time and patience; and with pain he liſtens to a diſcourſe which exhibits neither inſtruction nor delight *to him*. Reaſoning from cauſes he riſes to effects. Penetrating into the temper of his companion, he has all his motives and weakneſſes open to his view, and conſiders his reflexions as the mechanical effects of his ſeveral prejudices. He dies in the converſation of the living, and revives not till he re-enters the ſociety of the dead, entombed in his library. Advancement in knowledge and advancement in years, have, in fact, a reſemblance of each other: they both engender diſſatisfaction and peeviſhneſs, when they border on extremes; ſo that ſtudy, without bounds, is a premature age of the mind, like that of the body, not the centre of pleaſure.—Though knowledge may ſtand in the ſtead of ſenſual delights, there are times when that will pall on the mind, like corporeal ſweets on the body. Neither in ſenſual nor in mental gratifications muſt we expect a completion of happineſs. Poſſibly a *tenor* of exquiſite felicity may involve a contradiction, as every ſenſation exiſts by compariſon, or at leaſt is heightened by it. How far this circumſtance is a neceſſary condition of nature, is a queſtion beyond the reach of man. We ſee ſo much cauſe to thank the Creator for the bleſſings we inherit in things we underſtand, that we will conclude the evils of life, numerous as we find them, are the efflux of ſome general good, or the offspring of uncontroulable neceſſity. We cannot with reaſon arraign the goodneſs of a Being who has, upon a balance, given us a greater ſhare of good than evil.—The moſt probable way of enjoying pleaſures in the higheſt perfection, is to vary them as much as poſſible, and not to indulge in any to a ſurfeit. The pleaſures of ſenſe ſhould be wiſely blended with the recreations of the mind, and an agreeable variety (as in muſic, the moſt delightful harmony) would then ſucceed. We ſhould fly from ſcience to ſinging, from melancholy to muſic. In ſuch a combination as this, ſweetened with innocence and a ſerene conſciouſneſs of uprightneſs, except under peculiar circumſtances of miſery, or extraordinary gloom of mind, may ariſe ſuch a ſhare of felicity as will not make the poſſeſſor think exiſtence a burden; and beyond theſe bounds of happineſs neither the diving reſearches of the philoſopher, the giddy flights of the libertine, nor the unruffled ſerenity of a peaſant's life, will carry the moſt diligent enquirer.—It affords a ſmile at many ancient, and ſome more modern philoſophers, to reflect on the great emphaſis they *laid* on mental acquirement,

acquirement, as if that were excluſively the only buſineſs of life, as well as the only path that leads to bliſs. They did not conſider, that to appropriate ſo large a portion of time to ſpeculation, as to leave none for action, is to defeat the intention of many faculties we derive from nature beſide thoſe of the mind. It would ill become an author to decry the dignity of knowledge; nor would I be interpreted ſo to do: but happineſs is not always connected with dignity; and it is his office to warn againſt the dangerous effects of exceſs, on human frailty, as tending to diſtort from the paths of propriety, without that harveſt of exquiſite felicity which the literary wanderer promiſes himſelf from his wild excurſions into the regions of fancy.'

This laſt paragraph is not agreeably formed; indeed the language of our Author is not always ſufficiently accurate and expreſſive: as to his ſentiments on this ſubject, ſome readers may aſk, was not *he*, too, a little ſplenetic when he wrote ſome parts of the foregoing ſtrictures, and to enquire whether he has himſelf found theſe effects from ſtudy? It is to be conſidered that the diſſatisfaction here complained of is by no means confined to the ſtudious, but is often the fruit of that obſervation and experience, which perſons of plain but good underſtandings gain by living in the world. There is no doubt ſome truth in what is ſaid concerning knowledge, but is it therefore to be decry'd and rejected? The ſame, in a degree, may be ſaid of reaſon, yet is not reaſon a bleſſing? And muſt not every thinking mind prefer knowledge and reaſon to ignorance and irrationality?

The eleventh chapter is entitled, *on Patriotiſm*, a ſubject much *talked* of at this time of day. 'For the ſake of regularity, it is ſaid, we will begin by obſerving, that as every action and every geſture of a man has its cauſe, we ſhould firſt endeavour to find out the motive of the principle in agitation, and from thence ſtamp an eſtimate on it. The great motive, the ſoul of patriotiſm, when moſt ſincere and ſterling, is enthuſiaſm, and an ardent thirſt for glory: that is a view adverſity cannot wreſt from us. In proportion as the patriot is ſanguine and warm in his complexion, his endeavours are hearty and genuine: and, as I have more than once taken notice, that the warmer affections of the ſoul are cooled by the influence of knowledge, by conſequence, as the world has generally refined upon nature, (though every innovation does not deſerve the name of *refinement*) patriotiſm, among other eager principles, has gradually declined in its influence. An indifference is frequently the conſequence of extenſive reflexion, and the bane of effort and action.—A rigid patriot is one who will loſe a real life to gain an imaginary one. Glory is his god: in purſuit of that he will reſign the choiceſt bleſſings in the eſtimation of common ſouls,

and ſee, in conſcious integrity and honour, all the happineſs earth can promiſe. He will regard his country as his neareſt relation, and renounce all other conſanguinity when put in competition with it.—That many of the ancients, and ſome moderns, have earned applauſe for patriotic virtue, muſt not nor can with juſtice be denied.—Neither ought we to object to the motive of ſuch noble actions as have ſignalized ſome of them in behalf of their country. It is invidious to alledge, that a deſire of fame is a ſelfiſh conſideration, ſince ſelf-love is the *primum mobile* of all human actions, and it cannot be expected that any one but a lunatic will act for no apparent reaſon, or that a hero can entirely diveſt himſelf of the character of man. Love of glory is harmleſs, laudable, and uſeful, and to be highly careſſed when it co-operates with the general good, and ſerves the public.—We muſt not therefore be too fond of *dabbling* in the *doctrine* of motives, to the prejudice of thoſe we judge. With us fallible and ſhort-ſighted mortals, paſt actions alone muſt aſcertain our characters when views cannot be diſcovered, and as they are more or leſs favourable, we muſt more or leſs eſteem the agent: but to deny us our motive entirely, is to launch a ſhip in a dead calm, and expect it will reach a port.'

The above obſervations are pertinent, but do not ſeem to convey the full idea of a patriot. The love of fame or glory may undoubtedly be greatly uſeful, particularly as to military achievements; but it is a principle that requires to be guarded and regulated by ſome nobler conſideration. This motive alone may conſtitute an hero, but this hero may at the ſame time be cruel and tyrannical, like *Alexander* (of whom this Author elſewhere ſpeaks in ſome ſuch manner) who oppreſſed and butchered mankind. A principle of warm benevolence, we apprehend, is neceſſary to form and animate the *real* patriot; ſeparate from which the deſire of glory is of very inferior value: it may excite to actions that ſhall make greater *eclât*, but it is only in conjunction with the other that it is likely to prove truly advantageous. This ardent regard to the intereſts of mankind, ſeems the firſt and leading ſpring of patriotiſm; it may operate more ſilently, but, when united with the other requiſite talents, its effects will be far more ſolid, and eſſentially beneficial.

To return to our Author, who thus proceeds: 'Who then is a patriot, a ſincere and honourable one, who from his heart diſdains to accept of praiſes he has not dearly bought?—I could name ſuch a man, even in our own times, and a little iſland would furniſh the example: a commander, who does not, as Cæſar did, trample on the liberty of his country, but bravely defends it againſt a foreign invader: a hero that refuſed a crown to wear the laurel, an enſign of greatneſs, in his opinion, ſurpaſſing

paſſing the regal diadem. Such a man as this does, indeed, deſerve favour and ſupport from his countrymen, for whom he is ready to encounter every danger, and to give up his life that he may live again in future ages.—On the other hand, pretended patriotiſm, which runs no hazard of any kind, and veers about with every wind, as ſordid intereſt and pecuniary views incline, is a deſpicable meanneſs, and merits only the contempt and ſcorn of the world. That man muſt poſſeſs an ungenerous and a little ſoul who arrogates to himſelf a glory which he is conſcious he merits not, and for which he is not ready to lay down an adequate purchaſe. He is to be conſidered as baſely taking an advantage of the ignorance or inattention of thoſe who credit his plauſible pretenſions, and as very a cheat as the thief that robs us of our money when our abſence, or unwarineſs of deſign, affords him the opportunity. I ſhall, without queſtion, by ſome be underſtood to glance at a celebrated Engliſhman, in the character laſt deſcribed; but I candidly own no ſuch perſonality is here intended, as I chuſe not to give my opinion what caricature will reſemble him. Ethics are of no party. It would ill beſeem a moral writer to enliſt on any ſide.'

Notwithſtanding this declaration, the few remarks that are added, and which he leaves *to be applied at diſcretion*, will lead his readers to believe that he had a particular character in his eye. The chapter concludes as follows: 'I am much of opinion with Machiavel that, in general, only the *name* of liberty is contended for by the heads and the dregs of a people. Few ages afford examples of integrity in adminiſtration: intereſt has too large a gripe: the general good is ſwallowed up in the views of individuals: if the preſent be bad it is no novelty: a perpetual round of the ſame cauſes cannot fail of producing the ſame effects. Men of diſhoneſt principles are often fixed on to be the ſtewards of a nation, and not ſufficiently accountable to thoſe who appoint them. The temptations they lie expoſed to are great, and their virtue to reſiſt them is none at all. The people fix the price of their liberties, and then repine if the miniſter lays down the purchaſe.'

The fifteenth chapter has for its title, *The unreaſonable Compliments paid to the Ancients for their Works, exemplified in Homer.* 'Among the accuſations, it is ſaid, to be laid to the account of prejudice, the preference adjudged to the ancients for genius, as well as virtue, may make no inconſiderable figure. Their innocence, their courage, their ſkill in writing, have been extolled as ſuperior to our modern accompliſhments, and propoſed as the proper ſtandards by which thoſe ſeveral excellences are to be eſtimated. This partiality is in no inſtance more notorious than in the character given to the *Iliad*, which has been,

by many ſucceeding writers, pronounced the moſt perfect piece of poetry that was ever penned. Few authors have received their laurels in their life-time: that compliment has generally been reſerved for their ſtatues. Poſſibly the world may have judged it prepoſterous to honour any one with an apotheoſis before his death. Homer was once a ballad-ſinger, is now a bard: Shakeſpear lived a precarious hireling: Milton's divine poem lay long neglected, and was ſold for a *ſong*: Otway lived and died in a corner: Cervantes paſſed his days in obſcurity and poverty, a reproach to Spain: the firſt of Engliſh philoſophers, the immortal Newton, needed the officious kindneſs of a Barrow to announce his merit. Praiſe is ſlower in its progreſs than cenſure, becauſe retarded by the clog of envy and contention, which time alone, that ſubdues all things, can remove. The caſe is the ſame in the moral as in the natural world. The ſun never exhibits ſo large a diſk as when on the point of leaving our hemiſphere. In pitching upon Homer, I will premiſe, that I have made him a repreſentative in general of thoſe authors who have acquired a prejudged hereditary admiration. It is not in fact Homer, ſo much as prejudice, that claims our cenſures.—His happineſs, when he is conſidered as a complete epic poet, like that of many of the ancients, conſiſts in coming firſt into the world. The eldeſt ſon in a family runs away with the patrimony, to the loſs of thoſe who have the misfortune to come later into the world; and the firſt-born authors have been favoured by cuſtom with the ſame privilege. But that is a precedent in literary laws not backed with reaſons ſo good as family ones. Not in poetry alone, in painting and ſtatuary, a fancied ſuperiority has been allowed the predeceſſors in thoſe arts. We will not deny their having ſuch fine performances among them as would have done honour to any age or nation; but to grant them the merit of excluſive excellence is injuſtice to their competitors for fame.—The moſt tolerable and plauſible reaſons, for a partiality for the old writers, are drawn from a principle of tenderneſs. The infant ſtate of learning, it may be urged, ought to experience the ſame mild treatment which is ſhewn to infant babes. I ſhould allow the full extent of this plea, in any caſe where a compariſon with others did not interfere, and conſider them under all the diſadvantages of inexperience: but the reſpect due to candor will oblige us to own, that it is as improper to ſet up ſuch infant authors, with all their inaccuracies, for perfect models, as it would be to preſent a boy ſeven years old for a ſpecimen of a perfect man.—Many an old writer, who has deſerved admiration for real beauties, has had his reputation ſullied by thoſe who applaud him for imaginary ones: by which, inſtead of his being indebted to his panegyriſts for their praiſes, they have given occaſion for doubts

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and cenſures where he leaſt deſerved them. This is notoriouſly the caſe of a celebrated Engliſh dramatic poet. As if Shakeſpear had not interſperſed beauties enough to merit our applauſe, his very faults have been erected into perfections and idolized.—But to come to our purpoſe: I will begin with remarking, that my aim is only to direct the praiſe that has been ſo profuſely laviſhed on this claſſic to a proper object, to oppoſe the *genius of Homer* to the *perfection of the Iliad*, which I hope will bear the aſpect of good-nature and candor. That his genius was great none but a Scaliger would deny, who ſacrificed the reputation of him and other poets at the ſhrine of his favourite Juvenal. Envy herſelf would ſcarcely have the effrontery to diſown that his pinions were formed to reach the very top of Parnaſſus, and that nothing but the iniquity of the time in which he lived retarded his flight. Where he does exert himſelf (which is not ſeldom) he is ſuperlatively lofty; his images are bold, and his expreſſion is admirable. Notwithſtanding the ſame genius, which has inſpired him with the greateſt beauties, has likewiſe hurried him on to the groſſeſt abſurdities. His rude maſſes of diamonds are intermixed with heaps of rubbiſh. It will be a diſtinct charge, not affecting his genius, to aſſert that he was deficient in judgment and choice, as there are many glaring proofs of it viſible throughout his poem. This accuſation is applicable to our Milton himſelf—and therefore it ought not to ſurprize if Homer deſerves it. The Greek poet is fond of a ſimile to exceſs. He not only abounds in that figure, but often adopts compariſons ridiculous, improper, and mean. Sometimes his ſimilitude is leſs ſtriking than the thing or circumſtance compared—a fault that deſtroys the very intention of it, which is to paint, in the moſt lively colours, what we would repreſent. Provided the reſemblance be pretty or ſtriking, it matters not whether a ſublime or heavenly form be compared to a familiar or earthly one, or *vice verſa*; but there muſt be a vivacity in the ſimile. For example, we may compare the morning to a bluſhing maid, or a bluſhing maid to the morning, without an affront to either; but it would be an indignity to both to liken them to the red bricks of a houſe, or to a bunch of carrots.'

In this manner our Author ventures to attack the celebrated poet; he enters into ſeveral particulars, all of which we cannot lay before our Readers;—at the ſame time he paſſes upon him the higheſt encomiums. 'I muſt beg to be excuſed, ſays he, if I cannot comprehend all the myſterious beauties, and hidden excellencies, couched under particular lines and words, that ſome ſharp-ſighted critics have fathered on the innocent poet, where he never dreamt of them himſelf.—But one of the moſt inſufferable of all diſcoveries, is that which would torture out a moral

a moral meaning, and precepts of virtue, from a poem which does not afford the leaſt ſanction for it.—From an impartial and general ſurvey, he adds, I am of opinion, that under all the diſadvantages in which Homer laboured, his genius is deſervedly to be extolled; but that had a modern undertaken to write on the ſame ſubject, and acquitted himſelf in the ſame manner (the memory of Homer being obliterated) his performance would have been eſteemed a ſtrange medley of genius and abſurdity, of beauty and deformity.—It is almoſt with regret that I mention the blemiſhes of this venerable monument of antiquity; but truth is ſtill more venerable. I could with pleaſure hear an author, again and again, extol the genius of ſuch a poet as Homer, if he would not inſiſt on the perfection of his works.—It is not at all aſtoniſhing, that at the remote period of antiquity in which he lived, when he had none of the advantages of criticiſm to correct his miſtakes, he did not reach perfection in every point. He has better acquitted himſelf than could have been expected from the ſingle abilities of one writer ſo ancient; and many of his brilliants are loſt upon the ſight, for want of being properly diſpoſed and poliſhed.'

ART. VII. CONCLUSION *of our Account of Dr. Franklin's Letters and Papers on Philoſophical Subjects:* from the laſt Review, page 199.

IN the 26th letter of this philoſophical collection, addreſſed to Dr. L—— at Charles Town, South Carolina, the Author takes occaſion to mention ſome 'looſe notions,' which he had for ſome time entertained, but not yet reduced into form, relating to heat and cold. He imagines that ſome bodies are better fitted by nature to be *conductors* of fire than others; and that, generally, 'thoſe which are the beſt *conductors* of the *electrical fluid* are alſo the beſt conductors of this, *& e contra.*' Thus metals and water are better conductors both of common and electrical fire than wood; accordingly a ſilver teapot, having a handle of the ſame metal, and being filled with hot water, cannot be borne in the hands, but may with ſafety be held with a handle of wood, which is not ſo good a conductor; whereas a china or ſtone teapot, being in ſome degree of the nature of glaſs, an electric, or non conducting ſubſtance, may be uſed with a handle of the ſame matter. For the ſame reaſon, the lock of a writing-deſk feels colder to the hand than the wood of the ſame deſk, though both are of the ſame temperature. Thus likewiſe a damp or moiſt air chills us more than a dry air that is actually colder, becauſe the former is a better conductor: and the body is kept warmer by a covering of woollen than by one of linen; the latter of which, we may obſerve, is a conductor, and the former a non-conductor, of electricity.

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We know not how far the analogy here ingeniously suggested by the Author will hold good; but shall only observe that, in some of these instances, and in many others which might be added to them, the different densities of the bodies have generally and very naturally been supposed to have considerable influence on the effects; though, on the other hand, the anomalies which have been observed in the experiments that have been made, relating to the communication of heat and cold, furnish a variety of exceptions to the last mentioned doctrine, and evince that the diffusion or communication of fire is influenced by some relation between that element and other bodies, the nature of which remains hitherto undiscovered.

In another part of this letter the Author gives his opinion concerning the nature of that mysterious element, fire. All the fire emitted by wood and other combustible bodies, when burning, he supposes to have existed in them before, *in a solid state*, being only discovered in the act of separation: that sulphur and sea-coal, for instance, contain a great quantity, and that some other bodies almost intirely consist of *solid* fire; and that, in short, 'what escapes and is dissipated in the burning of bodies, besides water and earth' (to which the Author might have added some other more volatile principles) 'is generally the air and fire that before made parts of the solid.' In a subsequent letter, after enumerating the various ways by which fire is kindled, or heat produced, by the chemical or mechanical action of bodies on each other, he infers that the fire probably existed in these bodies, though in a quiescent state, before it was by any of these means excited, disengaged, and brought forth to action and to view. 'If this should be the case, he adds, kindling fire in a body would be nothing more than developing this inflammable principle, and setting it at liberty to act in separating the parts of that body, which then exhibits the appearances of scorching, melting, burning, &c. When a man lights an hundred candles from the flame of one, without diminishing that flame, can it be properly said to have *communicated* all that fire? When a single spark from a flint, applied to a magazine of gunpowder, is immediately attended with this consequence, that the whole is in flame, exploding with immense violence, could all this fire exist first in the spark?—We cannot conceive it.'

An opinion not very different from the foregoing, we shall observe, was originally maintained, or at least first reduced into a system, by Homberg, Lemery, and other foreigners; and is certainly more natural and simple, and answers better to the *phenomena*, than that of our countrymen Bacon, Boyle and Newton; who suppose that bodies may be *converted* into fire, which is not, according to them, an element *sui generis*, but merely

a *phenomenon*, produced by the violent motion of the parts of bodies. The difficulty of conceiving how ſo great a quantity of fire, as inflammable bodies exhibit to our view when in a ſtate of accenſion, could be before contained in them in an inert and quieſcent ſtate, may, we apprehend, be greatly diminiſhed by reflecting on the two ſimilar modifications of air, which is known to be contained in certain bodies, fixed and condenſed even into a five hundredth part of its natural bulk, and diveſted of every one of its ſenſible properties except weight, without betraying any ſymptom of its exiſtence; till, on the decompoſition of the body by fermentation, putrefaction, &c. it is ſet free from the other conſtituent parts of the maſs, reaſſumes its elaſticity and other diſtinguiſhing properties, and is found, in ſome inſtances, to have conſtituted half the weight of the body in which it was impriſoned, and which, were it ſuddenly to be brought into a fluid ſtate, it would diſſipate into atoms, with a force equal to that of 500 atmoſpheres.

Thus by a very natural analogy (which we offer not, however, as a proof, but merely as an illuſtration) fire may be conceived as exiſting in bodies in a fixed, and in a fluid, volatile, or active ſtate. In the firſt of theſe conditions it does not fall immediately under the cognizance of any one of our ſenſes. It is only in its diſengaged and volatile ſtate that it warms, melts, burns, expands, or violently diſſipates the parts of bodies, and, like other fluids, affects in general an equable diffuſion. It is the fire exiſting in this *fluid* ſtate only, whoſe quantity we meaſure by the thermometer; while the much greater quantity of the *fixed* fire, contained in thoſe bodies, particularly, which we call inflammable, as well as in many others, becomes cognizable only in proportion as it is reduced to this fluid ſtate, either by *mechanical* attrition, or by thoſe other operations of nature or of art, which are uſually diſtinguiſhed from the former by the name of *chemical*; ſuch as effervescence, fermentation, putrefaction, &c. but principally, with regard to the bodies of the firſt claſs, by *accenſion*, or the immediate contact and action of a ſufficient quantity of other fluid fire applied to them, and producing a decompoſition of the whole maſs, by which the oils, ſalts, ſpirits, water, air, and fire, before impriſoned and concealed within them, are ſet free and brought into view. Another not inadequate illuſtration might be drawn from the Author's very curious and deciſive experiment of the Leyden vial, charged only with its *own fire*, by an operation which, apparently, only diſengages and expels the *fixed* electric fluid, before lying concealed on one ſide of the glaſs, and brings it into view, and into a ſtate of the moſt ſtriking activity, by throwing it upon the other.—But to return to the Author.

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This doctrine concerning the nature of fire is here ingeniously applied to that curious subject, the production of *animal heat*. 'I am inclined to think, says the Author, that the fluid fire, as well as the fluid air, is attracted by plants in their growth, and becomes *consolidated* with the other materials of which they are formed, and makes a great part of their substance: that when they come to be digested, and to suffer in the vessels a kind of fermentation, part of the fire, as well as part of the air, recovers its fluid active state again, and diffuses itself in the body, digesting and separating it: that the fire so reproduced, by digestion and separation, continually leaving the body, its place is supplied by fresh quantities, arising from the continual separation: that whatever quickens the motion of the fluids in an animal, quickens the separation, and reproduces more of the fire; as exercise, &c.—Thus I imagine that *animal heat* arises by or from a kind of fermentation in the juices of the body, in the same manner as heat arises in the liquors preparing for distillation, wherein there is a separation of the spirituous from the watry and earthy parts.—And it is remarkable that the liquor in a distiller's vat, when in its highest and best state of fermentation, as I have been informed, has the same degree of heat with the human body; that is, about 94 or 96.'—'Thus, as by a constant supply of fuel in a chimney, you keep a warm room, so, by a constant supply of food in the stomach, you keep a warm body.'—

In the preceding quotation the Author very properly, in our opinion, qualifies that process, by which he supposes animal heat to be produced, by terming it only a *kind* of fermentation; although, by his allusion to the equal degree of heat produced in that carried on in a distiller's vat, he may be thought to suppose the two processes to be of a similar kind. Various have been the hypotheses that have been formed on this subject, which nevertheless still remains involved in considerable obscurity; as, of the many known mechanical or chemical processes which have been assigned as the probable causes productive of animal heat, some cannot possibly be carried on in the animal body, nor others, with such activity, as to generate a heat equal to that of a living animal. Passing over the *calidum innatum* of the great father of physic with a respectful and reverential silence, we shall observe that the modern theories which suppose animal heat to proceed from the *mechanical* attrition of the particles of the circulating fluids amongst each other, or against the sides of the vessels, although adopted by some of the greatest physiologists of this age, are evidently founded on a few deceitful experiments, in which the effects of *chemical* action have been attributed to *mechanical* attrition; as in the instance of cream becoming hot in the act of churning, &c. The most plausible

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plauſible theory yet offered, is that which ſuppoſes it to be the product of fermentation or putrefaction. But we might aſk thoſe who maintain this opinion, what fermentatory or putrefactive proceſs (if we affix the preciſe ideas to thoſe terms which uſually are, and ought to be, annexed to them) can poſſibly be carried on in the bodies of men or animals, however defended from the cold by natural or artificial cloathings of furs and other *non-conducting* materials, in ſuch a climate as that of Siberia, for inſtance; where the thermometer (Farenheit's) frequently ſtanding at 90 or 100 degrees *below* 0, a heat is nevertheleſs generated, in the body of a man uſing a proper degree of exerciſe, equal at leaſt to 90 degrees *above* that mark; and even the blood of whales and porpuſſes ſwimming in the leſs cold, indeed, but denſer and *more perfectly conducting* element of water, is known to be poſſeſſed of a degree of heat ſenſibly ſuperior even to that of a healthy man. We believe that there is not any ſubſtance, however prone to fermentation or putrefaction, which is known either to ferment or putrefy, and generate heat under ſuch circumſtances.—But to view this matter in another light:

Here is a fermentatory or putrefactive proceſs ſuppoſed to be carried on in the body, which generates greater quantities of heat, in proportion to the increaſing degrees of cold in the *medium* in which the proceſs is carried on, through a very conſiderable extent of the ſcale downwards. The human body, whether placed under the polar circle or under the line, poſſeſſes a degree of heat ſomewhere between 90 and 100 degrees of Fahrenheit's thermometer. Let us ſuppoſe it, at a medium, to be 95°. When the thermometer ſtands at temperate, or at 50°, a heat is generated within the body equal to 45°, which we may conſider as added to the 50 which the body would poſſeſs, in the ſtate of death. When water begins to freeze, and the thermometer ſtands at 32°, the body, under proper exerciſe, continues as warm as before, and conſequently produces no leſs than 63 additional degrees of heat. Expoſed to the intenſe cold indicated when the thermometer ſtands at 0, it generates 32 degrees more, or 95 degrees in the whole; and in the enormous cold of 90° below 0, the body of a living man produces 185 degrees of heat above that of a dead man expoſed in the ſame ſituation: But is there any *fermentative* or *putrefactive* proceſs, or any *putrid ferment* whatever yet known which operates in this manner? We do not mean to deny however, that, in the coldeſt as well as in the warmeſt climates, a *fermentatory* proceſs is carried on in the ſtomach and firſt paſſages of animals; that their juices manifeſt a *putreſcent* diſpoſition; and that theſe inteſtine motions are attended with heat: but they are ſo far from being capable of producing the heat which

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the body enjoys in the coldeſt climates, that they appear, on the contrary, to be indebted to that very heat for their exiſtence.

Theſe obſervations, however, do not affect the Author's general theory concerning the nature of fire, which is perfectly reconcileable to any of the abovementioned ſyſtems. Till more light can be obtained on this ſubject, it is ſufficient only to ſay that there exiſts in the bodies of men and animals, during life, a certain *calorific* proceſs, *ſui generis*, [we leave to future inquirers to aſcertain its nature, and to give it a more ſpecific title] connected, in ſome manner or another, with the organization, motion, or chemical properties of their conſtituent parts; by means of which the particles of *fixed* fire, reſiding in their food and in their ſubſtance, are ſucceſſively extricated and rendered *fluid*, and are thereby brought into a condition of imparting warmth to the whole maſs; and that this proceſs differs from the two laſt-mentioned, in this eſſential particular, that it is briſkly carried on in the bodies of *living* animals, under degrees of cold much ſuperior to thoſe in which all fermentation and putrefaction of *inanimate* matters ceaſe.

Towards the end of the letter the ingenious Author touches on another curious queſtion relative to fire, and inquires whence the ſudden and extraordinary degree of cold, perceptible on mixing certain chemical liquors, or, particularly, on the mixture of common ſalt and ſnow, ariſes. Though his manner of conſidering various ſubſtances, as poſſeſſing different *conducting* powers with regard to fire, places this matter in a new point of view, and throws additional light on the nature of this element, and on the relations of different bodies towards it, it does not, however, appear to us applicable to the elucidation of the preſent ſubject, in which he employs it. The Doctor proceeds analytically through the *phenomena* of this laſt-mentioned experiment, and argues thus:

'If the quantity of fire, ſays he, before contained or diffuſed in the ſnow and ſalt, was expelled in the uniting of the two matters, it muſt be driven away, either thro' the air, or the veſſel containing them. If it is driven off through the air, it muſt warm the air; and a thermometer held over the mixture, without touching it, would diſcover the heat, by the riſing of the mercury, as it muſt and always does in warm air.

'This, indeed, I have not tried *; but I ſhould gueſs it would rather be driven off through the veſſel, eſpecially if the

* We ſhall ſtop to take notice that M Geoffroy long ago obſerved that, in the frigorific mixture of oil of vitriol with ſal ammoniac, the copious fumes, which ariſe during the effervescence, ſenſibly raiſe the thermometer ſuſpended above the mixture. We ſhall not enquire whether, in this inſtance, the effect is produced by the particles of fire flying off from the mixture, or ariſes from other cauſes

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veſſel be metal, as being a better *conductor* than air; and ſo one ſhould find the baſon warmer after ſuch mixture. But, on the contrary, the veſſel grows cold, and even water in which the veſſel is ſometimes placed for the experiment, freezes into hard ice on the baſon. Now I know not how to account for this, otherwiſe than by ſuppoſing that the compoſition is a better *conductor* of fire than the ingredients ſeparately,—and has a ſtronger power of attracting fire, and does accordingly attract it ſuddenly from the fingers, or a thermometer put into it, from the baſon that contains it, and from the water in contact with the outſide of the baſon; ſo that the fingers have the ſenſation of extreme cold, by being deprived of much of their natural fire; the thermometer ſinks, by having part of its fire drawn out of the mercury; the baſon grows colder to the touch, as by having its fire drawn into the mixture, it is become more capable of drawing and receiving it from the hand; and through the baſon, the water loſes its fire that kept it fluid, ſo it becomes ice.—One would expect that from all this attracted acquiſition of fire to the compoſition, it ſhould become warmer; and, in fact, the ſnow and ſalt diſſolve at the ſame time into water, without freezing.'

This manner of accounting for the *phenomena* in this experiment violently ſhakes, by implication at leaſt, the credit of the thermometer; for if that inſtrument, in this inſtance, deſcends on being brought into contact with bodies *not colder* than itſelf, we may be deceived by truſting to its report in other inſtances. As we are loth, however, to entertain ſuſpicions of the veracity of this uſeful inſtrument, we ſhall endeavour to re-eſtabliſh the credit of its teſtimony: and the ingenious Author, we are confident, will not be ſorry if we ſucceed, though at the expence of his ſolution of the *phenomenon*; eſpecially as we may collect from the whole tenor of his writings, that his philoſophical opinions ſit looſe, and with an eaſy negligence, upon him, and as he has always been ready to exchange them for others which carry a greater appearance of veriſimilitude.

That different bodies are more or leſs perfect *conductors* of fire than others, is rendered evident from the Author's obſervations, which may be confirmed by the perſonal experience of every man who wears a coat, though unconſcious that he owes the preſervation of his heat to its *non-conducting* quality: but the ſuperior conducting power of one body to that of another conſiſts not, we apprehend, in its power of robbing a third body, a thermometer for inſtance, of *more* of its fire, than an imper-

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which might be mentioned; as in the generality of frigorific mixtures, where much greater degrees of cold are produced, no ſuch appearance has been obſerved.

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feet

fect conductor of the same temperature would; but in its depriving it of an equal portion of its fire *in a shorter time*; as may be evinced from some common experiments. Mercury, for instance, is a better conductor than air. Let us suppose a bason, containing the first-mentioned fluid, to have remained a sufficient time in a room where the temperature of the air is 40 degrees. If a thermometer standing at 60° be brought into the room, and be immersed in the mercury, this more perfect conductor of fire will cause it to descend to 40°, and no lower; but the thermometer will lose these 20 degrees of heat *in a very short time.* Had the same thermometer been suspended in the *air* of the same room, it would, by its communication with this less perfect conductor, have lost just as many degrees of heat, though *in a longer time.* If we had supposed the temperature of this room to have been 60°, the thermometer immersed in the mercury, notwithstanding the superior conducting power of that substance, would not have descended at all. A better conductor therefore will not cause the thermometer to sink, unless such conductor be *colder* than the thermometer. That instrument therefore descends in the mixture of snow and salt, not because the composition is a *better conductor* than either of the two substances singly, but because it is *colder* than either of them †. The mixture undoubtedly, as the Author observes, attracts fire from the bason, and from the finger and thermometer immersed in it; but, previously to its attracting their fire, it has, in some manner or another, *apparently* lost its own, and, like other cold bodies, draws fire from the warmer bodies surrounding and in contact with it. We may add, that the melting of the snow and salt into water without freezing, is not only an equivocal sign of the presence of heat acquired during this process, but that this very dissolution, in the generality of frigorific mixtures, appears to be antecedent, and indispensably necessary, to the production of the cold.—Let us next inquire whence the cold proceeds, and what becomes of the fire which disappears in this process.

We are diffident of succeeding in our search after this fugitive element, which seems to have eluded the penetration of

† It would carry us too far to apply the preceding reasoning particularly to the human body, or to other bodies possessed, like it, of a power of *generating heat within themselves*, with regard to which this doctrine requires a particular modification. Such bodies will indeed lose *more heat* from the contact of a cold *perfect* conductor, than from that of an *imperfect* one of the same temperature; though a thermometer or other body, possessed only of a determinate, *unrenewable* portion of fire, can only lose its excess above the quantity contained in the cold body, whether the latter be a perfect conductor or not.

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ſo able and ſucceſsful an enquirer: and yet it appears to us that we can detect this lurking *Proteus* in his retreat, by proceeding only on the principles of the Author's own theory. We would ſay then that as, in the *calorific* mixtures, or thoſe in which heat is produced, ſome of the particles of *fixed* fire are ſet free from one or both of the commenſtruating ſubſtances, which accordingly become warm, and exhibit the other *phenomena* ariſing from an acceſſion of *fluid* fire: ſo, in the *frigorific* mixtures, a portion of the *fluid* fire, before reſiding in the two ſubjects, is by their menſtrual action on each other reduced to a *fixed* ſtate; that is, loſes all the properties by which fire becomes the object of our ſenſes; and the mixture accordingly *becomes*, as well as *feels*, colder. Thus (to return to the illuſtration formerly drawn from air) in ſome chemical mixtures fixed air is ſet free, and in others common air is abſorbed or reduced to a fixed ſtate. Both theſe changes, particularly, take place at the ſame time, in ſeveral of Dr. Macbride's curious experiments; where we ſee air, let looſe from efferveſcent or fermenting ſubſtances, immediately entering into and becoming fixed in putrid ones *. Thus too (only inverting the order of the proceſs) Dr. Hales's *Walton Pyrites* †, mixed with the pure nitrous acid, abſorbed or fixed 85 times its bulk of air: but mixed with the ſame acid, diluted with water, it generated or ſet free above 80 times its bulk of the ſame element. In a ſimilar manner, we ſuppoſe, M. Geoffroy's mixture, above-mentioned, of the vitriolic acid with ſal ammoniac, fixes the fluid fire, and thereby produces cold: but, on the addition of water, not only the fire thus lately fixed, but a very conſiderable quantity before contained and lurking in one or both the ſubjects is ſet free, and the mixture becomes too hot to be touched. An event of the ſame kind might be produced in the mixture of ſnow and ſalt, by the addition of the vitriolic acid. In ſhort, this mixture, we apprehend, becomes colder by the *fixation* of its own fire; and the finger or thermometer immerſed in it, the baſon containing it, and the water on its outſide, become colder by *communication* with it; that is, by parting with their *fluid* fire, to replace the quantity which has been *fixed* in the mixture, during, and by the operation of, the frigorific proceſs.

We ſhall cloſe this article, by mentioning, in a curſory manner ſome of the principal topics which are treated in the remaining parts of this work. Theſe are,—the *phenomena* and probable cauſes of whirlwinds and waterſpouts, diſcuſſed together with other incidental matters, in a ſeries of letters between the author and his correſpondents:—An eaſy and ſimple contrivance for keeping a

* Experimental Eſſays, *paſſim*.

† Vegetable Statics, vol. i. p. 224.

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room

room warm, and at a leſs expence of fuel, by detaining the heated air in it, by means of a ſlider placed juſt under the breaſt of the chimney and moving horizontally; by which the tunnel is contracted *ad libitum*, ſo as to ſuffer only the ſmoke, and as much air as is neceſſary to feed the fire, to paſs through it: [On this article, we can from our own comfortable experience add, *probatum eſt*]—A deſcription of the *Armonica* invented by the Author, in a letter to that ingenious philoſopher and electrician, Father Beccaria:—Some thoughts on muſic contained in two letters; in the firſt of which, addreſſed to Lord Kaimes, the Doctor declares his preference of the old Scotch, to the modern Italian muſic, and the reaſons on which it is founded: [We do not perfectly concur with the ingenious author either in our feelings or our judgment on this ſubject;——but we have not room now to enlarge upon it]—Some obſervations and ſuggeſtions tending to ſhew that air is not the *beſt* medium for conveying ſound, and that there are probably ſome other *media* that will convey it farther, and more readily. In the fifty-ſecond letter the author, from certain conſiderations, concludes that the inhalant pores of the ſkin are probably fine enough to imbibe and filter the water of the ſea, without ſuffering the ſaline particles to paſs along with it; and accordingly imagines that the thirſt of a crew at ſea, in want of freſh water, may be relieved either by their ſitting an hour or two in a day, in bathing tubs made of their empty watercaſks, filled with ſea water; or by keeping their clothes wet with it ‡. This the Doctor tells his correſpondent will probably be ranked among his whims: as poſſibly may his opinion propoſed in the fifty-ſixth letter, in which he controverts the general notion, that *all* rivers run into the ſea. That *ſome* depoſit their waters there, ſuch as the river of Amazons and a few others, which continue freſh to ſome diſtance from the land, is undoubted; but he queſtions whether the freſh waters of thoſe rivers, whoſe beds are filled with ſalt water to a conſiderable diſtance from their mouths, (of the Thames, for inſtance) ever arrive at the ſea. In the laſt letter the author relates an obſervation which he learned from the boatmen of the Dutch *trackſchuyts*, the truth of which he confirmed by experiments made in a long wooden trough, from whence it follows that boats and other veſſels meet with a conſiderable retardation, in moving through ſhallow water. In his experiments it amounted to ſomewhat more than a fifth part. Whether this loſs of velocity be an object of conſideration, in

‡ If we are not miſtaken, we read about a year ago, in the public prints, a circumſtantial account of a diſtreſſed crew having been relieved from the miſeries of thirſt, for a conſiderable time, by ſome expedient of this kind: but we cannot now recollect the particulars.

the many projects now on foot for digging new navigable canals in this iſland, ſufficient to juſtify a greater expence in deepening them, is, he obſerves, 'a matter of calculation, which our ingenious engineers in that way will readily determine.'

In the preceding abſtract, we have omitted the mention of ſeveral ſubjects treated of in this collection; in the peruſal of which the philoſophical reader will meet with much entertainment and inſtruction. Under the latter head we may claſs the author's exemplary acknowledgments of his ignorance on many ſubjects, and his ready and very edifying recantations and corrections of former errors and miſtakes. We can only, ſomewhat ſelfiſhly, lament that the Doctor's public and private avocations have prevented him from giving us, in this work, his thoughts in a more connected and leſs deſultory manner, and from benefiting the philoſophical world by a farther proſecution of the ſubjects of enquiry contained in it.

ART. VIII. *Elements of the Practice of Phyſic. Part the firſt* *. *Containing the natural Hiſtory of the Human Body.* By George Fordyce, M. D. of the Royal College of Phyſicians, and Reader on the Practice of Phyſic in London. 8vo. 1 s. 6 d. Johnſon and Payne. 1770.

DR. Fordyce divides his natural hiſtory of the human body into the following heads: the chemical properties of the fluids or ſolids; organization; and the moving power.

The fluids, he ſays, may be divided into

'1ſt, The blood.

'2dly, Thoſe formed during the digeſtion, before the food is converted into blood.

'3dly, The ſecreted fluids.'

The blood conſiſts of

'1ſt, The ſerum.

'2dly, The coagulable lymph.

'3dly, The red part.

'4thly, The ſuperfluous water.

'5thly, Extraneous ſubſtances introduced.

'The ſerum, coagulable lymph, and ſuperfluous water, are diffuſed through one another; and the red part is mechanically mixed with them. Some of the extraneous ſubſtances are alſo mechanically mixed with them, and ſome diffuſed through them.'

Our Author thus enumerates the properties of the ſerum:

'It is fluid in any degree of heat between 30 and 160 of Fahrenheit's thermometer.

'In a leſſer heat it freezes, in a greater it coagulates.

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* The ſecond part of this work is already publiſhed. See Monthly Review, vol. xxxviii, p. 298.

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'Coagulation

'Coagulation is a separation of an animal or vegetable matter from the water in which it was dissolved; and is at the same time a change of the properties of that matter, rendering it insoluble in water again by commixture alone.

'The serum consists chemically of a coagulable matter, and water in which common sal ammoniac and phosphoric ammoniac, and generally common salt, and frequently selenites, and fixed ammoniac, are dissolved; but it is a question, whether the water chemically combined in the serum is also united with those neutral salts, or whether the serum, and the solution of these, are only diffused through one another.

'It is probably in itself colourless, and inodorous; but it receives a yellowish or brownish hue from the putrescent part of the blood, and acquires a smell from the essential oil.

'If it contained no neutral salts, it would be insipid, and incapable of stimulating.

'The superfluous water may be separated from it by filtration in the body, but that which is chemically combined with the other parts cannot.

'All the water may be evaporated from it by a lesser heat than 140 degrees of Fahrenheit's thermometer, if it be exposed to the air. The other parts remain after this operation solid, and soluble again in water by commixture alone.

'The separation or addition of superfluous water does not affect its viscidity, so far as that is of any consequence in the circulation; but the separation of that water which is in chemical combination, may render it more viscid.

'The water in chemical combination is never separated, while the serum is contained in the blood-vessels; and of consequence this part of the blood is always equally viscid, so far as its viscidity can effect the circulation or secretions.

'It may be coagulated by acids, oils, alcohol, &c. but no substance can get into the blood-vessels in a sufficient degree of concentration to coagulate it, excepting by injection.

'It may be coagulated by a juice secreted in the stomach.

'It has seldom, if ever, been found coagulated in the body.

'The only perceptible difference which has appeared in the coagulable part of the serum, from any observation hitherto made public, is, that sometimes in coagulating its parts adhere more or less firmly, and that sometimes it is of a deeper or lighter brown colour.'

As a further specimen of this work we shall transcribe the account of

The Extravasation and Absorption of the Lymph.

'Part of the superfluous water and serum is continually passing through the sides of the vessels, particularly the capillaries,

into the cellular membrane, and all the cavities of the body, ſo as to keep their ſurfaces moiſt.

'It has been ſuppoſed, that they paſſed through tubes appended to the ſides of the blood-veſſels; but ſuch veſſels have never been demonſtrated, nor is there any reaſon for ſuppoſing that they exiſt, excepting in the glands.

'The fluids, commonly extravaſated, have been called the lymph.

'It is uncertain whether it paſſes through the accidental pores in the ſides of the veſſels, or by cylindrical organiſed holes; but it is moſt probable that it paſſes through organiſed holes, as the ſecretion is regular and conſtant.

'The pores or veſſels it paſſes through, are called exhalants.

'It is abſorbed by the lymphatics.

'A lymphatic is a tube nearly cylindrical, divided by valves, ſo as to have the reſemblance of joints.

'They ariſe from the cellular membrane, and cavities, and the greateſt part of them go to the thoracic duct.

'The valves allow the lymph to paſs from the cavities to the thoracic duct, but prevent its paſſing from the thoracic duct to the cavities.

'The lymphatics in paſſing from the cavities to the thoracic duct, go through the lymphatic glands.

'The ſtructure and uſe of theſe glands are not as yet aſcertained.

'The thoracic duct is a tube which begins near the diaphragm, and commonly terminates in the left ſubclavian vein.

'At its opening into the left ſubclavian vein, there is a valve which allows the lymph to paſs from it into the vein, but prevents the running of the blood from the vein into the thoracic duct.

'Some of the lymphatics terminate in veins. Theſe are ſimilar in ſtructure to thoſe which terminate in the thoracic duct.'

The Powers producing the Extravaſation and Abſorption of the Lymph.

'The contractile power of the blood-veſſels ſqueezes the lymph into the cellular membrane and cavities.

'The quantity thrown out is in proportion to the force of the circulation, the fluidity of the ſubſtances contained in the blood-veſſels, or the quantity of the more fluid ſubſtances, and the degree of contraction of the capillaries and exhalants.

'The joint of a lymphatic opening into a cavity, endeavours to fill itſelf from that cavity by its action as a capillary tube, the valves preventing the return of the lymph from the other part of the lymphatic. In like manner a lymphatic may fill itſelf

itſelf entirely from the cavity in which it terminates, but its action as a capillary tube will not tend in the ſmalleſt degree to propel the lymph into the veins.

'It is moſt probable that the joint of the lymphatic, next to the cavity, having abſorbed a ſufficient quantity of lymph to fill it, is ſtimulated to contract and propel the fluid into the next joint, and ſo on to the thoracic duct, or vein, in which it terminates; and having emptied itſelf, and being relaxed, it fills itſelf again from the cavity, and ſo continues to act: for there is apparently no other power in the body capable of producing a regular flow of the lymph through the lymphatics into the blood veſſels.

'For in a living animal where the veins are contracting, and preſſing the blood, if one end of a capillary tube terminate in a vein, and the other in a cavity; and if there be no action in that tube, excepting that which ariſes from its being a capillary one, or from the motion of the blood in the vein: if there be any motion in that tube after it is full, it will always be from the vein into the cavity, and never from the cavity into the vein, let the tube be of any ſize or ſhape whatever.

'Further; the alternate preſſure of the lymphatics ariſing from the alternate contractions and relaxations of the blood-veſſels, or muſcles, is not ſufficiently powerful, univerſal, or equal, to produce a regular flow of the lymph through the lymphatics into the blood-veſſels.

'Neither does the cellular membrane and cavities force the lymph into the lymphatics, and through them into the veins.

'The extravaſation of fluids from the blood-veſſels into the cellular membrane and cavities, and their re-abſorption, generally take place in the above manner.

'Sometimes the coagulable lymph is thrown out by the exhalants.

'When the coagulable lymph is thrown out, it moſt commonly coagulates.

'If it coagulate, it cannot be taken up by the lymphatics, till it be rediſſolved.

'In many caſes it rediſſolves, and is abſorbed much ſooner than it can be rendered ſoluble in water, by putrefaction when out of the body. At other times it continues in the cavity for many years.

'The red part of the blood is alſo ſometimes thrown out by the exhalants. In this caſe, its particles are broke down probably by the firſt ſtage of putrefaction, and it is afterwards re-abſorbed.

'The ſame things may happen, if the red particles and coagulable lymph are extravaſated in conſequence of the rupture of a blood-veſſel.

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'In particular parts, as in the corpora cavernoſa penis, the extravaſation and abſorption is probably performed in a different manner, and by different veſſels.

'All abſorbent veſſels muſt have a power of propelling the fluids into the blood-veſſels, ſufficient to overcome the force of their contraction, by which they endeavour to propel the blood out of any opening.'

Dr. Fordyce appears to poſſeſs a conſiderable ſtock of phyſiological knowledge, and, at the ſame time, to have a happy ſyſtematic turn.

ART. IX. *An Eſſay towards a Syſtem of Mineralogy:* By Axel Frederic Cronſtedt. Tranſlated from the Original Swediſh, with Notes, by Guſtav von Engeſtrom. To which is added, A Treatiſe on the Pocket-Laboratory, containing, An eaſy Method, uſed by the Author, for trying Mineral Bodies, written by the Tranſlator. The whole reviſed and corrected, with ſome additional Notes, by Emanuel Mendes Da Coſta. 8vo. Pr. 4s. Dilly. 1770.

IN this Eſſay, the great variety of ſubjects which conſtitute the mineral kingdom, are divided into four claſſes, *viz.* 1. Earths. 2. Inflammables. 3. Salts. 4. Metals.

Theſe claſſes are divided into orders, and theſe orders are again ſubdivided into varieties.

The four general claſſes are thus deſigned by our Author. '1. Earth, or thoſe ſubſtances which are not ductile, are moſtly indiſſoluble in water or oil, and preſerve their conſtitution in a ſtrong heat.

'2. Inflammables, which can be diſſolved in oils, but not in water, and are inflammable.

'3. Salts: theſe diſſolve in water, and give it a taſte; and when the quantity of water required to keep them in diſſolution is evaporated, they concrete again into ſolid and angular bodies.

'4. Metals are the heavieſt of all bodies hitherto known; ſome of which are malleable, and ſome can be decompounded; nevertheleſs, in a melting heat they can again be recovered, or brought to their former ſtate, by adding to them the phlogiſton they loſt during their decompoſition.'

The earths are divided into nine orders, *viz.* 1. Calcareous: 2. Siliceous: 3. Garnet-kind: 4. Argillaceous: 5. Micaceous: 6. Fluores: 7. Aſbeſtus-kind: 8. Zeolites: 9. Manganeſe.

The following is our Author's deſcription of the Argillaceous, or fourth order of earths.

'The principal character whereby theſe may be diſtinguiſhed from other earths, is, that they harden in the fire, and are compounded

pounded of very minute particles, by which they receive a dead or dull appearance when broken.

'Moreover, there are ſome of this order which grow ſoft in water, and, when only moiſtened, become ductile and tenacious: theſe are commonly called clays. Some crack in the water, after having imbibed a ſufficient quantity of it, but do not grow ſofter in it, and are therefore in the firſt degree of induration: ſome imbibe the water, but do not crack or fall to pieces; theſe are yet more indurated: and finally, ſome there are, in which the water has no ingreſs at all. Thus, by following the ſucceſſive gradation of induration of a ſubſtance, which throughout all theſe circumſtances is eaſily diſcovered to be the ſame, one may with great reaſon conclude, that the hardneſs of the jaſper may perhaps be the laſt degree of hardneſs, and that this ſtone conſequently conſiſts of an argillaceous ſubſtance, that already poſſeſſes a quality which the other clays cannot acquire but in the fire; having, beſides, the ſame effect as the boles when melted in the fire together with calcareous or other earths.'

The ſubdiviſions under this order, are, 1. Porcelane clay. 2. Stone marrow, *Lithomarga: Keffekil* of the Tartars. 3. Bole. 4. Tripoli. 5. Common clay, or brick-clay.

After pointing out the characters of theſe ſubdiviſions, and of the varieties likewiſe which occur under theſe ſubdiviſions; he concludes his account of this order with

Obſervations on clays in general.

'Thoſe who have taken upon themſelves to examine the mineral bodies according to the principles upon which this ſyſtem is built, will readily, I hope, excuſe thoſe faults which may have been committed in claſſing the clays; becauſe they muſt well know, not only how difficult it is to procure a number of different varieties of this order in their natural ſtate, which have not been previouſly waſhed or prepared for uſe, as the ſealed earths, &c. but alſo that it is no eaſy matter diſtinctly to deſcribe ſome little circumſtances that occur to the eye, both in their natural ſtate, and during the experiments. Beſides, they cannot but remember, that the progreſſional degrees, both of hardneſs, and of the quantity of mixed heterogeneous bodies, eſpecially iron, produce a number of imperceptible differences between them, in regard to colour and effects; ſo that they cannot with due preciſion be ſeparated and divided into their true genera, ſpecies, and varieties, before ſome more evident differences between them may, by repeated experiments, and perhaps by proceſſes yet unknown, be diſcovered. In examining the clays, one ought carefully to obſerve the different degrees of fire due to each kind: for without this knowledge they can never

ver be employed to any real uſe in common life. Next to this, there is another point equally neceſſary to be taken notice of, that is, the manner of working the clays, which is often different in different kinds, and which, not leſs than the different degrees of fire, is productive of different effects; and therefore, if both theſe circumſtances are not at the ſame time exactly deſcribed, it is as wrong to aſſert with ſome authors, that a refractory clay does never crack in the fire, as it is deceiving to pretend that the ſame clay does never imbibe the water, when it has been baked. Hence comes that great difference in regard both to appearances and qualities, between a tobacco-pipe, which is very little baked, and a jar from Waldenburg, between a common brick and the other ſort called a water clinkert.

'The uſe of clays, in common life, is more extenſive than I have been able to inform myſelf of; for which reaſon I will only mention ſome particulars relating to it.

'The porcelane clay is employed to make veſſels which have that quality already mentioned. I make no doubt but it enters into the compoſition for making the fine porcelane ware at ſome places; at leaſt veſſels are prepared from it of the ſame goodneſs in every reſpect: and there are likewiſe ſome varieties of this clay, which become quite white in the fire, a quality which is eſteemed the moſt valuable in the fine China ware.

'The indurated porcelane clay cannot be eaſily heated without cracking, and is therefore of no great ſervice, if hardened in the fire alone, and in its natural ſtate: though this circumſtance is of leſs inconveniency, than when it has original cracks, or is mixed with heterogeneous ſubſtances. The ſteatites is found purer and more ſolid in China than in any place in Europe. The natural faults of the European ones may, however, be altered by adding ſome fat ſubſtance to it, when it is to be burnt; by which means it becomes black or brown; and this method is ſaid to be uſed at Bareith. The coarſe porcelane-like earth, which goes by the name of French clay, is uſed at the glaſs-houſes, ſteel-furnaces, and other works of the ſame nature, for the ſame reaſons, as it is the principal ingredient in the making of crucibles, retorts, *&c.*

'The boles have almoſt loſt their value as medicines, and are employed to make bricks, potters-ware, and pig iron.

'The tripoli is an indiſpenſible article for the poliſhing of metals, and ſome ſorts of ſtones; it is likewiſe on certain occaſions preferred for making moulds to caſt metals in.

'The common clay is of the greateſt benefit in agriculture, except however the white clay and the fermenting clay, which varieties we know not yet how to apply to any uſe. By virtue of its coherency, this clay retains humidity, on which perhaps its chief benefit to vegetables depends, its other effects being occaſional,

caſional, owing either to nature or art; unleſs the clay has formerly been a mould or *humus ater*, in which caſe it is juſt, that part of it ſhould enter again into the formation of the new vegetables. The clay uſed in the refining of ſugar, wants no other quality than that it may not dry too ſoon. But that ſpecies which is to be employed in fulling, muſt, if we were to judge *à priori*, beſides the fineneſs of its particles, be of a dry nature, or ſuch as attracts oils; though this quality may perhaps not be found in all thoſe clays which are now employed in that buſineſs.'

As a further ſpecimen of this work, we ſhall give our Readers

The Seventh Order.

'The Aſbeſtus kind, *Aſbeſtinæ*.

'Theſe are only yet diſcovered in an indurated ſtate: their characters are as follow.

'1. When pure, they are very refractory in the fire.

'2. In large pieces they are flexible.

'3. They have dull or uneven ſurfaces.

'4. In the fire they become more brittle.

'5. They do not ſtrike fire with the ſteel.

'6. They are not attacked by acids.

'7. They are eaſily brought into fuſion by borax.

'In this order are included both thoſe varieties which by foſſilogiſts have been mentioned under the names of *Amianti* and *Aſbeſti*, and have often been confounded together.

SECT. CIII.

'1. Aſbeſtus, which is compounded of ſoft and thin membranes, *Aſbeſtus membranaceus*; *Amiantus Wallerii*.

'*A*. Of parallel membranes, *Aſbeſtus membranis conſtans parallelis: Corium*, five *Caro Montana*, mountain-leather.

'1. Pure.

'*a*. White, from Salberg in Weſtmanland.

'2. Martial.

'*a*. Yellowiſh brown, from Storrginningen, at Dannemora, in the province of Upland.

'This melts pretty eaſily in the fire to a black ſlag, or glaſs.

SECT. CIV.

'*B*. Of twiſted ſoft membranes, *Aſbeſtus membranis conſtans contortis: Suber montanum*, Mountain-cork.

'1. Pure.

'*a*. White, from Salberg in Weſtmanland.

'2. Martial.

'*a*. Yellow-

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'*a.* Yellowiſh brown, from Dannemora.

'This has the ſame quality in the fire as the martial mountain-leather.

SECT. CV.

'2. Of fine and flexible fibres, *Aſbeſtus fibroſus: Aſbeſtus*, or Earth-flax, *Aſbeſtus Wallerii.*

'*A.* With parallel fibres, *Aſbeſtus fibris conſtans parallelis: Byſſus.*

'1. Pure and ſoft.

'*a.* Light green, from Schelkowa Gora in Siberia.

'*b.* White, from Elrica's Ort in the mine of Salberg in Weſtmanland: it is there found together with mountain leather.

'2. A little martial, and more brittle.

'*a.* Greeniſh, from Baſtnas Grufva, at Ryddarhyttan in Weſtmanland. There it forms the greateſt part of the vein out of which the copper ore is dug; a great part of it is conſequently melted together with the ore, and is then brought to a pure ſemi-tranſparent martial ſlag or glaſs.

SECT. CVI.

'*B.* Of broken and recombined fibres, *Aſbeſtus fibris conſtans abruptis et conglutinatis.*

'1. Martial.

'*a.* Light green, from Baſtnas Grufva at Riddarhyttan.

SECT. CVII.

'It has been already obſerved under the title of Cockle, or Shirl, that the aſbeſtus is often confounded with it.

Observation on the Abestus Kind.

'I am much inclined to believe that the Aſbeſti, as well as the Micæ, are produced from an argillaceous earth, both becauſe they become brittle in the fire, which is a proof that they harden, and becauſe they become more fuſible by the admixtion of a martial earth: but the method Nature makes uſe of for this change is as unknown, as it might perhaps in other reſpects be neceſſary, not to force the earths together, for ſome ſlight reaſon, within the compaſs of a few orders.

'The Siberian Aſbeſtus, which may be conſidered as the principal and chief of the fibrous kind, is, as it were, conſumed by the flame of a blow-pipe, and does not leave any more certain mark of fuſion; but it melts readily with borax to a clear and colourleſs glaſs.

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'The

'The natural ſtore of this kind is in proportion to its œconomical uſe, both being very inconſiderable. It is an old tradition, that in former ages they made cloaths of the fibrous aſbeſti, which is ſaid to be expreſſed by the word *Byſſus*; but it is not very probable, ſince, if one may conclude from ſome trifles now-a-days made of it, as bags, ribbons, and other things, ſuch a dreſs could neither have an agreeable appearance, nor be of any conveniency or advantage. It is more probable that the Scythians dreſſed their dead bodies, which were to be burnt, in a cloth manufactured of this ſtone; and this perhaps occaſioned the above fable.

'Paper is likewiſe made from this ſtone, only to ſhew its fixity in the fire, and to procure ſome eſteem and value to this curious ſubſtance.

'It was reported ſome years ago, that the French ſearched for aſbeſti, in order to mix it with the tar for preſerving houſes and ſhips; but the queſtion is, If the aſbeſti can be of more ſervice than pounded mica, or charcoal-duſt employed to the ſame purpoſe?'

This Eſſay was firſt publiſhed in the year 1758, without the Author's name. It afterwards appeared to be the work of Axel Frederic Cronſtedt, a Swediſh nobleman of diſtinguiſhed learning and abilities.

'I was in hopes,' ſays the Tranſlator, 'to have ſeen a ſecond edition of this excellent work improved and augmented by the Author himſelf; he having, ever ſince the firſt publication of it, been conſtantly employed in making further enquiries and diſcoveries in this ſcience: he had even actually made ſome collections towards it, of which, however, the literary world is likely to be unfortunately deprived, as he lately died, in the fortieth year of his age, before he had time to reviſe and put his new obſervations in due order.'

ART. X. *A Diſcourſe delivered to the Students of the Royal Academy, on the Diſtribution of Prizes, Dec.* 11. 1769, *by the Preſident.* 4to. 1 s. 6 d. Davies.

OF the diſcourſe delivered at the opening of this Academy, our Readers will find an account in the Review for April laſt, p. 310. In this diſcourſe on the diſtribution of the prizes, the Preſident congratulates the ſtudents on the honour they have received; but while he applauds them for what they have done, he reminds them how much they have yet to do. 'I will offer,' ſays he, 'ſome hints, founded in a great degree upon my own miſtakes, and if I cannot direct a method of ſtudy which will lead to excellence, I may at leaſt prevent induſtry from being miſapplied.'

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miſapplied.' Such is the ſpirit with which Genius and Knowledge always offer inſtruction.

The Preſident proceeds to divide the ſtudy of Painting into three periods; the firſt confined to the rudiments, including a facility in drawing any object that preſents itſelf, a tolerable readineſs in the management of colours, and an acquaintance with the moſt ſimple and obvious rules of compoſition; the ſecond, employed in collecting ſubjects for expreſſion, in amaſſing a ſtock of ideas to be combined and varied as occaſion may require, and in becoming acquainted with all that has hitherto been known and done; 'the third and laſt period,' ſays he, 'emancipates the ſtudent from ſubjection to any authority, but what he ſhall himſelf judge to be ſupported by reaſon. Confiding now in his own judgment, he will conſider and ſeparate thoſe different principles to which different modes of beauty owe their original. In the former period he ſought only to know and combine excellence, wherever it was to be found, into one idea of perfection: in this, he learns what requires the moſt attentive ſurvey and the moſt ſubtle diſquiſition, to diſcriminate perfections that are incompatible with each other.

'He is from this time to regard himſelf as holding the ſame rank with thoſe maſters whom he before obeyed as teachers; and as exerciſing ſovereignty over thoſe rules which have hitherto reſtrained him. Comparing now no longer the performances of Art with each other, but examining the art itſelf by the ſtandard of Nature, he corrects what is erroneous, ſupplies what is ſcanty, and adds by his own obſervation what the induſtry of his predeceſſors has yet left wanting to perfection. Having well eſtabliſhed his judgment, and ſtored his memory, he may now without fear try the power of his imagination. The mind that has been thus diſciplined, may be indulged in the warmeſt enthuſiaſm, and venture to play on the borders of the wildeſt extravagance: the habitual dignity which long converſe with the greateſt minds has imparted to him, will diſplay itſelf in all his attempts; and he will ſtand among his inſtructors, not as an imitator, but as a rival.'

With reſpect to the firſt of theſe periods or ſtages, no inſtruction is given, for the ſtudent is ſuppoſed to have paſſed through it. With reſpect to the ſecond he obſerves, that invention is little more than a new combination of thoſe images which have been previouſly gathered and depoſited in the memory; and therefore, that the more extenſive the ſtudent's acquaintance with the works of thoſe who have excelled, the more extenſive will be his powers of invention, and what may appear ſtill more paradoxical, the more original will be his conceptions.

'A ſtudent,' ſays he, 'unacquainted with the attempts of former adventurers, is always apt to over-rate his own abilities;

to miſtake the moſt trifling excurſions for diſcoveries of moment, and every well-known coaſt for a new-found country: if by chance he paſſes beyond his uſual limits, he congratulates his own arrival at thoſe regions which they who have ſteered a better courſe have long left behind them.

'The productions of ſuch minds are ſeldom diſtinguiſhed by an air of originality: they are anticipated in their happieſt efforts; and if they are found to differ in any thing from their predeceſſors, it is only in irregular ſallies, and trifling conceits.'

Having thus recommended the ſtudy of the art of Painting, as it may be ſaid to live and teach in the works of the great maſters, he proceeds to give directions how this ſtudy is to be conducted. 'Some,' ſays he, 'who never raiſed their minds to the conſideration of the real dignity of the art, and who rate the works of an artiſt in proportion as they excel or are defective in the mechanical parts, look on Theory as an art that may enable them to talk but not to paint better; and confining themſelves entirely to mechanical practice, very aſſiduouſly toil on in the drudgery of copying; and think they make a rapid progreſs while they faithfully exhibit the minuteſt part of a favourite picture. This appears to me a very tedious, and I think a very erroneous method of proceeding. Of every large compoſition, even of thoſe which are moſt admired, a great part may be truly ſaid to be *common-place*. This, though it takes up much time in copying, conduces little to improvement. I conſider general copying as a deluſive kind of induſtry; the ſtudent ſatisfies himſelf with the appearance of doing ſomething; he falls into the dangerous habit of imitating without ſelecting, and of labouring without any determinate object; as it requires no effort of the mind, he ſleeps over his work; and thoſe powers of invention and compoſition which ought particularly to be called out, and put in action, lie torpid, and loſe their energy for want of exerciſe.'

He proceeds to obſerve, that if copying can be at all uſeful, it muſt be with reſpect to colouring, and yet that colouring never can be attained by ſervilely copying a model; but, by conſidering well-coloured pictures with attention, by remarking the manner of handling, the artifices of contraſt, glazing, and other expedients, by which good colouriſts have ſo happily imitated Nature. He obſerves alſo, as a very uſeful caution, that old pictures, which have been deſervedly celebrated for their colouring, are often ſo changed, than an artiſt conſiders rather what they have been, than what they are; and therefore that an exact imitation of them in their preſent ſtate would ſend the ſtudent back a colouriſt of his own formation, with ideas equally remote from Nature and Art. For good colouring the ſtudent

is

is, after attending to the works of Art, under theſe precautions, referred to Nature herſelf, who, ſays the Preſident, is always at hand, and, in compariſon with whoſe tints, the beſt coloured pictures are faint and feeble.

Copying, however, is recommended, as it conduces to teach the mechanical practice, under the following reſtrictions. 'Let thoſe choice parts of a picture only be ſelected which have recommended it to notice. If its excellence conſiſts in its general effect, it would be proper to make ſlight ſketches of the machinery and general management of the picture. Thoſe ſketches ſhould be kept always by you for the regulation of your ſtile. Inſtead of copying the touches of thoſe great maſters, copy only their conceptions. Inſtead of treading in their footſteps, endeavour only to keep the ſame road.'

It is then propoſed, that the ſtudent ſhould enter into a kind of competition with the great maſters, by painting a ſimilar ſubject, and making a companion to any picture that he conſiders as a model. 'After you have finiſhed your work,' ſays the Preſident, 'place it near the model, and compare them carefully together. You will then not only ſee, but feel your own deficiencies more ſenſibly than by precepts, or any other means of inſtruction. The true principles of Painting would mingle with your thoughts; and the example before you will ſhew you how much Art is to be employed in attaining the ſeemingly obvious ſimplicity of Nature.'

As models for ſtyle in painting, the works of Lodovico Carrache are recommended. His unaffected breadth of light and ſhade, his ſimplicity of colouring, which does not draw the attention of the ſpectator from the ſubject, and the ſolemn effect of that twilight which ſeems to be diffuſed over his pictures, appear to Sir Joſhua to correſpond better with great and ſolemn ſubjects than the more artificial brilliancy of Titian.

As he who is conſcious of courage makes no ſcruple to confeſs that he is not deſtitute of fear, ſo he that is conſcious of genius is never aſhamed to acknowledge how much he is indebted to diligence and labour. The following paragraph, in this diſcourſe, ſhould be remembered as long as Painting, or any other art, endures; for ſo long it will do honour to the maſter, and produce advantage to the ſtudent.

'In this Art, as in others, there are many teachers who profeſs to ſhew the neareſt way to excellence: and many expedients have been invented by which the toil of ſtudy might be ſaved. But let no man be ſeduced to idleneſs by empty promiſes. Excellence is never granted to man but as the reward of labour. It argues indeed no ſmall ſtrength of mind to perſevere in habits of induſtry, without the pleaſure of perceiving thoſe advances; which, whilſt they make hourly approaches to perfection, yet, like

like the hand of a clock, proceed so slowly as to escape observation. A facility of drawing, like that of playing upon a musical instrument, cannot be acquired but by an infinite number of acts. I need not, therefore, inforce by many words the necessity of continual application; nor tell you that the porte crayon ought to be for ever in your hands.'

But though the porte crayon is thus recommended as the student's constant companion, he is reminded, that the pencil is the instrument by which he must hope to attain eminence; The advice therefore which the President says he wishes to impress, is that the student, whenever an opportunity offers, should paint his studies, instead of drawing them, which, he says, will give such a facility in using colours, that in time they will, as it were, arrange themselves under the pencil, almost without the attention of the hand that conducts it. This advice is enforced by the example of the Venetian and Flemish schools, which have enriched the cabinets of the curious with very few drawings.

Industry is again forcibly recommended, with a confident promise of excellence as a certain reward. 'If you have talents,' says this great artist, 'industry is necessary to improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour, and nothing is to be obtained without it. I will venture to assert, that assiduity, unabated by difficulty, and a disposition eagerly directed to the object of its pursuit, will produce effects similar to those which some call the result of natural powers.'

To the vigilant and industrious student every object is a lesson. 'He regards all Nature with a view to his profession; and combines her beauties, or corrects her defects. He examines the countenance of men under the influence of passion; and often catches the most pleasing hints from subjects of turbulence or deformity. Even bad pictures themselves supply him with useful documents; and, as Leonardo da Vinci has observed, he improves upon the fanciful images that are sometimes seen in the fire, or are accidentally sketched upon a discoloured wall.

'The artist who has his mind thus filled with ideas, and his hand made expert by practice, works with ease and readiness; whilst he who would have you believe that he is waiting for the inspirations of Genius, is in reality at a loss how to begin; and is at last delivered of his monsters, with difficulty and pain.'

Such are the instructions which the President of the Royal Academy has delivered to the students from his own experience; but as they differ widely from received opinions, he offers them with a diffidence that gives them yet more weight. When better are suggested, says he, I shall retract them without regret: and

when better are ſuggeſted, we ſhall recommend them with yet more zeal.

MONTHLY CATALOGUE,

For APRIL, 1770.

EAST-INDIES.

Art. 11. *The Importance of the Britiſh Dominion in India, compared with that in America.* Small 8vo. 1s. Almon.

WHAT DOMINION? We know of an united company of merchants trading to the Eaſt Indies, under the ſanction of grants from the Britiſh crown, who have indeed of late, aſpired to become the princes of thoſe places, where at firſt they *ſued* for liberty to eſtabliſh factories; but have theſe haughty pretentions acquired ſuch ſtability, as to juſtify the title given to this ſuperficial piece? And is the precarious eſtabliſhment this company has made in a remote part of the world, which is maintained by 'the *ſmall* annual expence of eight hundred, or at moſt, one thouſand of native ſubjects,' carried away to expire under their banners in Bengal; to be ſtated in competition with our American colonies?

However, not to extend theſe general queſtions farther, it may be obſerved that the glare of eaſtern riches has ſo confuſed this writer's ſight, that he is rendered incapable of looking ſteadily at any thing. Indeed, the amazing fortunes ſpeedily brought home by a few individuals, whoſe former ſituation rendered ſuch remote purſuits eligible, and which a happy conſtitution, and an induſtry exerciſed we know not how, enabled them to accompliſh; have ſo dazzled the eyes of many, that they looſe ſight of the multitudes of unfortunate emigrants we never hear of more, in the admiration of theſe blazing comets. But in inquiries of this important nature, it is not the ſplendour of a ſingle company, or the private fortunes acquired by their ſervants, but the good that reſults to the nation at large, that is the proper object of attention.

We ſhall leave the benefits of the Eaſt India trade without objection, ſince if it is reciprocally advantageous, it will ſubſiſt; only remarking that in this view, DOMINION is not neceſſary to its exiſtence on either ſide, and this is a convertible plea.

The Author obſerves p. 15, &c. that it is by our permiſſion that France trades in Bengal; that it is our intereſt to allow this trade, as otherwiſe ſhe has the power totally to debar her ſubjects from uſing Indian commodities, which would hurt our trade: on the contrary, he urges, that was France poſſeſſed of dominion there, ſhe would find it for her intereſt to exclude Britain from a direct commerce thither; becauſe Britain would not be able to reſtrain her ſubjects from the uſe of thoſe commodities to which they have been accuſtomed, and muſt hence obtain them through the hands of the French. We muſt confeſs that we ſee no force in this concluſion, or any thing which hinders the argument being inverted.

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With regard to the ſtability of the company's ſovereignty over Bengal, the Author relies on the climate and effeminacy of the inhabitants for internal ſecurity, and alſo for ſafety from the contiguous Indian powers. But foreign dominion is generally odious, and a large country full of people, with powerful neighbours, now acquainted with European diſcipline, are no ſmall impediments to a few brave men in an unfavourable climate, ſix or ſeven months diſtant from relief, if expected, with double that time, if to be ſent for. It is not long ſince Heyder Ally, a ſoldier of fortune only, ſhewed us what an active genius could do to diſtract our ſettlements; and if we have no better ſecurity for conciliating the affections of the eaſtern Indians, than conducting ourſelves toward them 'by the rules of *Equity* and diſcretion;' that reliance may be but hazardous, in any view.

But the only danger our Author admits, is from European oppoſition, and particularly from France. In this reſpect, the *ſecurity* of Bengal to us, is (p. 45.) its great *diſtance* from Europe! If the iſland of Ceylon was Great Britain, the Author might be allowed to allege the vaſt diſtance of the enemy; but unfortunately for his argument, Great Britain is rather farther off than France; ſo that he is juſtified in anticipating the ſurprize of the reader in this inſtance; nor will the *general* ſuperiority of our ſhips and ſailors help him out.

To conclude, we have only attended to a few points of what the writer ſays of Bengal; for as to the parallel he draws between that province and America, even if it was confirmed to the crown of Britain as ſecurely, as he takes for granted it is, we believe few readers will be ſo miſled, as to liſten to him. In ſhort, Bengal is every thing, and America nothing: but he would not have hazarded this argument, had not ſome late ill judged policy at home, produced diſagreeable conſequences with reſpect to the latter. Bengal, we are to ſuppoſe, is ſecure from bad policy here, from bad management there, and from violence on any ſide.

Art. 12. *The True Alarm.* Small 8vo. 2s. Almon.

This is publiſhed as a ſecond part of the preceding article: in that, the Author ſtated a romantic compariſon, only to be accounted for, perhaps, from a bias contracted in the ſervice at Bengal: in this part, wherein he confines himſelf to the ſtate of that country, under the adminiſtration of the Eaſt India Company, or more properly, of their ſervants on the ſpot, he writes more conſiſtently, and to the purpoſe. He truly obſerves, 'that this ſovereignty cannot poſſibly form any part of the grant made by the nation in the Company's commercial charter:' and a material objection againſt any ſuch pretenſion is, 'the Company being itſelf a *ſubject*, depending on the government of that country where it reſides, for its own protection and exiſtence.'

After ſhewing, from various reaſons, the unfitneſs of a mercantile company to act in a ſovereign capacity; he illuſtrates his argument by giving a view of the preſent political ſtate of Bengal; which appears natural enough to deſerve credit, and is tyrannical enough to excite compaſſion when we reflect on the caſe of the innocent, injured natives.

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Nor are the abuſes in the preſent frame of the government of Bengal under a nabob, the meer creature of the Company's officers there, all that the poor Indians have to complain of. The ſervants, by monopolizing the trade of ſalt, beetel-nut, tobacco, and cotton, have effectually it ſeems raviſhed all the inland commerce of the country from the hands of the natives: ſo that, drained of a great revenue, and ſhut out from trade, the only means of paying that revenue, the *True Alarm* is, that the country muſt quickly be abſolutely impoveriſhed. While, as the Author ſays, theſe governors and other officers, when they have acquired princely fortunes, give place to needy and rapacious ſucceſſors, embark for their mother-country, and ſet the Company at defiance.

On account of theſe and other circumſtances which threaten the ruin of this fine country, our Author would have the Britiſh government take the juriſdiction of the province under its immediate management, granting protection to the commercial intereſts of the Company, and affording the ſame to the natural rights of the natives: and, though he may rate the importance of Bengal, and its dependencies, to this nation too highly, yet motives of good policy, no leſs than thoſe of humanity, call upon us to prevent the Engliſh name from being ſcandalized by the baſe rapacity of thoſe to whoſe mercileſs hands theſe wretched Indians are reſigned. Could the immediate complaints of this peaceable people reach Britain, the tale in all probability would be much more affecting than when it occaſionally eſcapes from the pens of diſguſted ſervants of the Company.

Art. 13. *An Eſſay on the Eaſt India Trade, and its Importance to this Kingdom; with a comparative View of the Dutch, French, and Engliſh Eaſt India Companies, and the Privileges and Support that have been granted to each, by its reſpective State; alſo the Rights of the Eaſt India Company to the Revenues they are poſſeſſed of in India, impartially conſidered.* 8vo. 1s. Payne.

According to this Writer, one half of the increaſe of national wealth, and the riſe of the value of land, ſince the firſt eſtabliſhment of the Eaſt India Company, is to be attributed to the Eaſt Indian commerce; and the cuſtoms and exciſe on Eaſt Indian goods, together with the annual payment made by the Company to the crown, are computed to diſcharge the intereſt of 63 millions of the national debt! As to the ſovereignty exerciſed by the Company over Bengal, which has ſometimes been repreſented in very pompous terms, this Author, a profeſſed advocate for the company, ſoftens it away into a meer tenancy or farm of the revenues, held under the Mogul, the lawful owner.

Reſpecting the compariſon of the Dutch, French, and Engliſh companies, the deduction he draws may be very juſt if applied to a company confining its views to trade; but may admit of ſome doubt when referred to an united company of eaſtern potentates, under Britiſh protection.

'The French Eaſt India trade, he obſerves, has been repeatedly ruined; by ſome of the greateſt of their miniſters interfering too much in it; for though a miniſter who guides the helm of a ſtate, may naturally conclude himſelf capable of conducting any other buſi-

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neſs.

ness in it; yet there ever has been found something too delicate, or perhaps too free, in the nature of trade and commerce, to bear the restraint or controul of any minister.'

According to the foregoing *True Alarm*, the Company's present pursuits do not appear to be of so very tender and delicate a nature as is here insinuated. Nor when the time of chusing directors approaches, do the candidates, who have some pretensions to knowing what is going forward, treat each other in the public papers, as such very delicate gentlemen.

POLITICAL.

Art. 14. *A Discourse addressed to the Minority.* By a primitive *Ebrew.* 8vo. 1s. Fell.

It is a shame that so many of our *Patriots* and *Wilkes's-men*, as are known to be out of their senses, should be suffered to run about the streets as they do, instead of being confined and treated as other mad-folk are. The mischief they may perpetrate is horrible to think of. It is already begun, and no man knows where it may end. Here, now, is an unfortunate sojourner among us, *an Ebrew of the Ebrews*, who hath certainly been bitten by one of those political maniacs; and lo! being disordered in his mind, he writeth a pamphlet, and the contents thereof are equally wonderful and deplorable, for the style resembleth the style of Jacob Henriques, and is both dismal and comical too; as the Reader will right well discern from his concluding prayer, which we shall put forth as a specimen:

'Almighty Creator, Refine Sovereigns, Remove Such Thoughts As Will Cause Horrible Shame: Bless Nations That Come Prepared To Accept Bounty In Thy Formidable Kingdom. Pour, Mingle Heaven's Balm, To Repleniſh Lords Fix'd Cowardly; For Every Blessing Must Come Authorized And Manifested *.'

Verily this requireth the expounding of the Expounder!

Art. 15. *A Middlesex North-Briton: Being a Copy of Verses upon reading the glorious Parliamentary Remonstrance of the House of Commons to their Sovereign Charles I. in the Year* 1641. *Written upon a Tour on the Sea Coast at Dover, as long since as the Year* 1700. *With an Epistle in Verse to Mr. Wilkes: A moral Ode upon Liberty: A Letter and Copy of Verses, addressed to Mr. Trevanion: And a final Adieu to L— H———, the reputed Defaulter of Millions! &c.* 8vo. 1s. Law, &c.

This Writer's genius seems to be as various as the contents of his pamphlet, in which there is a surprizing mixture of sense and—something else.—Whether or not the Author's intellects have received too violent a shock from the political electricity of the times, we leave our Readers to determine, if they can, from the following passages:

Pref. p. 5. 'Our very *corruption* is *vitiated*:' this is a flight beyond the critic's ken.

* We have exactly followed the method of printing, as in the original.

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—— P. 6. 'A *remonſtrance* is a *petition* in behalf of *itſelf*:' a definition entirely new and ingenious.

—— 10. *the notes*, 'At the head of this department—ſtood that PATRIARCH of ſtar-chamber cruelty, archbiſhop Laud; with one Neile, archbiſhop of York; and Montague, biſhop of Norwich; the *finger* of whoſe right hand was one good Maſter Manwaring, afterwards a biſhop himſelf;—and one good Maſter Sibthorpe, who wanted to be a biſhop; and might not improperly be called their *thumb*.'—From this ſpecimen of his abilities, our Author appears to be but a ſorry *hand* at a conundrum.

P. 13. 'It is a melancholy truth, and the more ſo for being one.'—Reader! make what thou canſt of this aſſertion: we can make nothing of it; not even by the help of the remaining part of the ſentence, from which it is here detached, without the leaſt injury to the *ſenſe* of the Author:

P. 19. 'Bleed on ye heroes in immortal ſong,
And roll for ever on Britannia's tongue.—
And bleed thou, WILKES! enroll'd thy patriot name
'Midſt deathleſs heroes, and the ſons of FLAME.'—

It may ſeem by this exhortation that the Author wiſhes his hero to fall a martyr to the good cauſe; but he does not preſcribe the mode of his ſuffering: whether from the ſcaffold, the tripod, or a ſhot from the third regiment.

From the verſes relative to the Dover election, it appears that a man may, indeed, be a *ſlave* to *Liberty*:

'Dauntleſs, let the nation ſee,
That you vote unbrib'd and FREE:
Free from ALL, but LIBERTY.'

But there are paſſages of another ſort in this miſcellany, which, if ſelected *alone*, would have given our Readers an idea of the Author ſomewhat different from that which they may have drawn from the foregoing ſpecimens: for inſtance, pref. p. 5. 'We may ſpeak of *dead* princes FREELY—and it is one way of ſpeaking to *living* ones.'

P. 10. When he mentions bad princes, in his poem on reading the remonſtrance of the H. of C. addreſſed to Charles I. Dec. 1, 1641, he ſtyles them, in the following admirable line,

'Anointed *worms!* that fain would paſs for *Gods!*'

In a note, in the ſame page, is the following happy flight of republican enthuſiaſm: 'At length, a kingdom has vouchſafed to petition—I boldly repeat, has VOUCHSAFED. What may be but a *duty* in individuals—in a NATION becomes condeſcention; and that is doing honour to EMPERORS!'

We are ſorry the flowers in this collection are not as plenteous as the weeds.

POETICAL.

Art. 16. *The Remonſtrance. A Poem.* 4to. 2 s. 6 d. Davenhill; &c.

A ſatire on the leaders of the preſent oppoſition, written much in the ſtyle of Mac Flecknoe, the redoubtable antagoniſt of the great Dryden. The Author particularly abuſes the lord mayor (Beckford) the two ſheriffs, lord Chatham, Mr. Wilkes, and Mrs. Macauley, the celebrated female hiſtorian, whoſe paſſion for Liberty, we preſume

fame, is the ſingle cauſe which hath expoſed her to the virulence of this rhyming Remonſtrancer.

The poetry of this piece does not merit particular notice; but, ſtrange as it may ſeem, we here meet with a curious circumſtance relating to the Natural Hiſtory of Jamaica, which, we are very ſure, is no where elſe to be found. That iſland, the Author affirms, has the extraordinary property of *brutifying* the human ſoul: for, ſpeaking of the great magiſtrate above-mentioned, he ſtyles him

'——— a callous, blaſtering proud CREOLE:
Bred in an iſle that *brutifies* the ſoul.'

In vain have we tumbled over the voluminous leaves of the learned Sir *Hans* *, and of Doctor Patrick Brown †; no ſuch property in the climate or ſoil of Jamaica have they recorded.—Perhaps, however, this pamphleteer hath had *more experience* of the country here mentioned, than both theſe folio doctors put together: but then, is it not ſomewhat ſtrange that he ſhould not know how to ſpell the appellative *Creole*, by which the natives of that and other parts of the Weſt Indies, of European extraction, are diſtinguiſhed from the *Aborigines* and *Negroes*?

Art. 17. *Sedition. A Poem.* 4to. 1 s. Nicoll.

In this ſatire, too, Mrs. Macaulay, Mr. Wilkes, and the lord-mayor, are laſhed and be-rhymed, in the very ſpirit of the preceding *Remonſtrance*. There is a compliment to the private virtues of the king, at the end of the piece, which is the beſt part of it: though the Author, we fear, carries it too high, in pronouncing his majeſty a '*faultleſs model*.' Princes, no doubt, are always more perfect than private perſons; nevertheleſs, a greater bard than the writer of *Sedition*, a poem, has told us, that a faultleſs man is a monſter, which the world ne'er ſaw.

Art. 18. *The Summons for the 18th of April 1770. A Poem.* 4to. 1 s. 6 d. Steidell.

Another dull and malignant invective againſt the oppoſition.

Art. 19. *The Poetical Retroſpect; or, the Year 1769. A Poem.* 4to. 2 s. S. Noble.

The Writer of this *un*poetical Retroſpect of the principal public occurrences of the laſt year, deſires the Reader to

'——————————— kindly excuſe
The firſt ſlip of an youthful but well-meaning muſe.'

When the faults of a young offender are forgiven, it is always on the condition that he offend no more in the ſame way.—On that principle we here diſmiſs the preſent culprit.

MISCELLANEOUS.

Art. 20. *A Dialogue of the Dead: betwixt Lord Eglinton and Mungo Campbell.* 8vo. 1 s. Murray.

In this ſhort but excellent colloquy, Lord Eglinton and Mr. Campbell argue the ſubject of their fatal quarrel, while on earth. The diſpute is managed with great warmth and aſperity on the part of his Lordſhip, but with perfect compoſure, and a moſt triumphant ſuperiority, on that of his antagoniſt.—We have here a maſterly im-

* Sloane's Natural Hiſtory of Jamaica, &c.

† See an account of his Natural and Civil Hiſt. of Jamaica, Review, vol. xv.

peachment of the game-laws; in which their groſs partiality, and their tyrannical ſpirit, are ſhewn in the moſt ſtriking light.—This is, certainly, not the production of an ordinary pen; but the abſtract of Campbel's trial added, by way of appendix to the dialogue, appears to be done by another hand.

Art. 21. *A true Narative of an unfortunate Elopement, in a ſeries of Letters.* By ******8——, Eſqr. 8vo. 1s. 6d. Holdſworth.

The attention of the public hath been much engroſſed of late, by anecdotes of adulteries, elopements, and the like faſhionable amuſements of the age. This narrative, as it is called, conſiſts of the letters of Captain Simes, his wife, and their relations, occaſioned by Mrs. Sime's elopement with lieutenant P———. And it appears that the unhappy deſerted Captain, hath been induced to lay a ſtate of his private misfortunes before the public, in order to prevent miſrepreſentations of his own character and conduct, which might poſſibly ariſe either through ignorance of the truth, or malevolence of deſign.

Art. 22. *A Letter to the Right honourable William Beckford, Lord Mayor, and Conſervator of the River Thames, and Waters of Medway, from Sir Stephen Theodore Janſſen, Bart. Chamberlain of London.* 4to. 1s. Wilkie.

The worthy Chamberlain here addreſſes the preſent Lord Mayor, on a ſubject every way proper for the conſideration of the chief magiſtrate of this great commercial city: and however much his lordſhip may engage himſelf in more extenſive objects, the citizens would certainly pay chearful acknowledgments to the mayor who could find leiſure effectually to remove the obſtructions, and ſecure the free navigation, of the port of London.

This letter conſiders the ſubject under three points, the navigation below London bridge; the preſerving a clear channel above bridge; and the propoſed new channel from Sunning-lock to Iſleworth. For the firſt, the appointment of a port maſter is recommended, to regulate the mooring of ſhips at their coming up the Thames, ſo as to preſerve a free navigation up and down, and prevent tiers of veſſels from ſtretching acroſs the river, beyond a limited number in each. Above bridge, the chamberlain recommends to conſideration, how far the embankments carrying into execution may contribute to clearing the channel of mud; which he ſeems greatly to doubt. The alterations he obſerves being expenſive to make; to be executed upon conjecture at beſt, and will be ſtill more expenſive to reſtore to the former ſtate, if the ſuppoſed conſequences fail.

Concerning the intended new canal, Sir Stephen propoſes the following queries:

'Q. 1. Whether varying the courſe of the ſtream, will not alter the property, and conſequently deprive the city magiſtracy of ſo much of their power, rights and privileges?

Q. 2. Whether the new cuts will not drain the old river, as there does not at preſent appear, that there is at all times, or on the average, a ſufficient ſupply of water for both, even with the aid of locks?

Q. 3.

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Q. 3. At whose expence are these works to be effected? As it ought to be made very clear, how much cheaper, and in what space of time, the craft may pass and repass the new proposed channel.

Q. 4. Lastly, will the undertakers engage to make good every part of their respective propositions?'

He farther observes that a direct line of navigation, will doubtless bring the craft sooner down, but if the return is in proportion retarded, the farthest way about will prove the nearest way home.

This gentleman, whose former conduct as a magistrate procured him the merited esteem of the city, offers these considerations to the attention of the various parties concerned, and therefore is as justly entitled to acknowledgments for the continuance of his attention to the welfare of the metropolis. An Appendix is added, containing memorials on the former mentioned state of the river, during preceding mayoralties: and the chamberlain anticipates the question, why these matters were not remedied during his mayoralty? pleading the extraordinary business which then lay on his hands at the eve of the approaching war; with the many sessions he had to attend for the relief of insolvent debtors; added to the current business of the magistracy.

Art. 23. *Letters from Snowdon, descriptive of a Tour through the northern Counties of Wales; containing the Antiquities, History and State of the Country; with the Manners and Customs of the Inhabitants.* 8vo. 2s. 6d. Ridley, 1770.

A frequent use of the superlative, and a laboured application of epithets, in writing, are certain marks of a weak style, as feeble bodies, in their efforts, appear to strain the most. Numberless instances of this are to be found in modern novels, in the Six Months Tour, in the multifarious writings of the Author of that book, and in the letters from Snowdon, which savour strongly of the same hand. But, whoever may be the writer, the book is a mere piece of authorism, consisting of anecdotes and descriptions, which any industrious compiler might pick up and give us, either from the top of Snowdon, or from an ale-house at the bottom, or from a garret in Field-Lane. In short, the writer's moral is insipid, and his description visionary.

Art. 24. *Critical Observations on the Sixth Book of the Æneid.* 8vo. 1s. 6d. Elmsley, 1770.

The Bishop of Gloucester's attempt to allegorize the sixth book of the Æneid into the process of the Eleusinian mysteries, is generally known, and no less generally laughed at. The wildest symbolical vagary of the wildest Hutchinsonian cannot possibly be more extravagant. The learned prelate might have asserted with equal probability that the passage of the Children of Israel over the Red Sea was an emblem of those mysteries: for it has quite as much connexion with them as the descent of Æneas into the dominions of Pluto. For our parts, we are convinced that the bishop threw out these curious difficulties only as a bait for the critics, and that in his own study he never believed one single syllable of the matter. What pity, that the ingenious Author of this pamphlet has bestowed so much learned labour in refuting them!

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NOVELS.

Art. 25. *The Fool of Quality; or the History of Henry Earl of Moreland.* Vol. v*. By Mr. Brooke. 12mo. 3s. Johnston.

Mr. Brooke has now finished his extraordinary religious romance; and we have read this sequel of the story with the same mixture of delight and disgust with which we perused some of the former volumes.—While with pleasure we contemplate the amiable and worthy characters drawn by this able writer, it is with real concern that we see them debased by the ascetic reveries of Madam Guyon, William Law, and the rest of the rapturous tribe.—What can we say more of a performance which is at once enriched by genius, enlivened by fancy, bewildered with enthusiasm, and over-run with the visionary jargon of fanaticism? We shall only add our hearty wish that the ingenious writer (if he *can* divest himself of his monastic robes) would give us an abridgment of this work, cleared from the sanctimonious rubbish by which its beauties are so much obscured; and then, we are persuaded, it would be perused with pleasure by readers of every rank and age: but while it remains in its present motley state, we apprehend it will be a favourite with only Behmenites, Hernhutters, Methodists, Hutchinsonians, and some of the Roman Catholics.

Art. 26. *Letters between an English Lady and her Friend at Paris. In which are contained the Memoirs of Mrs. Williams.* By a Lady. 12mo. 2 vols. 5s. sewed. Becket.

Though we have inserted these letters under the denomination of novels, we know not whether the lady who has communicated them to the public, may not be justly offended with us for placing them in such company. For she gives the history of Mrs. Williams (a feigned name) not as a fictitious tale, but as a narration of *matters of fact*. This, indeed, is the common, stale, and hacknied pretence of those whose business it is to entertain the world with imaginary biography; but we must observe, in justice to a performance which hath greatly interested and pleased us in the perusal, that it differs totally from the common novels of the times. An air of reality, without the least intermixture of any appearance of fiction, runs through the whole, both of the letters and the memoirs; so that if, possibly, every circumstance related, be not strictly fact, this is more than the candid Reader will suspect, in the perusal: for every thing wears the face of nature and probability. Here we have nothing of wonderful adventure, no extravagant achievements, no romantic incidents. The extreme distresses of an amiable and virtuous wife, are recited in plain but feeling language; and the unworthiness of her husband, is shewn by an artless display of his many indiscretions, his unaccountable follies, and base conduct. The whole forms a most interesting, exemplary tale, abounding with affecting incidents, sensible observations, and moral reflections: and some of the letters are enlivened with a vein of pleasantry, which will afford an agreeable relief to such readers as are not fond of distressful events, and melancholy scenes.

* See our accounts of the former volumes, Rev. vol. xxxv, xxxix and xli. In some of which we have given ample specimens of this work.

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RATIO

EATING.

Art. 27. *The experienced Engliſh Houſekeeper, for the Uſe and Eaſe of Ladies, Houſekeepers, Cooks, &c. Wrote purely from Practice, and dedicated to the Hon. Lady Elizabeth Warburton, whom the Author lately ſerved as Houſekeeper. Conſiſting of near* 800 *orginal Receipts, moſt of which never appeared in print.* By Elizabeth Raffald. 8vo. 6 s. bound. Manchester printed, and ſold by Fletcher and Anderſon in London. 1769.

The Reviewers are ſorry to own, but their regard to truth obliges them to it, that there *are* ſubjects with which, alas! they are *too little acquainted*, to pretend to be judges of what the learned may publiſh concerning them.

DRAMATIC.

Art. 28. *The Paſſion*; an Oratorio: As performed at the Theatre Royal in Covent Garden. 8vo. 1 s. Griffin.

Metaſtaſio aſſaſſinated.

RELIGIOUS *and* CONTROVERSIAL.

Art. 29. *A Letter to the Rev. Dr. Adams of Shrewſbury: Occaſioned by the Publication of his Sermon, preached againſt the Rev. Mr. Romaine: entitled a Teſt of true and falſe Doctrines. To which is now added, a Dedication to the Pariſhioners of St. Chad's and Cund: With an Appendix; containing a ſhort Account of the four principal Hereſies which have infeſted the Church, ſince the firſt planting of Chriſtianity, viz. thoſe of Arius, Pelagius, Socinus and Arminius: And concluding with a ſerious Expoſtulation with Dr. Adams. As alſo a Letter from Mr. Romaine to Dr. Adams.* By the Author of Pietas Oxonienſis. 8vo. 1 s. Dilly.

In September laſt, Dr. Adams preached, in his Church of St. Chad, in Shrewſbury, the ſermon which has procured him the honour of this letter. The diſcourſe was publiſhed, and we inſerted it in our liſt of ſermons for January 1770.

From Dr. A's ſermon, and from this letter to the preacher, we learn, that Mr. Romaine had been at Shrewſbury, and had preached at St. Chad's, on the Sunday fortnight before the date of Dr. A's diſcourſe.—How far, by the bye, it was prudent in the miniſter of St. Chad to admit a perſon of Mr. R's known principles into his pulpit, if it was in his power to have prevented it, is a queſtion which, we ſuppoſe, Dr. A. would, by this time, be at no loſs to anſwer!—but this is a point of conſideration which belongs more to him than to us.

The conſequences of Mr. R's preaching to the pariſhioners of St. Chad, &c. were ſuch as might eaſily have been foreſeen; and are thus mentioned by Dr. A. in the preface to his ſermon:

'The following diſcourſe, ſays he, was occaſioned by a ſermon preached in my church, ſo contrary to the ſentiments of religion which I wiſh to imprint, and am always inculcating on the minds of my hearers, that I thought myſelf obliged on the firſt opportunity to give my teſtimony againſt it. The preacher is a perſon of known learning, and, as I am informed, a principal leader among thoſe who are called methodiſts. The particular tenets which gave this offence, and the raſh, unguarded terms in which they were expreſſed, I forbear to mention. They are too well remembered by many of

thoſe

those who heard them: and it is probable that this discourse will fall into the hands of few others. It is now published at the request of many, not with a view to inflame the minds of angry and contentious men, or to kindle an unchristian spirit of strife and bitterness against the teachers of these doctrines. On the contrary, there is no one, as all who know me will testify, more forward than I have ever been, to do justice to their good intentions; to the piety and other virtues of those who patronize them; and even to the exemplary zeal in their parochial duties of many of their pastors: no one, as all who hear me will testify, more careful to inculcate the duties of candour and forbearance, and the most extensive charity to those who differ in opinion from us. But when the first principles of religion seem to be deserted, and the first duties of it superseded as fruitless and unnecessary; when the goodness and moral attributes of the deity are indirectly arraigned, and this with an undoubting confidence, and an air imperious and decisive, tending to blind the minds and surprize the credulity of the vulgar; to which I have more than once been an ear-witness in my own church: it cannot be unbecoming me to warn those with whom I am concerned, against being deceived with vain words,—against hastily believing that their own pastor is a setter forth of false doctrines, and preaches another gospel instead of that of Christ, when he teaches them, as he always does, that religion is designed to enforce the practice of piety and all good works, and that the end of all its doctrines and institutions, as well as of its precepts, is holiness of life. With this intention I put this discourse into their hands, which in many parts of it has no immediate reference to the sermon that occasioned it, but to other doctrines that are supposed to stand connected in the same system with it; and in which some of the boldest assertions there advanced are for the reasons above-hinted, over-looked.'

It was to be expected that the publication of this very sensible and seasonable discourse would rouse the leaders of the methodist party; who could not but look upon any opposition from a person of the Doctor's eminence in the learned world, in a very alarming light. Accordingly, one of their most formidable champions hath sallied forth, armed *cap à pè*, with the old rusty suit, lately scoured, of the tremendous John Calvin; and many a doughty tilt doth he make at poor Dr. Adams, who will have enough to do to defend himself: especially as his hands are bound and his feet put into fetters by those entangling *articles* from which we charitably wish him, and every rational, conscientious divine, of the establishment, well freed. These articles, and subscriptions, the artillery of the church, we observe, are constantly turned against the clergy, by such writers as *Pietas Oxonienſis*; who is an able engineer; and who now, as an auxiliary to his friend Romaine, fires away, most *infernally*, as admiral Tyrrel would have expressed it, on the minister of St. Chad's.

His charge against Dr. A. is, that he has, in preaching and publishing the discourse in question, acted inconsistently with his office and character *as a divine of the church of England*. In what manner the letter-writer has supported this charge, will best be seen in the perusal of his pamphlet throughout. His performance, allowing the Author his principles, is by no means an inconsiderable one; but we

cannot

cannot help thinking it a very ungenerous practice, to attack, as the manner of some writers is, every clergyman of the establishment who manifests any particular regard for rational religion, by reproaching him for his *subscription* to *the* 39 *articles*.—If subscription is required to articles of faith, and points of doctrine which the subscriber may afterwards see reason to disapprove, and think it his duty to condemn, this, in our opinion, proves nothing so much as the great impropriety of exacting such subscriptions. It shews, indeed, the expediency and necessity of a revisal of these articles, and if not a total abolition of them, a change, at least, of such as are most generally disapproved, for others of a less obnoxious nature and tendency: it being very certain, and notorious, that the present set is not sufficient to prevent a diversity of opinions in the church, but may be subscribed by worthy and pious persons of very different sentiments; so that they are no security to the Christian religion in general, nor to the church of England in particular.

As to the constant cry of *Pietas Oxonienſis*, and other zealous sticklers for the doctrines contained in the old articles,—'that those clergymen who are dissatisfied with them, should *resign their livings*,' it is, surely, very pleasant to hear such judicious and friendly advisers! Their meaning, in plain English, seems to be neither more nor less than—'You, gentlemen, who have such narrow swallows and squeamish stomachs, *turn out*, if you please, and *make room for us*, who are blest with wider gullets, and can digest these Calvinistical mill-stones easily enough.' But, surely, this would not prove the readiest way to a reformation of errors! On the contrary, we fear, it would greatly tend to nourish, perpetuate, and multiply them.—It is, therefore, gentlemen, *our* advice, that you *stay where you are*. While you remain *in* the church, your earnest and constant endeavours to promote its best interests, may, at length, with God's blessing, prove successful; but if you *go out*, and let others, of contrary principles, take your places, you will be utterly, and for ever, disabled from rendering it any farther service:—which, indeed, it is very possible, may be one great point aimed at by those who are so liberal of their pious exhortations.

With regard to this letter to Dr. Adams, it is very plain from the general view of it, that both the active and spirited writer, and the rector of Black-Friars, seem very desirous of drawing Dr. A. into a controversy; as appears from the following letter, printed at the end of the present performance:

'Rev. Sir,

'As you have in the most public manner, both from the pulpit and the press, personally traduced me, as a setter forth of strange doctrines, tending at once to surprize the vulgar and to mislead the credulous; the most exceptionable of which doctrines you tell us you *forbear to mention*; you cannot think it unbecoming my office, as a minister of Christ, to join the author of this letter, in calling upon you to explain your meaning; since it must be allowed to be a very hard case to be so severely condemned in general terms, without giving me an opportunity of vindicating (not myself, for I desire to be out of the question, but) the doctrines delivered in my sermon, doctrines which I am persuaded in my conscience are not only contained

in

in the word of God, but are the very basis of that apostolical church, in which you and I have the honour to be ministers.

London, Mar. 17, 1770. WILLIAM ROMAINE, Rector of Black-Friars.

If Dr. A. *should* think proper to answer these challengers, he will, perhaps, on this occasion, see cause to resume that excellent pen with which he so ably defended the Christian religion from the attack of Mr. David Hume*; and employ it, especially, against that part of this tract in which the writer hath, in an extraordinary manner, seconded the most daring efforts of the Free-thinkers, by representing many things in the Holy Scriptures as totally inconsistent with human reason: see pages 15 and 16. We shall not transcribe the passages, because we would not be accessary to the furnishing out so rich an entertainment to the enemies of Revelation.

SERMONS.

I. *Numbers no Criterion of Truth:* Or, the History of the Prophet Micaiah, considered and applied—before the Protestant Dissenting Ministers of Cumberland, at their general Meeting in Cockermouth, Aug. 16. 1769. By Radcliffe Scolefield. Buckland.

Altho' we seldom give a particular account of single sermons, yet when any thing unusual or problematical appears in their titles, promising to excite the curiosity of our Readers, we have thought that a deviation from our customary silence, on such occasions, so far as might be necessary to explain an ambiguous advertisement, would be generally acceptable. Thus, on the present occasion, some may be glad to know in what manner, or to what purpose, the proposition which stands at the head of this discourse, is applied by the preacher.

From the story of the 400 priests of Baal who prophesied falsely to Ahab, and from Micaiah's single but true prophecy of a contrary tenor, and from the noble declaration † which he made on that occasion, Mr. S. draws several just inferences in favour of integrity and courage in the exercise of the sacred ministerial function; exhorting his brethren to persevere, stedfastly, in speaking what they apprehend to be agreeable to the word and will of God, without regard to the opposition they may meet with from a majority of numbers, of contrary principles, even though that majority should be countenanced by the powers of the earth, and should assemble against them like the 400 prophets of Baal, a bench of bishops, or an assembly of divines. He goes farther, and earnestly cautions his brethren against becoming lukewarm in the cause of truth, and suffering the temptations and difficulties they may experience, their indolence, self-interest, or love of popularity, to bias their judgment, weaken their zeal, and *throw their expressions into obscurity.* We are afraid this is the case with many a timid clergyman, who hides or suppresses his real sentiments, on very important points, merely for the sake of rendering his own situation quiet and easy.

* See our account of Dr. Adams's Essay in answer to Mr. Hume's Essay on Miracles, Review, vol. vi. p. 71.

† 'As the Lord liveth, what the Lord saith unto me, that will I speak.'

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But

But though the author of this diſcourſe may be thought to have ſhewn a narrowneſs of ſpirit, in the manner of his introducing the bench of biſhops and aſſembly of divines; and though the ſermon may appear to be calculated, ſuitably to the occaſion on which it was preached, merely to aſſert and maintain the principle of ſeparation from the eſtabliſhment; yet we muſt obſerve, that Mr. S. does not ſeem to be an uncharitable perſon, or a bigot to the cauſe of the Diſſenters. For, in his dedication to the Rev. Mr. Samuel Dawſon, who we ſuppoſe, is a clergyman of the national church, he thus expreſſes the pleaſure he has received from reflecting on the proſpect [moſt of our Readers, we apprehend, will think it a very diſtant one] of a farther reformation in the church, and conſequently, of her greater increaſe, proſperity and glory.

'Give me leave, ſays he, to expreſs the pleaſure which I have received from reflecting, that there are perſons riſing up in the eſtabliſhed church, who breathe ſomething of the ſame noble ſpirit which animated the breaſt of the Prophet Micaiah. From ſuch appearances I cannot help looking forward with ſatisfaction to ſome future æra, in the hope of that glorious and long wiſhed-for event, *a reformation ariſing from the clergy themſelves*. I figure in my imagination, a period, when all the worthy and conſcientious part of that reverend body of men ſhall no longer have their minds haraſſed with preſcriptions and articles of human compoſure; but nobly ſtrengthening, and ſtrengthened by each other, they will plead, and plead effectually, for that liberty wherewith Chriſt hath made them free; and render the church all glorious within. If I am too ſanguine in my hopes, I do not outgo the wiſhes of many ſincere friends to the intereſts of truth and Chriſtianity, of every denomination. It is even a circumſtance no longer to be concealed, that the moſt wiſe and excellent members of the church join heartily with thoſe who have been repreſented, though falſely, as its bitter enemies, in this wiſh, *viz.* that while Deiſts on the one hand, and Enthuſiaſts on the other, are taking ſuch advantages againſt the public teachers of religion, they might not have it in their power to urge, with any degree of plauſibility, that theſe either preach contrary to thoſe articles which they have ſolemnly ſubſcribed, or, through an adherence to them, deliver doctrines which, on ſcripture authority, they cannot defend.'

☞ The Author will, we hope, forgive our departing, in the foregoing little extract, from his method of punctuation; in which, he is, in truth, ſo bad a guide, that there is no ſuch thing as bearing to follow him. If he be a young man, as we ſuppoſe, from his open manner, and the free ſpirit of this diſcourſe, we would adviſe him to become better acquainted with the nature and uſe of commas and ſemi-colons, before he appears again in print.

II. *Goſpel requiſites to acceptable Prayer*. At a monthly Aſſociation in Unicorn-Yard, Tooley-ſtreet, Southwark, on Thurſday Feb. 22. 1770. By Benjamin Wallin. Buckland.

III. *The Origin of our Grievances*, a Sermon. By Thomas Bedford, M. A. 4to. 6 d. Wilkie, 1770.

We conſider this not as a real ſermon, but as a well-deviſed political pamphlet, on the court-ſide of the queſtion, with regard to our preſent diviſions;—for there is not a word in the title, to inform us

of

of the time or place where this pretended Sermon was *preached*, no intimation of the preacher's *perſuaſion*, whether of the eſtabliſhed church or of the Diſſenters, nor mention of his preferment, if of the former, or his reſidence, or congregation, if the latter,—as is cuſtomary in publications of this ſort. *Mr.* Bedford, therefore, may be the *Duke* of Bedford, for aught we know; or he may be, as a gentleman of humour expreſſed it, 'that impudent fellow *Modeſtus*,' or, peradventure, that worthy and revd. divine *old Slyboots*.—But, be the author whoever, or whatever he may, his production is a ſenſible one, and deſerves to be read with attention.—A very ſhort paſſage, however, may ſerve as a ſpecimen of the manner in which it is written, *viz.*

'The Roman orator, when he would alarm the ſenate and people againſt Catiline, and the reſt of the conſpirators, gives their private characters, as well as their public faults, from a preſumption, that, however appearances may differ, yet there is always ſome analogy between both. And it is equally a duty incumbent upon us at this time, to examine narrowly into the characters and views, the different paſſions and reſentments, of thoſe who tell us that our liberties are in danger, or addreſs themſelves to our confidence, by propoſing to ſtand forth as the guardians and protectors of a bleſſing ſo dear and valuable to us all. And when the *infidel* and the *blaſphemer* ſhall appear foremoſt in this liſt of champions, his intentions to ſerve the *public* will be juſtly ſuſpected; it being abſurd to conceive ſuch oppoſite ideas of liberty and virtue.'

It may not be improper to add, that this diſcourſe is not a piece of mere party-invective. The Author proceeds like an able inveſtigator, in his inquiry into the ſource of our preſent political grievances; which he derives from the too ſudden increaſe of private wealth in this country, the ambitious ſpirit of the rich, and the general prevalence of luxury among all ranks.

CORRESPON'DENCE.

THE hint given by a 'a conſtant Reader of the Monthly Review,' who ſigns his name SUFFOLCIENSIS, is under conſideration; but it is feared the adopting his ſcheme would be attended with too great an expence. A new aſſociate muſt be engaged; and the *materials* which our Correſpondent hath enumerated, would coſt a very conſiderable ſum.

The letter from X. X. did not come to hand till *after* the ſhort account of the book which is the ſubject of that letter, was drawn up, and the article diſmiſſed.

☞ *Biſhop* Bigg in our next.

ERRATA in the laſt Review.

Article X. *Pennant's Indian Zoology, Part* I. for *Price* 18 *s.* read 16 *s. ſewed.*

Page 194, line 11 from the bottom, before *European nations*, add *ſome.*

Page 201, line 14, for one death, read *not* one death.

Page 209, line 3 from the bottom, for phenomena, read *phenomenon.*

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THE MONTHLY REVIEW,

For MAY, 1770.

ART. I. *Clavis Pentateuchi; sive Analysis omnium vocum Hebraicarum suo ordine in Pentateucho Moseos occurrentium: una cum versione Latina et Anglica: Notis criticis et philologicis adjectis: in quibus, ex lingua Arabica, Judæorum moribus, et doctorum itinerariis, plurium locorum S. S. sensus eruitur, novaque versione illustratur. In usum juventutis Academicæ Edinburgenæ: Cui præmittuntur Dissertationes duæ; I. De antiquitate linguæ Arabicæ, ejusque convenientia cum lingua Hebræa, &c. II. De genuina punctorum vocalium antiquitate, contra clariss. Capellum, Waltonum, Masclefum, Hutchinsonium, alioque, ex ipsius linguæ Hebrææ ejusque dialectorum indole deprompta.* Auctore Jacobo Robertson, S. T. D. Ling. Oriental. in Academiâ Edinburgenâ Professore. 8vo. 8 s. bound. Edinburgh printed, and sold by Dilly, &c. in London. 1770.

THIS bulky volume reminds us of some publications in former times, when learned authors were more solicitous that their works should be substantial than shewy; rather valued for the marks of erudition and application in the author, than for the elegance or expence of the impression.

Mr. Parkhurst, of whose Lexicon we lately * gave some account, laments the great regard that has been shewn to the Latin tongue, especially that the knowledge of it should be considered as necessary to the attainment of Greek or Hebrew: Dr. Robertson discovers a higher respect to this language, and has thought proper to employ it in a considerable part of his present performance. When a *Professor* writes chiefly for learned men, and for students, there may perhaps be propriety in this, at the same time that there is also truth and justice in what the other learned writer has observed. We should add, however, that when our Author comes to that part which is more professedly the subject of his book, after having translated the Hebrew into Latin, he frequently and generally renders those words, which are more immediately necessary, into English: but his criticisms, illustrations, and explications, are

* See Review for February, p. 91.

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still

ſtill reſerved in the other language, without ſome acquaintance with which his work can therefore be of little or no advantage.

In the preface we are informed that, after having long debated with himſelf by what means the ſtudy of the Hebrew tongue might be facilitated and rendered more agreeable to youth, he concluded that an *Analyſis* of the words, of any hiſtorical book, as they occur in their natural order, might contribute to this end. Bythner's work of this kind, publiſhed in 1648, he found not full enough to anſwer the intended purpoſe: he therefore applied himſelf firſt to analyſe every word in the book of Geneſis; and, before he had finiſhed it, determined to go through the whole pentateuch in the ſame manner, adding alſo critical and philological notes on the more difficult places.

As it hath been objected that helps of this kind render youth negligent and indolent, the Author ſays, that after having been employed ſome years in this kind of inſtruction, with the aſſiſtance of Lexicons, he perceived that the event was not altogether anſwerable to the expence of time and labour employed either by himſelf or his pupils. The Profeſſor expreſſes a very warm ſolicitude; *Fatemur enim* (ſays he) *nos totos eſſe in hoc*, to render the ſtudy of this language a matter of very little difficulty, and adds, that he will omit no care to make it, if poſſible, *ten times* eaſier than at preſent. He conſiders it as a happy omen, that ſince he has uſed the *Clavis*, which he here offers to the public, among his pupils, their progreſs has been greater than before. It is his plan not only to give an analyſis of every word in its order, but alſo to point out the flowers and ornaments of ſpeech, together with whole phraſes, and particular methods of expreſſion uſed among the Orientals. He labours to inveſtigate the primary ſignification of each word, and then traces it through the ſeveral metaphorical ſenſes to which it is applied; for which purpoſe he has conſulted the parallel places in which the ſame word occurs, and alſo the eaſtern languages, and dialects of the Hebrew tongue, that the agreement of the various ſignifications with the original meaning may be the more clearly perceived. In the courſe of his work he not only endeavours to elucidate ſome more difficult places of ſcripture with the aſſiſtance of Jewiſh antiquities, ancient verſions, &c. but alſo to illuſtrate ſeveral paſſages by natural and civil hiſtory, and chiefly by the itineraries of learned men who have travelled into the eaſtern countries. The helps of this kind which he has received from the works of eminent perſons, ancient or modern, he freely and handſomely acknowledges.

After an account of his immediate deſign in this publication, our Author proceeds, with great earneſtneſs, to urge upon thoſe who are intended for or engaged in the Chriſtian miniſtry, the diligent

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diligent ſtudy of the Hebrew tongue. 'As lawyers, ſays he, would bluſh to plead without the law, or a knowledge of it, even ſo, yea and much more unlawful is it for a divine to open his mouth without the ſcriptures, or a good acquaintance with them.—As all true and genuine theology is to be obtained only from the word of God, there is ſuch a neceſſity of underſtanding the Hebrew tongue, that no one unacquainted with it can ſafely and warrantably undertake the explication of the ſacred ſcriptures. There are ſeveral kinds of emphaſis, ſeveral methods of expreſſion, and many other things, in every language, which (like generous wines poured from one caſk into another) loſe their ſpirit and vigour by being transferred into a different tongue. There are alſo many obſervations ſpontaneouſly preſenting themſelves to him who accurately reads the original, of which not the leaſt ſign or trace can be diſcovered by one who is confined to a tranſlation.—Verſions, he adds, are the writings of men who eaſily ſlide into errors; whoever therefore deſires to know the word of God in its truth and purity, cannot attain his end unleſs he can read it in the ſame language in which it was at firſt promulgated.'

By theſe and other arguments (through which we cannot attend him) ſupported by authorities from the moſt conſiderable and reſpectable authors, the learned Profeſſor pleads in behalf of his favourite ſtudy; and farther recommends it by a particular addreſs to young ſtudents in divinity.

This Latin preface is followed by two diſſertations in the ſame language. The firſt of which conſiders the antiquity of the Arabic tongue, its utility, and its affinity with the Hebrew. Our laborious Author endeavours to illuſtrate ſeveral Hebrew forms of expreſſion by the Arabic, and generally in his Clavis accompanies the Hebrew radical with the word anſwering to it in the Arabic language. He particularly attacks the famous Mr. Hutchinſon, as the moſt remarkable among thoſe in our own country, who, treading in the ſteps of the celebrated Guſſetius, have decried the knowledge of the eaſtern dialects, and particularly have aſſerted, as Hutchinſon does throughout his works, the inutility of the Arabic tongue, and that there is no reſemblance or connection between that and the Hebrew. This opinion the Profeſſor ſtrenuouſly labours to overthrow: he traces the riſe of the Arabian nation from Joktan, one of the ſons of Heber, from whom the Hebrew language received its very name: as he ſuppoſes, in concurrence with other learned men, that Arabia Felix was peopled by the deſcendants of Joktan, ſo likewiſe that Arabia *Petræa* and *Deſerta* was peopled by the deſcendants of Iſhmael, each carrying with them into theſe countries the language of that ſame family, from which both had alike their origin: further alſo, the number of the Ara-

bians was increaſed by the families deſcending from Eſau, which were united, in the ſame diſtricts, and the ſame commerce, with the *Joktanidæ*, and inherited likewiſe the ſame language in common with them. Thus, ſays our Author, in a kind of triumph, *Quocunque oculos noſtros convertamus, Arabes Joktano filio Heberi ortos in Arabiæ Felicis receſſu, partim Abrahamidas in Arabiâ Petræâ et Deſertâ, reperiemus; uti enim ſanguinis, ita linguæ Heberi atque Abrahami, participes et conſortes fuere.* But allowing the affinity of the Hebrew and Arabic tongues in the original, it is aſked by what means, in ſo long a courſe of years, and the variety of changes that ariſe in nations and languages, this affinity could be preſerved to the times of Mahomet? Three external cauſes have been aſſigned by different writers for this, and are propoſed by our Author; the particular ſituation of the peninſula of Arabia, which ſecluded them in great meaſure from an intercourſe with other nations; again, that they were never brought under a foreign yoke; and further, that the kingdom of the *Joktanidæ* laſted about 3000 years, and was not ſubverted till the ſixth century of the Chriſtian æra, but a little time before the appearance of Mahomet, who aroſe in the ſeventh century, and was ſo far from corrupting the ancient dialect of the Arabians, that while he laid the foundations of a new empire, he alſo reſtored the language to its primitive ſplendor, and propagated it in various parts of the world. To theſe conſiderations is added, an account of ſome internal cauſes which contributed to preſerve this tongue, in a great degree, pure and incorrupt. The Arabians, conſidering theirs as the moſt ancient of all languages, had ſome religious veneration for it, and were ſtudiouſly careful for its preſervation. *Non gloriabantur* (ſays Alſaphadius, here quoted in Arabic) *antiquitus Arabes, niſi gladio, hoſpite, et eloquentia.* The particular diſpoſition of this people is alſo ſaid to have advanced this end; for while other nations, either through levity, or for the ſake of novelty and variety, almoſt abhor ancient forms and cuſtoms, the Arabians were tenaciouſly fond both of their own tongue, and of their ancient manners. Their poets, their orators, had this object always in view, to reject, as an adulteration, whatever had not the ſtamp of antiquity, and cloſely adhere to the ancient genius and ſpirit of the vernacular language.

After other obſervations of this kind, the Profeſſor proceeds to inveſtigate the antiquity of their letters, their writing, and particularly their points and vowels, and then conſiders the great utility of an acquaintance with *Arabic*, eſpecially for the more perfect underſtanding of *Hebrew*. Under all theſe heads, and indeed throughout the diſſertations, his work is enriched with a variety of quotations, among which particular regard is

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ſhewn to Dr. Hunt, Profeſſor of Oriental Languages at Oxford, and to the late Profeſſor Schultens.

Dr. Robertſon finiſhes this diſſertation with a particular enquiry into the agreement and reſemblance which the two languages have with each other in their methods of writing and conſtruction, as a farther proof of their conſanguinity. He compares the alphabets, the vowels, the punctuations, the formation of the radical words, which in each tongue conſiſt of three letters, the conjugation of the verbs in different tenſes, ſome ſpecimens of which are given, and which have a very ſimilar appearance, the participles, pronouns, adverbs, &c. the careful conſideration of all which he recommends to the candid reader.

The next diſſertation defends the genuine antiquity of the Hebrew points or vowels, in oppoſition to Capellus, Walton, Maſclef, and others. A conſiderable part of it conſiſts of collections from learned writers, which abound in the body of the treatiſe, beſide thoſe which are added in the notes. The modeſt and worthy Profeſſor appears very ſolicitous to ſupport his opinions by good authorities, and ſometimes chuſes to expreſs his ſentiments in the words of others rather than his own, though at the ſame time his extenſive erudition, and intimate acquaintance with the ſubject, are ſufficiently apparent. The origin of this diſpute in the Chriſtian world, is traced to Elias Levita, a learned Jew, who, in a book which he wrote about two hundred years ago, affirmed that the *points* were not thought of by Moſes, or the other writers of the Old Teſtament, but were the invention of the Maſorites, ſome time after the completion of the Talmud, and about 500 years after Chriſt: but though he inſiſted that the points were a novel invention, he at the ſame time allowed, that the reading, as now fixed by theſe vowel points in all the books of the holy ſcripture, is true, genuine, and authentic, as it came from the ſacred penmen of the ſaid books. The queſtion which our Author debates is ſimply this, Whether the Hebrew tongue had vowel points from the time in which it was firſt written, or not? Or whether theſe letters אהוי, commonly called *Ebevi*, were, or were not, anciently the vowels of the Hebrew language? The firſt argument which is brought, to prove that theſe points were uſed from the very time in which the art of writing or engraving was firſt known among the Hebrews, is drawn from the genius, ſtructure, and analogy of the language, and from the nature of its dialects, eſpecially the Arabic. In the former diſſertation he had laboured much to ſhew, that all the letters of the Arabian alphabet are conſonants, and that the Arabians uſed vowel points in the manner of the Hebrews. This he conſiders as having great weight in the preſent caſe, the Arabic being, he

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apprehends, clearly ſhewn to be a dialect of the Hebrew, and formed upon the ſame original plan. 'That the Hebrew and its dialects always had vowel points, ſays he, appears from the nature of theſe languages; becauſe all the radicals or primitive words are formed by triads compoſed by the conjunction of different conſonants or letters, which plainly ſhew that ſome other letters muſt neceſſarily belong to the language. Many primitive words occur in which none of the *Ebevi* are found, to ſupply the place of vowels: for undoubtedly if theſe letters had been really vowels, there muſt have been one of them in every ſyllable, at leaſt in every word. For example פקד pkdh, *viſitavit*; theſe three letters all perſons will acknowledge to be conſonants; but conſonants, deſtitute of vowels, are like a body without the animating ſpirit: what mortal can make an articulate ſound from theſe letters? None of the *Ebevi* are found here: and many ſuch words are met with both among the Hebrews and the Arabians, as is well known even to thoſe who have but a ſlight acquaintance with theſe tongues. This is a plain evidence that the Hebrews had, from the earlieſt times, ſome marks by which to indicate their vowels, ſince there can be no ſyllable, much leſs an entire word, without the addition of a vowel. It is nothing to the purpoſe whether the ſigns of their vowels ought not to have been inſerted in their alphabet, ſo long as they had certain marks by which they were denoted: for it is puerile to imagine that the Orientals muſt have had letters for vowels in their alphabets, becauſe ſuch a cuſtom has obtained with the Greeks, the Latins, and the inhabitants of the weſtern world.'

From ſuch conſiderations Dr. Robertſon concludes with the learned Schultens, 'That the man, whoever he was, whether before or after the flood, who firſt invented writing, did certainly contrive certain ſigns for vowels, at the ſame time as for other letters, ſince otherwiſe this admirable invention, of ſo great convenience and ſervice to mankind, would have been not only maimed and imperfect, but alſo lifeleſs and uſeleſs.'

The Author has ſeveral obſervations on this part of his ſubject, which we cannot particularly recite. His ſecond argument is this: 'The antiquity of the vowel points appears from hence, becauſe it is ſcarce poſſible that the ſacred text throughout, eſpecially in the prophetical and poetical books, ſhould be read and clearly underſtood without theſe marks of the vowels. Thoſe *matres lectionis*, as they are falſely called (meaning the *Ebevi*) were ſo far, ſays he, from affording ſufficient and univerſal aſſiſtance, that they could not ſuffice for reading and underſtanding a tenth part of the Hebrew tongue, even at the time when it was vernacular, much leſs when it has for ſo many years been a dead language. Who can believe that

Moſes, that celebrated legiſlator, well inſtructed in all the learning of the Egyptians, ſhould have omitted theſe vowel points, which were of ſuch abſolute neceſſity to render his laws legible and intelligible?—This provident legiſlator would, without doubt, uſe the greateſt care, that the copies of a law communicated to him by God himſelf, ſhould be written with thoſe vowel points, by the aſſiſtance of which his meaning might be evident even to the loweſt of the people; eſpecially as the diligent ſtudy and uſe of this law was recommended, and very earneſtly inculcated upon perſons of every rank among the Iſraelites.'

This may be regarded as an argument *ad hominem* which carries great probability with it, but the preſent queſtion is about fact. That the Jews have received a law which has been read and preſerved among them through many ages is very notorious; it ſtill remains to be enquired whether this has been effected with or without the uſe of the points in queſtion. Our Author, with many other learned men, thinks it incredible that God ſhould have delivered his word to his people, written in ſuch a manner as would often leave them to doubt and heſitate in what way it muſt be underſtood, as he apprehends muſt have been the caſe had the characters for vowels been omitted. What muſt have been, ſays he, the ſtate of the ſacred ſcriptures, when an unaccountable negligence about them prevailed for ſome ages among the Jewiſh people, if the vowel points had not exiſted long before the coming of Chriſt? He concludes that the true meaning of theſe writings, in great meaſure at leaſt, muſt have been loſt. The adverſaries of his opinion plead, that there were other methods of determining their ſenſe; that thoſe who were educated in the diligent uſe of theſe books would eaſily learn the different meaning intended ſometimes, by the ſame words or characters, by obſerving the context, as many perſons now can read the Hebrew tongue without the aſſiſtance of the points contended for. But whatever might be the caſe ſo long as the Hebrew continued a living language, it muſt ſurely be acknowledged difficult to conceive how perſons could be taught to read it, when it ceaſed to be commonly ſpoken, ſo as to fix a determinate ſenſe, or without being betrayed into great confuſion, unleſs there was ſome direction of the kind here pleaded for. But the diſcuſſion of the point we muſt leave to others.—The Doctor draws ſome farther arguments, in ſupport of his opinion, from very ancient copies yet remaining, and furniſhed with theſe points, from the general conſent and agreement of the Jews as to their antiquity, and laſtly from the general ſilence of this people concerning the Maſorites, as the inventors of the diſputed characters.

After all that has been ſaid upon this curious ſubject, it muſt appear remarkable, that the ancient various readings of the

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ſacred text, called *Keri Cetib*, are ſaid to be all about the letters, and none about the vowel points; that the ancient cabaliſts draw none of their myſteries from the vowel points, but all from the letters; and farther, that the ſacred books made uſe of among the Jews in their ſynagogues have been, and ſtill are, without them. Some objections of this kind the Profeſſor endeavours to remove, particularly in regard to the laſt, he ſays, the moſt learned men among the Jews would be very unwilling that any inference ſhould be drawn from hence againſt the punctuation of their moſt ancient books: he farther pleads, that the admiſſion of unpointed copies muſt be attributed to the cabaliſts, who could by this means more freely torture theſe writings, and raiſe from them their extravagancies and myſteries, than when the ſenſe is more determinately fixed by the intervention of the vowel points. To which he adds, that there is by no means ſufficient authority to prove that this is univerſally the caſe in the Jewiſh ſynagogues. What is done by a few weſtern Jews in their ſynagogues is of little moment, it is ſaid, while we remain ignorant of the cuſtoms obſerved by them in thoſe parts where they are much more conſiderable, both for their numbers and on other accounts.

We ſhall only add, that theſe diſſertations are well worthy the conſideration of thoſe on whom it is more immediately incumbent to enquire into ſuch ſubjects: they will here find the material arguments judiciouſly illuſtrated and ſupported.—Our Author concludes the ſecond diſſertation in the following terms:—'Candid reader, I earneſtly beg that you would ſeriouſly and impartially weigh the conſiderations which are here offered. We contend not for victory, but are ſeeking after truth: As, through the great mercies of God, the ſacred oracles are committed to us, we will endeavour to the utmoſt of our power to maintain and defend them, when attacked, either by wicked art and fraud, or by error and falſe opinions. Should any perſon, better furniſhed for this kind of enquiries, diſpute our concluſions, not merely from the authority of other writers, but by conſiderations drawn from reaſon, and from the genius of the Oriental languages, we will candidly weigh the arguments he brings, and either calmly and ſtrenuouſly defend our own opinion, or, vanquiſhed by the force of truth, cheerfully yield him the palm of victory.'

We have ſubjoined a few ſpecimens of this Author's manner, as to the immediate deſign of his work, which we ſuppoſe will be acceptable to ſome of our Readers.

The firſt we ſhall give is a criticiſm, which we meet with indeed in the preface, when the Doctor had been ſpeaking of the neceſſity of underſtanding the Hebrew, in order to detect the errors which often prevail in verſions, and are to be met with

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with in our own; as an inſtance of this, he produces the third verſe of the firſt pſalm, in the concluſion of which particularly the Reader may obſerve, that his ideas are unexpectedly and unpleaſantly carried from a *Tree* to the man, whom *it* is intended metaphorically to repreſent. But it is not ſo, it is ſaid, in the original. 'Series et vicinia verborum plane declarat verba Hebraica pertinere ad arborem, non ad homines doctrinæ divinæ amantes atque cupidos; quorum tamen felicitatis propriæ et perpetuæ, quæ ſubinde creſcat, arbor illa plantata juxta rivos imago eſt. Vidit hoc Chaldæus paraphraſtes, quo præeunte, veriſimillum nobis videtur, verbis כֹּל אֲשֶׁר יַעֲשֶׂה ſignari *germina*, et הַצְלִיחַ *valere* aut *virere*, *florere* aut *matureſcere fecit*; ut ſenſus ſit, cujus germina etiam omnia vigent ac florent.' It is ſhewn from Ezek. xvii. 9, 10. Gen. i. 11, 12, &c. that the words have this force: after which our Author proceeds, Verſus hicce ſic ergo verti debeat: "Et erit inſtar arboris juxta rivos aquarum plantatæ, quæ fructum ſuum tempore ſuo dat, et quæ comas nunquam ponit, et proſpera reddet (vel *virere faciet matura reddet*) omnia quæ fert."——Noſtra verò verſio, ſimilitudinem arboris ſic plantatæ, cum deſcriptione viri pii, contra ſacri ſcriptoris mentem, male miſcuit; et ſic reddidere: 'And he ſhall be like a tree planted by the rivers of waters, *that* bringeth forth *his* fruit in *his* ſeaſon, *his* leaf alſo ſhall not wither, and whatſoever *he* doth ſhall proſper.'—Cuique locum perpendenti patebit, ſacrum poetam hic virum pium ſub arboris imagine pinxiſſe, et ſic reddi debuiſſe: 'And he ſhall be like a tree planted by the rivers of waters, *which* yields *its* fruit in *its* ſeaſon; *its* leaf ſhall not wither, and *it* ſhall bring to full ripeneſs *(and ſhall render proſperous)* whatſoever it beareth.'

Geneſeos. Caput xxiv.

1347. ver. 11. וַיְבָרֶךְ Et genua flectere fecit. 3. perſ. ſing. fut. 5. ſp. A בָּרַךְ genua flexit. *To bend the knee.* 2. Genubus flexis benedixit. *To bleſs, to bleſs with bended knees.* Hoc clare patet ex 2 Chron. vi. 13. Pſ. xcv. 6. Dan. vi. 10. 3. Valedixit, i. e. omnia fauſta ei precatus eſt in valedicendo. *To bid one farewel, adieu.* Hinc ab idea valedicendi, rejecit, parum curavit. *To throw off that reſpect and regard which is due to one.*'

This is followed with a long note, in which Doctor Robertſon obſerves, that ſome learned men inſiſt that this verb has two oppoſite ſignifications, *benedicere* et *maledicere*, which he thinks not very probable, and endeavours to prove it to be ſo; but for the farther criticiſm we muſt refer our Readers to the book itſelf.

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Caput

Caput xxxiv.

1738. ver. 13. ' וַיְרַבְּרוּ Et summo studio dolos struxerunt, fraudem machinati sunt. 3. pl. fut. 2. sp. A. דָּבַר prop. *struxit*, longa serie nexuit: Hinc struxit fraudem, nexuit dolos, machinatus est necem, cum dolo circumvenit, ut in hoc loco. *To contrive mischief, to contrive the ruin and destruction of a person.*'

Here likewise we meet with a very long criticism, for which the work itself must be consulted.

Exodi, Caput xxix.

2697. ver. 33. ' כִּפֶּר Expiatus fuit, expiatio facta est, pret. יְכֻפַּר expiabitur, 3 sing. m. fut. 4. sp. כַּפֵּר expiare, purificare, inf. כַּפֵּר expiationem fac. imp. 3. sp. כִּפֶּר expiavit peccatum, propitiavit pro peccatore aut reo. Deum propitium reddidit. *To expiate, to atone.* A כָּפַר levit, linendo obtexit. *To cover.* Hinc expiavit, illito velut sanguine piaculari oblevit, atque obliteravit. *To cover sin, to cover from punishment, to appease, to atone.*'

It may be proper just to observe, that as some learned men have insisted that the Hebrews in fact have only one conjugation, therefore this Author has chosen to distinguish what are frequently considered as distinct conjugations, by the word species; and this is to be understood by 1. sp. 4. sp. &c. with which any verb in this Clavis is followed.

ART. II. *A Chronological History of the Weather and Seasons, and of the prevailing Diseases in Dublin. With their various Periods, Successions and Revolutions, during the Space of 40 Years. With a comparative View of the Difference of the Irish Climate and Diseases, and those of England and other Countries.* By John Rutty, M. D. 8vo. 6 s. Robinson and Roberts. 1770.

TO form an abstract of a work of this nature, would be at once useless and unentertaining. We shall therefore only lay before our Readers the summary of our Author's observations as drawn up by himself:

' I shall now, says Doctor Rutty, sum up, from a synoptic table which I drew from the preceding history of the seasons and diseases, the respective numbers of the times in the several seasons, in which some of the most notable of our prevailing diseases were observed, which, as far as the evidence afforded by those observations made in Dublin for 36 years, viz. from 1725 to 1761 inclusive, can be allowed, may furnish some conclusions of use and importance; conclusions drawn not by idle and random guesses, but by fair induction

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duction from facts, minuted down, and faithfully related, with a sole view to the discovery of truth.

'We find then in the foregoing history, and the continuation of it to the year 1761 inclusive,

'1st. That agues or intermittent fevers were observed,

In spring	19	Autumn	1
Summer	4	Winter	0

times.

'2dly. Coughs, colds, and catarrhs were observed,

In spring	24	Autumn	11
Summer	6	Winter	18

times.

'Chin-coughs were observed,

In spring	3	Autumn	2
Summer	1	Winter	1

times.

'3dly. Tumors, inflammations, and excoriations, affecting the face, eyes, ears, mouth, and jaws, were observed,

In spring	11	Autumn	2
Summer	00	Winter	5

times.

'From all which, it abundantly appears, that the spring season, more than any other, is attended by coughs and defluxions, even more than the winter; and undoubtedly the N. and E. winds, usually then predominant, have a principal share in this.

'It also appears that intermittent fevers are a true vernal disease, even according to the poet,

"Each season doth its poison bring,
Rheums chill the winter, agues blast the spring."

'But this wants a comment; for assuredly, according to what has been observed in Dublin during the period above-mentioned, the spring is considerably more productive of defluxions than the winter; and therefore the first comes rather *nigro carbone notanda* to invalids than winter, whose blasts are generally tempered from the west and south.

'Agreeable to this, are the following observations concerning sore throats, pleurisies, and the measles, from which the cough is inseparable, viz.

'4thly. Sore throats and quinsies in the above synopsis were observed,

In spring	7	Autumn	1
Summer	4	Winter	5

times.

'5thly, Pleurisies and peripneumonies,

In spring	8	Autumn	1
Summer	1	Winter	5

times.

'6thly. The measles,

In spring	4	Autumn	2
Summer	0	Winter	1

times.

'7thly. Fevers inflammatory,

In spring	3	Autumn	1
Summer	1	Winter	3

times.

'8thly. Fevers low, nervous, putrid, petechial, and miliary,

In spring	5	Autumn	12
Summer	8	Winter	9

times.

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'9thly.

' 9thly. Diarrhœas occur,

In spring	1	} times.	Autumn	9	} times.
Summer	0		Winter	5	

' Cor. The diarrhœa is plainly an autumnal disease.

' 10thly. Dysenteries,

In spring	2	} times.	Autumn	10	} times.
Summer	5		Winter	4	

' Cor. The dysentery is also an autumnal disease.

' 11thly. The cholera morbus is noted,

In spring	0	} times.	Autumn	3	} times.
Summer	2		Winter	0	

' And to conclude, I shall here subjoin a comparison of the epidemic diseases of Dublin and Paris with regard to the seasons, from observations published in the Memoirs of the Royal Academy, from the year 1746 to 1752; from whence it will appear, that notwithstanding the difference of the climate in both places, there is a greater similarity in the prevailing diseases, and a more constant connexion between these and the seasons, than might be imagined: for it appears, from a like summary review of the observations mentioned made in Paris,

' 1. That pleurisies, peripneumonies, and inflammations of the breast, occur most in winter and spring, not in summer, more rarely in autumn.

' 2. Catarrhs, colds, and coughs, occur in both places in all seasons, but least in summer; though even in this season, when it proves very moist, a sudden change to cold commonly introduces them: and in the French registry they are much more prevalent in moist, than in dry seasons; the watry vapours in moist fogs, and otherwise, being more plentifully imbibed by the venæ bibulæ, dispersed over the external and internal surface of the body.

' 3. The Parisian and Dublin registries agree in making intermittent fevers to be a spring disease; for at Paris, as well as here, they are comparatively rare in winter, but become frequent through the spring months. In Paris also they are rare in summer until August, and continue frequent through autumn; and it is observable, that their intermittents were much more frequently attended with fair and dry weather than with excessive moisture.

' 4. Putrid or malignant fevers occur in most months of the year in the French registry, as well as ours; but it is observable, that the fevers that pass under this denomination in theirs, occur more in dry than in moist weather.

' 5. Their catarrhous fevers were mostly attended with moisture.

' 6. Dysenteries in the French registry scarce appear in spring or summer; but infest chiefly the autumnal months, or at least from August to November inclusive: and moreover it is observable in the French registry, as well as by some late observations in Dublin, that this disease is much more frequently accompanied by hot and dry than moist weather; a probable argument that it is not so much owing to a stoppage of perspiration as to inflammation and an exaltation of the juices to a more acrid state in hot and dry weather, although the autumnal season advancing, and attended with a de-

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creafe

creaſe in the perſpiration, muſt undoubtedly determine the humours more to the bowels: and to this the two following obſervations ſeem to agree, viz.

'7. Diarrhœas prevail chiefly in the autumnal months in both regiſtries, from Auguſt to November incluſive; are leſs frequent in winter; rare in ſpring and ſummer, as is obſerved above concerning dyſenteries, and diarrhœas; alſo in the French regiſtry are much more frequently attended with hot and dry weather than an exceſs of moiſture.

'8. In the French regiſtry ſcarce any inſtance occurs of an epidemic cholic in winter or ſpring, but in ſummer and the beginning of autumn; chiefly in Auguſt and September, in hot and dry weather.

'Theſe laſt obſervations agree with thoſe made in a different climate, even thoſe of the divine old man in his books de Morbis Epidemicis, viz. "Cholericæ affectiones magis æſtate fiunt: æſtate & autumno lienteriæ, dyſenteriæ, tenesmi & alvi profluvia."

We have, after this, a continuation of ſimilar obſervations for ſeven years more. From which our Author deduces the following corollaries, with reſpect to the ſtate of the winds, and likewiſe with reſpect to the diſeaſes which occurred during the ſeveral ſeaſons:

'1. That the S. W. and W. winds are the two grand trade winds, or reigning winds, of this iſland, blowing moſt in ſummer, autumn, and winter, leaſt in ſpring; and yet even in ſpring they prevail ſufficiently to temper, in a good meaſure, the pernicious blaſts from the E. and N.

'2. The eaſtern winds are almoſt equal in ſpring and ſummer, and near double to what they are in autumn and winter.

'3. The N. E. wind blows moſt in ſpring, and near double to what it does in autumn and winter.

'4. The N. wind blows moſt in ſpring, leaſt in winter. Thus far do the obſervations of the laſt ſeptenary agree to all thoſe made from 1716 to 1765 incluſive: but one difference appears, that in the laſt ſeptenary the north winds prevail conſiderably above the ſouth; whereas in two of the four other regiſtries the ſouth prevails above the north.

'5. But all regiſtries agree in this, that the S. E. and N. W. winds are nearly equal, and come next in number to the S. W. and W.

'Having ſo far ſurveyed the ſtate of the ſeaſons with regard to the winds during the laſt ſeven years, I ſhall proceed next to

'A review of the diſeaſes attending, from which it appears,

'1. That colds or catarrhs abound moſt in the ſpring months.

'2. Coughs attend the ſpring nearly as much as the winter.

'3. Ophthalmies and inflammations in the fauces and neighbouring parts, more in ſpring than any other ſeaſon.

'4. Conſumptions more in ſpring than any other ſeaſon.

'5. Pleuriſies and peripneumonies, moſt in ſpring, next in winter. Sydenham places the pleuriſy between ſpring and ſummer.

'6. Sore throats and quinzies in theſe laſt ſeven years were found moſt in autumn and winter; but this does not agree to the account

count given in my review of the preceding thirty years above, which place sore throats chiefly in spring; and Sydenham places the angina between spring and summer: but it is probable that a little more accuracy in the accounts might reconcile the difference. Sydenham's angina affects the organs of respiration, as well as deglutition; this occurs much seldomer than the slighter sort, affecting only the deglutition, and commonly called sore throat.

'7. Agues and intermittent fevers are found chiefly in the spring.

'8. The cholera morbus most in summer.

'9. Inflammations in the bowels most in summer.

'10. Dysenteries most in autumn and summer.

'11. Diarrhœas most in autumn.

'12. Asthmas most in winter.

'13. Miliary fevers equally in spring, summer, and autumn.

'14. The low petechial fever least in spring, which is agreeable to former observations: and moreover, that this kind of fever sometimes proves benign, appears in the above records of the winter 1761, and of the autumn 1762, and 1764, compared with 1725, 1728, and 1734; as does also the miliary, as appears from the above accounts in autumn 1763, and in spring and summer 1764, and in spring and autumn 1765.

'15. The rheumatism and rheumatic fevers appeared in the last seven years most in winter from this review, of which period it appears that most of these observations agree perfectly to those of a much longer series of time above, which may serve as a reciprocal confirmation of the truth of both.'

ART. III. *An Inquiry into the Efficacy of warm Bathing in Palsies.* By R. Charleton, M. D. Physician to the General Hospital at Bath. At the Clarendon Press, Oxford, and sold by B. White in London. 8vo. 1 s. 6 d. 1770.

DR. Mead, in his *Monita et Præcepta Medica*, expressly declares, that warm bathing is prejudicial to all paralytics. His words are, *calidæ vero immersiones omnibus paralyticis nocent.*

The present Inquiry contains an ample defence of the Bath waters, and their external use, against this declaration of Dr. Mead.—'Since the establishment, says Dr. Charleton, of our hospital at Bath, I have seen so many and such manifest proofs of the virtue of these waters in paralytic cases, that, as I am fully convinced myself of Dr. Mead's mistake, I have thought it my duty to communicate to the public the grounds of my conviction: further urged thereto by the notoriety that nervous diseases are continually advancing; the palsy, which formerly used to be for the most part the attendant of worn-out nature, being, in our days, become, but too frequently, the miserable companion of youth.

'By a clause in the act of parliament for the better regulation of this charity, it is enacted, that no patient shall be admitted till his case has been drawn up by some person in the place,

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place, or neighbourhood of his reſidence, and ſent to the hoſpital for the examination of the phyſicians and ſurgeons who belong to it; on whoſe judgments it reſts, from the inſpection of the ſtate of his caſe, to determine whether the object recommended labours under a diſeaſe in which theſe waters are found to be beneficial.

'All ſuch caſes as are deemed proper for admiſſion are regiſtered. Minutes are taken of each patient's diſeaſe, age, pariſh, time of admiſſion, ſtay in the houſe, when diſcharged, and what degree of benefit he received. The original hiſtories of their ſeveral diſeaſes, which are ſent upon their petitioning for admittance, are alſo carefully preſerved; and thus an exact account of our patients has been kept from the foundation of the hoſpital to the preſent time.

'Tis from theſe records I ſhall collect the vouchers which are to determine the ſubject in diſpute; and ſhall lay before the reader a ſtate of our paralytic patients from May 1751, to May 1764. A period of time ſufficient for the purpoſe: for it cannot be doubted, but that the ſame effects, which theſe Baths have produced in the courſe of *thirteen years*, may at all times be expected from them, in like circumſtances; as they are invariable in their qualities, and not liable, like moſt other remedies whether prepared or unprepared by Nature, to change or adulteration *.'

After producing a number of hiſtories from the hoſpital books of different caſes of the palſy, and proceeding from different cauſes, Dr. Charleton thus concludes: 'It is apparent from theſe caſes, that the patients uſually recommended to our hoſpital labour under palſies which have reſiſted the powers of medicine, and whoſe original obſtinacy has, of courſe, been augmented by time; yet the table informs us, that out of 969 paralytics, in ſituations ſo unpromiſing, 813 were benefited.

'It cannot have eſcaped the reader's notice, that BATHING in theſe waters makes an eſſential part of the hoſpital practice.

* 'It is well known that the Romans were extremely careful to preſerve, by great works, their moſt celebrated medicinal waters. We have a remarkable inſtance of this fact, in the Bath waters: whoſe ſource and manner of conveyance to the places of eruption are ſo carefully concealed and ſecured, as not only to have remained undiſcovered, but to have been alſo preſerved from any the leaſt injury, though buildings were erected every where round them, and wells dug, for the ſupplies of common ſpring water, in every point of the compaſs.—They have continued unhurt by the ordinary ravages of time; and change of ſeaſon does not affect them: for chemical experiments are attended, in every part of the year, with the ſame phænomena, if made with equal exactneſs: and their heat is ſhewn by the thermometer to be invariable.'

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'We bathe all our paralytics, where no particular circumstances forbid. When a patient is sent to us whose limbs from a long continuance of the disease are totally relaxed, warm immersion in such a state would be manifestly improper; and he is, therefore obliged to refrain till by drinking the waters, or, if necessary, by the aid of medicine, he acquires a sufficient degree of strength to venture on its use. Where no such objections occur, he enters on this regimen after a short preparation. If the bath weakens, as it sometimes does, he intermits it, and in the mean time has his limbs pumped. Some are able both to bathe and pump at the same time, or else to use each alternately; while others stand in need of pumping alone; and thus the external application of these waters is used in all such complaints, though varied according to the particular nature of the case, and the constitution of the patient.'

ART. IV. *Letters to the Honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relative to religious Liberty, in his celebrated Commentaries on the Laws of England.* By Philip Furneaux, D. D. 8vo. 2 s. 6 d. Cadell. 1770.

THE Commentaries of Doctor Blackstone have been so frequently mentioned and applauded in the course of our Review, that it is needless to enlarge upon their character and merit. Every one who is acquainted with them must be sensible of their great utility, not only to students designed for the bar, but to Englishmen in general; as leading to a clearer and fuller view of the constitution and laws of our country, than could otherwise have been readily attained. But the more justly and deservedly any writings are held in estimation, and the more probable it is that they will be transmitted to posterity, the more necessary is it become that the errors in them should be pointed out, especially if their errors be not the slight inadvertencies and mistakes which are almost unavoidable in a long work, but such as will probably mislead the reader in points of considerable moment.

It is with concern that we have observed, in Sir William Blackstone's Commentaries, several things that betray narrower sentiments with regard to the original and natural rights of mankind, than ought to have been advanced in this enlightened age and kingdom, and which savour of principles that could only arise from the early prejudices of a bigotted education. Not to mention certain matters relative to civil liberty, which might deserve to be remarked upon, his ideas concerning religious liberty have given just offence to men of enlarged and liberal minds. Some of his opinions, with respect to this subject, have been animadverted upon by Dr. Priestley and other writers; but

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we are indebted to Dr. Furneaux for a full and complete diſcuſſion and confutation of the learned Judge's errors in a point of ſo important a nature. The method, too, in which Dr. Furneaux has conducted his attack, does no little honour to his temper, as well as to his underſtanding; for his treatment of his antagoniſt is peculiarly candid and genteel.

Our ingenious Author's firſt letter is employed in conſidering the doctrine of the commentaries with regard to the Act of Toleration. According to Sir William Blackſtone, this act only frees Diſſenters from the penalties, and not from the crime of nonconformity. In his opinion, mere nonconformity is a crime, though not ſo great as ſome others, and is ſo conſidered in the eye of the law, notwithſtanding the Toleration Act: the *penalties*, indeed, by that Act are SUSPENDED, but the crime ſubſiſts ſtill. In oppoſition to theſe ſentiments, Dr. Furneaux has clearly ſhewn that, with reſpect to thoſe who are qualified as the Act directs, the crime of nonconformity is aboliſhed together with the penalties; and his firſt argument to this purpoſe is drawn from the mode of expreſſion in that clauſe of the Act, which repeals the penal ſtatutes with regard to ſuch perſons. 'Suſpenſion of penalty is not the language of the Toleration Act. The Act uſes a comprehenſive and forcible expreſſion, which excludes the *crime* as well as the *penalty*; it leaves theſe penal ſtatutes *no operation at all*, with reſpect to the Diſſenters, who are under the Toleration Act; it *repeals* and *annihilates* thoſe ſtatutes, with regard to ſuch Diſſenters. The words of the Toleration Act are, that thoſe ſtatutes ſhall not be conſtrued to EXTEND to ſuch perſons. And if they are not to be conſtrued to *extend* to them, nothing can be plainer, than that they are not to be conſtrued to *affect them at all*, either as to crime or penalty.'

Our Author's ſecond argument is taken from thoſe clauſes of the Toleration Act, which protect the Diſſenting worſhip. Theſe clauſes, 'in the words of a great lawyer, have rendered the Diſſenters way of worſhip, "not only innocent, but lawful; have put it, not merely under the connivance, but under the protection of the law have *eſtabliſhed it*. For nothing can be plainer, than that the law protects nothing in that very reſpect in which it is, at the ſame time, in the eye of the law a crime. Diſſenters, by the Act of Toleration, therefore, are reſtored to a legal conſideration and capacity." And this is a view of their condition under the Toleration Act of great importance. For many conſequences will from hence follow, which are not mentioned in the Act, and which would not follow, if the Act amounted to nothing more than ſuſpenſion of penalty.'——

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This liberal interpretation of the Toleration Act is farther argued from the unanimous judgment of the commiſſioners delegates, and of the houſe of lords, in the ſheriff's caſe; the grounds of whoſe judgment are fully ſtated by Dr. Furneaux, and ſhewn to be, that Diſſenters are freed from the crime as well as penalties of nonconformity. In the final determination of the cauſe between the city of London and Allen Evans, Eſq; when the lords took the opinion of all the judges, except thoſe who had already given it as commiſſioners delegates, they all agreed in their opinion, except one. The whole, too, was ſummed up, and the reaſoning on the oppoſite ſide examined and confuted, with his uſual perſpicuity and force of argument, by Lord Mansfield; and upon this ground the Houſe of Lords affirmed, *nemine contradicente*, the judgment of the commiſſioners delegates.

'Whether, ſays our Author, the Toleration Act is extenſive enough as to thoſe who *ſhould be* its objects, is one queſtion; what is its meaning and intent, with reſpect to thoſe who *are* its objects, is another. Mere nonconformiſts, with reſpect to the worſhip, diſcipline, and government of the churches, are certainly its objects; and I think it ought not to have been limited, as it is, in regard to the doctrinal articles of Religion. But ſtill, with reſpect to thoſe perſons whom it does comprehend, that is, the mere nonconformiſts to the conſtitution and rites of the church, it puts them on a very liberal footing, not on that of *connivance* only, but of *protection* alſo. And the more the idea of legal protection is examined, the more will it appear to juſtify the ſtrong expreſſion, which the noble lord before mentioned uſed concerning the Diſſenting worſhip, that it is ESTABLISHED. If the juſtices of the peace at the quarter-ſeſſions, or the regiſter of the biſhop's court, ſhould refuſe to regiſter a Diſſenting place of worſhip, a *mandamus* always is and muſt be granted, upon application, in Weſtminſter Hall, to compel them to the diſcharge of their duty. And is it not abſurd to ſuppoſe, that a *mandamus* muſt iſſue in a caſe, which the law regards as criminal? Is not the law to be conſidered as giving its *whole ſanction*, and exerting its *whole energy*, in reſpect to whatever juſtifies and requires a *mandamus*? And does not this amount, ſtrictly ſpeaking, to the idea of the word *eſtabliſhed?*

'When the late incomparable Speaker of the Houſe of Commons, Mr. Onſlow, was informed of the expreſſion, which the learned and noble Lord uſed on this occaſion, he obſerved, in a converſation with which he honoured me, that this was the language he himſelf had always held; that, as far as the authority of the law could go in point of *protection*, the

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the Diſſenters were as *truly eſtabliſhed* as the Church of England; and that an eſtabliſhed church, as diſtinguiſhed from their places of worſhip, was, properly ſpeaking, only an *endowed* church; a church, which the law not only protected, but endowed with temporalities for its peculiar ſupport and encouragement.'

Our Author's ſecond letter conſiders the ſentiments which have been advanced by Mr. Juſtice Blackſtone with regard to Hereſy. His opinion is, that it ſhould be puniſhed with temporal penalties; only that care ſhould be taken, that what is Hereſy be firſt ſettled by proper authority. 'But here, ſays Dr. Furneaux, the queſtion occurs, what is proper authority? And where is it lodged? I ſuppoſe, Sir, you will place it either with the Eccleſiaſtical Governors, or with the Legiſlature. But in the hands of either, it will certainly amount to nothing more than human authority, the authority of fallible men; which, I apprehend, upon examination, will be found to be no authority at all in the preſent caſe, that is, in defining what is true Faith, and what is Hereſy, and marking out their reſpective boundaries.'

This point is eſtabliſhed by our learned Author, both from ſcripture and reaſon, and the right of private judgment aſſerted; after which he ſhews, that, conſidering the lenity of the times, it is an advantage to religious liberty, that Hereſy is not ſufficiently defined by our laws, though Sir William Blackſtone looks upon it as a defect. Dr. Furneaux then proceeds to enquire, on ſuppoſition that Hereſy is 'cognizable and puniſhable by human authority, what that puniſhment ſhall be? According to the doctrine of the commentaries, "it ſeems neceſſary, for the ſupports of national religion, that the officers of the church ſhould have power to cenſure Heretics, but not to exterminate or deſtroy them." In this aſſertion, continues our Author, is it not plainly ſuppoſed, that the cenſures of the church are to be attended with temporal penalties? Only not ſo as to exterminate or deſtroy the Heretic. In the name of humanity, Sir, is this the only exception to the extent and effect of the church's cenſures, that they ſhall not reach to utter extermination? Are all other pains and penalties proper, in whatſoever degree they are inflicted, which affect only a man's liberty or property, provided he is not deſtroyed thereby? If this be your meaning (and, I think, you ſhould have left no ground for ſuſpicion that it is your meaning, if it is not) what more ample ſcope could any perſecutor deſire for his wanton cruelty, than you allow; unleſs, like another Bonner, he thirſted for human blood?—Excuſe me, Sir, the warmth of my expreſſion. This ſentence of yours muſt,

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ſurely, have dropt from you inadvertently, and can never ſeriouſly be intended to mean, what it ſeems to imply.

'To examine the point more thoroughly: is the infliction of temporal penalties upon Heretics, really neceſſary to the ſupport of a national eſtabliſhment? If ſo, how comes it to paſs, that a national eſtabliſhment is in its nature ſo oppoſite to the genius of chriſtianity, of that kingdom which is not of this world, and which conſiſts not in any thing this world can beſtow or ſecure, but only in righteouſneſs, truth, and peace? Religion is ſeated in the heart of man, and converſant with the inward principles and temper of the mind; and it cannot, therefore, properly ſpeaking, be eſtabliſhed by human laws, or enforced by temporal puniſhments. There is nothing in a fine, or a dungeon, or in any other penalty which the magiſtrate can inflict, that is calculated to produce conviction. Truth can only be ſupported and propagated by reaſon and argument; in conjunction with that mild and perſuaſive inſinuation, and that openneſs and candor, and apparent benevolence in its advocates, which are ſuited to invite mens attention, and diſpoſe them to examination. No civil puniſhments are adapted to enlighten the underſtanding, or to conciliate the affections. And therefore, the "weapons" which the miniſters of religion (or in your ſtile, "the officers of the church") are directed to uſe "are not carnal," but ſpiritual.

'For my own part, I believe, it would have fared much better with the intereſts of true religion, if it had been left to make its way by the force of its own native excellence, and evidence only, than it hath done ſince it hath been incorporated with civil conſtitutions, and eſtabliſhed by human laws.——But when national eſtabliſhments, beſides the rewards which they beſtow upon their church officers, are guarded by temporal penalties, inflicted on all who cannot follow the lead of the public wiſdom and public conſcience, they are then neither better nor worſe than notorious violations of the laws of Chriſt, and of his royal prerogative; they are deſtructive of the very deſign of his religion, which is of no value if the profeſſion and practice of it be not a free and reaſonable ſervice; and are an open invaſion of the common rights of humanity.'

We could with pleaſure attend Dr. Furneaux through the remainder of what he hath ſaid upon the ſubject of puniſhing Hereſy, and upon the intimation of Sir William Blackſtone, that it is the right of a national church to prevent the propagation of crude and undigeſted ſentiments in religious matters; but we proceed to the third letter, which relates to the learned Judge's account of the penal ſtatute againſt the Deiſts. The learned Commentator argues the fitneſs of their being

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being punished by the magistrate, from the tendency of their principles, and from the nature of judicial oaths, which cannot have their effect, where christianity is depreciated. But our ingenious Author hath clearly refuted these arguments, and has particularly insisted upon the necessity of distinguishing between the tendency of principles and the overt acts arising from them; after which he has entered into a distinct enquiry, whether the reproaches and calumnies which infidels throw upon religion be a proper ground of punishment by the civil power. We can only transcribe part of what he has advanced towards the conclusion of this letter. 'Indeed, says he, discovering a disposition to take refuge in temporal penalties, whenever any persons in discourse or writings misrepresent and revile (or, as you stile it, *affront*) our holy religion, and depreciate its efficacy, is acting as if we apprehended the cause had no other and better support. Whereas, for three hundred years after its first promulgation, christianity maintained its full reputation and influence (though attacked in every way which wit or malice could invent) not only without the assistance of, but in direct opposition to, the civil power; it shone with the brighter lustre, for the attempts to eclipse it. And the insults and calumnies of its enemies were as ineffectual to its prejudice, as either their objections, or, what were more to be feared, their persecutions. And as it was during that period, so will it always be, if there be any ground to rely on that promise of our blessed Saviour concerning his church, that "the gates of hell shall not prevail against it."

'In the mean time, compassion to all ignorant, petulant, malicious adversaries of our holy religion; and a desire to obviate the mischief they do, by refuting their arguments, exposing their petulance and malice, and, if possible, working conviction in their minds; are the dispositions which such contemptible attacks on the honour of the christian religion, and its author, should excite in his genuine disciples. We should argue with such men, not persecute them; should endeavour to rescue others from the danger of being infected by their principles, with cool reasoning; but we should be careful how we attempt to punish them, lest we *harden* instead of reclaiming them: lest we leave room for others to imagine, that not their scoffs and insults, but their *arguments*, have *provoked us* by being unanswerable. And indeed, provided it be wrong to animadvert, by temporal penalties, on the calm reasoning of infidels against christianity; it would, surely, be *imprudent* to punish them for what renders their arguments, if there be any, less formidable and prejudicial; I mean, their revilings and their scurrility. It is *imprudent*, I say, by a prosecution, to hold up to public notice, to introduce into all conversation, and

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excite people's curiosity after, those scurrilous writings, which would otherwise quickly sink with their Authors into perpetual oblivion. Many Infidels, in modern times, have united their efforts against the christian religion; and they have railed, at least some of them, much more than they have reasoned; but they have been heard, and confuted; and most of them are only remembered by the excellent apologies for christianity, which they have been the occasion of producing. I hardly think they and their works would have been so soon forgotten; I am sure, our religion would not have received such honour, nor infidelity such disgrace, and such a total defect, if, instead of being answered by the learned writers, who have employed their abilities to so laudable a purpose, they had been prosecuted, fined, imprisoned, or suffered any other ignominious or cruel punishment, by sentence of the magistrate. Those who call for the aid of the civil power, and for the infliction of pains and penalties, in support of the christian religion, forget the character and conduct of its divine Author; who, when his Apostles, out of zeal for his honour, would have invoked fire from heaven on the unbelieving Samaritans, because they had just *affronted* him, severely rebuked them: "ye know not what manner of spirit ye are of; the Son of man came not to destroy mens lives, but to save them."

It is the Commentator's opinion that the continuance, to the present time, of the penal statute of Elizabeth, against speaking in derogation of the common prayer, is not too severe and intolerant. The reasons assigned for this opinion are fully confuted by Dr. Furneaux, in his fourth letter; in the course of which he hath made some just observations on the little dependence that is to be placed on the determinations of councils and synods, and hath subjoined a learned note on the spirit and conduct of the four first general councils in particular. He has, likewise, considered Mr. Justice Blackstone's assertion, that "the reformation," in the reign of Queen Elizabeth, "was finally established with temper and decency, unsullied with party-rancour, or personal caprice and resentment."

Our Author's fifth letter is principally taken up in combating Sir William Blackstone's sentiment, that "an alteration in the constitution or liturgy of the Church of England would be an infringement of the fundamental and essential conditions of the union between England and Scotland, and would greatly endanger that union." What Dr. Furneaux has alleged with regard to the nature of *pacta conventa* is peculiarly worthy of notice, and, therefore, we shall lay part of it before our Readers,

"I believe

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'I believe, says he, it will be admitted, that, in all *pacta conventa*, or union treaties, those conditions which are previously insisted upon by either of the contracting parties in its own favour, and in which the interest of the other is not involved, though they are ratified in ever so solemn a manner, are nevertheless alterable, with the free consent of that party who is alone interested therein. This is perfectly consonant to reason, and to the nature of such solemn pactions. Indeed, no conditions can be made so unalterable, that they cannot be reversed in the case which is here supposed; that is, where the only party interested in the condition, and who insisted upon it for his own behoof, releases the obligation, and consents to have it altered. And if this principle be allowed, the propriety of the application of it to the present case will appear, if we consider, that the union between England and Scotland, though an incorporating union in many, was not so in all, respects; and particularly that in their Ecclesiastical capacities, or with regard to their respective churches, the two nations, who were the original contracting parties, still continue separate bodies: I say, the two nations were the original contracting parties; for this should be carefully observed, that, strictly speaking, the two parliaments were not the contracting parties, but the two nations; for whom, and on whose behoof, the parliaments were only agents, or plenipotentiaries, executing an express or implied trust. And if so, either of the two churches, or nations, may authorize an alteration of any of the conditions stipulated merely in its own favour, and in which the other hath no interest; that is, the English or the Scottish nation or church may recede from the condition demanded and enacted in its own favour, even though most solemnly declared to be immutable. And on this footing, I mean, on the free consent of the party interested therein, the parliament of Great Britain may make the alterations in question.'——

'This is the footing upon which, I think, the case should be put; and not merely upon a competent authority in the British parliament to make alterations in the two churches. And I am of this opinion, because the parliament of Great Britain is to be considered as *guardian*, or *in trust*, for both churches; and therefore cannot have any *authority*, that is *right*, inherent in itself (for *nemo potest, quod non jure potest*) to dispense with the conditions of the union, which were previously declared to be unalterable, *in those particular respects in which the two nations still continue separate bodies:* here, I think, nothing but the consent, expressed or implied, of each of these bodies, as to the condition stipulated in its own favour, can be sufficient warrant for an alteration.

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'Let this be illustrated by the case of the Dissidents in Poland: can it be thought, that there was an authority in the Polish diet to vacate the solemn *pacta conventa*, and the rights and privileges of the Dissidents grounded upon them? I apprehend, the Dissidents disallow, and protest against, such a right or authority in the diet; and, I think, with reason; but they would have no such reason to complain of any infraction of the original settlement, if no alterations had been made but at their own request, or with their own free consent.

'On the whole, this state of the question appears to me to be the only one that is consistent with the general nature of government as a trust, with the sacred regard due to such *pacta conventa* as the act of union, and with the rights thereby reserved to each of the two churches; and, on those accounts, to be much preferable to acknowledging, on the one hand, a power in the parliament to dispense with such solemn conditions, when, and as far as, *they* shall think there is sufficient ground for it; or to holding, on the other hand, such conditions to be unalterable, whatever change of circumstances may render an alteration, in the general opinion, expedient and necessary.'

Dr. Furneaux's sixth letter considers the celebrated Commentator's position, that a test law, excluding Dissenters from civil offices, is essential to the idea of a church establishment; and the seventh letter refutes the charge brought against the Dissenters, as holding principles which are destructive of the obligations of society. These letters equally merit attention with the former ones; but as we have already extended this article to a considerable length, we shall dismiss it, with observing, that the present performance will not only give great satisfaction to the enlightened friends of religious liberty, but that it is well calculated to rectify and enlarge the ideas of those persons who have not hitherto sufficiently examined the subject. An enquiry into some of the opinions, of a political and civil nature, which are advanced in the commentaries, if conducted with the same ability, accuracy, and candor, that are displayed in the work before us, would be a most important and acceptable service to the Public.

ART. V. *The posthumous Works of a late celebrated Genius, deceased.* 12mo. 2 Vols. 5s. Almon, &c. 1770.

THE celebrated Genius whose posthumous works these are insinuated to be, is the late Mr. Lawrence Sterne; but they are manifestly spurious, a fraudulent imposition upon the Public, and a flagrant injustice to the memory of the dead. They allude to many facts and circumstances which did not happen till Sterne

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Sterne was dead, and the very account which the ſuppoſed Editor gives of them is wholly contradictory and abſurd; he pretends that they were looſe notes from which the Author deſigned to form a large and ſerious work; but that he was prevented from executing this deſign by an untimely and unexpected death. In the very next ſentence he pretends juſt the contrary; that ſome time before the Author's death they were put into his hands to correct or cancel as he ſhould think proper. If it is true that Sterne intended to form a large and ſerious work from theſe hints himſelf, it cannot be true that he put them into the hands of another perſon to correct or cancel: looſe hints that ſerve as references to a man's own mind are not objects of correction by another, and to ſuppoſe that he who had written them would leave them to be cancelled before they had been uſed, by one who could not poſſibly know how far they could be uſeful, is too ſilly even to be laughed at. The ſuppoſed Editor has pretended to give an account of his Author's birth, parentage, and education; of the origin of his idea of uncle Toby, of obligations which he owed to an Iriſh Lieutenant whom he celebrated by the name of Le Fevre, and many other particulars, ſome of which are ſo extravagant that they are unworthy of the *Engliſh Rogue*. He repreſents Sterne's father as a profligate officer, totally abandoning his child to idleneſs and vice, taking not the leaſt care of his education, which, till he was twelve years old, was ſuperintended by Le Fevre who ſent him to ſchool: he ſays he had alſo an uncle, who was a profligate parſon, and neglected the duties of his function, to write political pamphlets in defence of the corrupt adminiſtration of the late lord Orford, when he was ſir Robert Walpole, in hopes of getting preferment: he repreſents Sterne as proſtituting his parts and principles in the ſame ſervice, and writing a defence of the miniſter for his uncle to own, in hopes that when ſir Robert ſhould have provided for his uncle, his uncle would provide for him. He makes Sterne accuſe himſelf of debauching his mother's maid, by a ludicrous inſinuation that the maid debauched him, and repreſents him as having recourſe to the following expedient in order to diſcharge a debt to Le Fevre of two hundred pounds:

'I happened to be acquainted with a young man, who had been bound apprentice to a ſtationer in York.—He had juſt then finiſhed his time, come to ſet up in London, and had rented *a window* in one of the *flagged* alleys in the city.

'I hired one of the panes of glaſs from my friend, and ſtuck up the following advertiſement on it with a wafer:

"Epigrams, anagrams, paragrams, chronograms, monograms, epitaphs, epithalamiums, prologues, epilogues, madrigals,

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gals, interludes, advertiſements, letters, petitions, memorials, on every occaſion.—Eſſays on all ſubjects.—Pamphlets, for or againſt the miniſtry.—With ſermons upon any text, or for any ſect—to be written here on reaſonable terms—

"By A— B— Philologer."

N. B. *The greateſt honour and ſecrecy may be depended on.*

'The uncommonneſs of ſeveral of the above titles raiſed the curioſity of the public extremely.—So that beſides the applications made to me for the *uſeful ſpecies of literature*, ſuch as advertiſements, petitions, and memorials, many more were made for the chronograms, monograms, paragrams, &c. merely to ſee the nature of them.

'At night—or to expreſs myſelf more poetically—when the evening had aſſumed its *duſk-gown*, I uſed privately to glide into my office, to digeſt the notes or heads of the day, and receive the *earneſts*, which were directed always to be left with the memorandums.—

'The writing to be paid for on the delivery; according to the nature, extent, or importance of the ſubjects.—

'All improper applications, immoral ſubjects, ſimoniacal propoſals, or libertine overtures, were, with ſcorn and deteſtation, rejected.—*I held no office oppoſite to St. Peter.*—The notes of theſe kinds were thrown into the fire, but the earneſts retained, as the fines of iniquity.

'The ocean of vice and folly, that opened itſelf to my view, during the period I continued in this odd department of life, ſhocked and diſguſted me ſo much, that the very moment I had realized Le Fevre's ſum, and diſcharged the rent of my *pane*, I cloſed the horrid ſcene—or, to expreſs myſelf more properly in this caſe—*ſtopped up the common ſewer.*'

This ſurely is a ſufficient ſpecimen of the performance before us, as far as it profeſſes to relate the life of the ſuppoſed Author; it will perhaps alſo prove that the real Author is better acquainted with the dark ſide of life in Dublin than London: in this capital it is not a cuſtom for ſtationers to hire a *window*, and let out a *pane* of it to an under-tenant, nor is there in London any place known by the name of a *flagged* alley.

A ridiculous ſtory is ſomewhere told of a contrivance to defraud a man's family of his ſubſtance by writing a bequeſt of it on a ſcrap of paper, and then having put the words into the mouth of the ſuppoſed teſtator after he was dead, taking them out again, in the preſence of ſome honeſt perſons in the ſecret who were to ſwear they were the laſt words that came out of his mouth: the Author of this performance, except the perjury, has done worſe, for he has put words into the mouth of a dead man, to deprive him and his family of what

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what is supposed to be of more value than money, their good name.

As to the essays, sentiments, and characters, the greater part are trifling and common place, but there are some not wholly destitute of merit; of this number are the following:

'42. The definition of the Godhead is, *that his intelligence requires no reasoning.—Neither propositions, premises, nor deductions, are necessary to him.—He is purely intuitive.—Sees equally what every thing is, or is possible to be.—All truths are but one idea only.—All space but a single point, and eternity itself but an instant.*

'This is a truly philosophic idea of the Godhead; and is suited to it alone, in one very peculiar sense—that any Being less than infinite, would be rendered miserable by such endowments.—Reasoning, investigation, progressive knowledge; hopes, completions, variety, society, &c. would be at an end.'

'70. A certain person had once done me a signal piece of service, but had afterwards behaved himself very unworthily toward me.—An occasion soon occurred, which put it into my power to requite his ill offices; and I was urged to take advantage of it, by *a friend of mine*—or rather, *an enemy of his.*

'I objected, that this man had formerly obliged and served me.—True, he replied; but surely his ill behaviour since that time, has sufficiently cancelled both the service and the obligation.

'By no means.—Merchants accompts are never to be admitted into the higher and more liberal commerce of friendship. A person who has once obliged, has put it out of his power ever after to disoblige us. The scripture has inculcated a precept to *forgive our enemies.*—How much stronger then must the text imply the *forgiveness of our friends?*

'The *disobligation*, therefore, being thus cancelled by religion, leaves the *obligation* without abatement, in moral.—A kindness can never be cancelled—*not even by repaying it.*

'165. A lie is *desperate cowardice.*—It is to *fear* man, and *brave* God.'

It would be difficult to enlarge this Extract, and we cannot pretend to say, that what we have taken already from this book is to be found no where else, for the Author has inserted a fabulous story of one Gleichen a German count, said to have obtained a dispensation from the Pope to have two wives, upon his bringing home a Turkish lady who had delivered him from captivity, to the wife whom he had left behind him when he left Europe. This story is to be found both in Bayle and Moreri, though our Author relates it with an air of importance, and as an historical fact that is worthy of credit.

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ART.

ART. VI. *A Chronological Series of Engravers from the Invention of the Art to the beginning of the present Century.* 12mo. 3s. Cambridge printed, and sold in London by T. Davies, &c. 1770.

THE principal design of this Series is to assist the collector of prints in arranging them; by inserting not only the name of the artist and the time when he wrought, but in general, an account where he was born, who was his master, and what were his subjects, his manner, his merit, and the signature by which his works were distinguished. Many of these particulars however are frequently wanting, and sometimes all of them; the name only of the artist being inserted as having lived sometime in the century, without specifying the year, or any other particular.

In the preface the Author has attempted to trace the Art of Engraving to its source, but without success; Italy, Germany, and Holland, have respectively put in their claims, which still remain undetermined.

The Italians say, that the art of taking prints from an engraved plate was discovered in 1460, by Tomaso Finiguerra, a goldsmith of Florence, who communicated it to Baccio Baldini, another goldsmith of the same city. Baldini engraved several plates from drawings of Alessandro Boticelli, and was afterwards assisted by Andrea Mantegna, who improved the art, which from Italy travelled into Flanders, where it was first practised by Martin Schoen. They say also that Boticelli himself published prints of prophets and sybils about 1460, and that he undertook to adorn the 7th edition of Dante, which was printed in 1481, with cuts at the head of the chapters; of which he finished but three.

The Germans pretend, that the art was not only discovered but practised among them long before the time of Finiguerra; they produce a print by one Hirschvogel, in 1445, another by one H. S. in 1455, and say that the art was practised by Luprecht Rust, who was Schoen's master, as early as the year 1450. Some of their writers, according to this Author, say, that the art was invented by Francis à Bocholt, but he does not mention the time when Bocholt is said to have lived; they pretend that the immediate followers of Bocholt were Israel à Meckenick, and Martin Stock, and that Stock was Albert Durer's master.

The Dutch in their turn pretend, that the art of taking off impressions on wood was discovered by Lawrence of Harlem, who died between the years 1435 and 1440; and that of engraving on copper and taking impressions from plates of that metal,

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metal, by Peter Schoeffer, who had a printing office at Mentz; that Mentz being taken in 1462, and Schoeffer's printing office broken up, the workmen deserted and carried the art into Germany and Italy. Our Author, by no means able to regulate the confusion in which various accounts have involved the origin of this art, seems to think that it was discovered in Germany; he has therefore begun his Series with Martin Schoen, whom he places at Colmar in Germany, and supposes to have wrought from the year 1460 to 1470.

His reason for alloting this period to Schoen, however, does not appear, for he says, that his prints have no date: he has not admitted Boticelli, nor Stock, nor Ruft, nor Meckenick into his catalogue; he says indeed, that not a single work either of Meckenick or Stock has been produced, and that there is not even a record of any work by Ruft. But admitting that there is no record of any work by Ruft, and that therefore he has no claim to stand in the list, the Author should not have rejected either Boticelli or Meckenick, for he acknowledges, in a note, that Boticelli executed designs for the three first books of Dante, to say nothing of his prophets and sybils; and, in another note, he has given a very particular account of Meckenick, who, he says, was at Munster Eiffel near Meckenheim in the electorate of Cologne, and *worked* at Bucholt, whence he was sometimes called Israel de Bocholt, and by some supposed to be the same with the Francis Bocholt, said by the Germans to have invented the art. Our Author says, that we have books, consisting of cuts representing scripture histories, with explanations under each, printed from wooden blocks, before the printing with moveable types was thought of; many judicious writers however are of another opinion, particularly Meerman, in his *Origines Typographicæ* *; as our Author himself has observed. He proceeds to tell us, that we have a considerable number of books printed both with moveable types and blocks, *and* adorned with wood-cuts before the year 1490. The literal meaning of this passage is, that these books *exclusive of the cuts*, were printed partly from words cut on blocks, and partly from moveable types; which perhaps is not the writers sense. In a note upon this passage he gives a list of "the most remarkable books printed *from blocks*, with figures." He probably means just contrary to what he says; books printed not from blocks, but from moveable types; for among them is Caxton's Myrrour, printed in 1480; there was no reason to tell us that the figures, which he calls *wood cuts*

* See Review, vol. xxxiv. p. 498.

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in the text, were printed from blocks, becauſe they could be printed from nothing elſe, and yet perhaps this was what the Author intended, by words that convey a very different ſenſe.

Our Author ſuppoſes the invention of etching to have been about forty years poſterior to that of engraving, and ſays it was known to Albert Durer, whoſe works he refers to the year 1494.

The invention of mezzotinto is given to prince Rupert †; the common ſtory, ſays our Author, is this: 'Prince Rupert, in his retirement at Bruſſels, after the cataſtrophe of his uncle, going out early one morning, obſerved a centinel at ſome diſtance from his poſt, very buſy in doing ſomething to his piece: the prince aſked what he was about; he replied, that the dew which had fallen in the night, had made his fuſil ruſty, and that he was ſcraping and cleanſing it. The prince looking at it was ſtruck with ſomething like a figure eaten into the barrel, with innumerable little holes cloſed together like friezed work in gold or ſilver, part of which the fellow had ſcraped off.'—From an accident ſo trifling, the fertile genius of the prince is ſaid to have conceived the method of engraving called mezzotinto, though others aſcribe it to the ſoldier. Mr. Walpole, in his account of engravers, ſays, that 'the prince concluded that ſome contrivance might be found to cover a plate with ſuch a grained ground of fine preſſed holes, which would undoubtedly give an impreſſion all black, and if ſcraped away, in proper parts, the ſmooth ſuperficies would leave the reſt of the paper all white. Communicating his idea to Warner Vaillant, a painter whom he maintained, they made ſeveral experiments, and at laſt invented a ſteel roller cut with tools, to make teeth like a file or raſp with projecting points, which effectually produced the black grounds; theſe being ſcraped away, and diminiſhed at pleaſure, left the gradations of light. The art was improved by Blooteling, who found out the application of the chiſſel for laying grounds, which much exceeded the roller. George White afterwards made uſe of a graver for forming the black ſpot in the eyes, and ſharpening the light, which in preceding mezzotintos, he obſerved, had never been diſtinct. Smith carried the art far towards perfection, but even he has been exceeded by ſeveral now living, ſome of whom, among other improvements, have added that of uniting etching to mezzotinto.'

As a ſpecimen of this work we have given the *fifteenth* century complete.

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† The era of this invention is fixed to the year 1649.

I. MARTIN

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1. MARTIN SCHOEN: *of Colmar in Germany.*

'According to ſome he was Albert Durer's maſter; others ſay that he died when Albert was actually on the road for that purpoſe: but theſe are only conjectures. He is called Hupſe Martin by the Germans, and Buon Martino by the Italians. His engravings are without date.

'His two brothers Paul and George, eminent goldſmiths, probably engraved with him: another brother, Bartholomew, was an engraver; one of his pieces bears date 1479.

2. ANDREA MANTEGNA: *of Padua.*

'Born 1451. He became a celebrated painter, was one of Correggio's maſters; and conſiderably improved the new art of engraving. He died 1517.

3. ANTONIO POLLAIOLI: *of Florence.*

'Born 1426, and died 1498.—There is a large piece by him of 6 naked figures fighting; the back ground a foreſt.

4. HORATIO SANTI: *an Italian.*

'He engraved after Pompeio d' Aquila.

5. MICH. WOHLGEMUTH: *a German.*

'Born at Nurimberg 1435. He was Albert Durer's maſter in painting; is thought to have invented etching; and died 1519.—Mark M. W. or W. only.

6. ALBERT DURER: *of Nuremberg.*

'Born 1470. We have by this celebrated maſter 104 engravings on copper, 6 on tin, a great number on wood; and 6 etchings. He died 1528.

'His wife Agnes Frey is ſuppoſed by ſome to have executed ſeveral ſmall pieces, repreſenting the miracles of Chriſt; but this is mere conjecture.

'His ſon Albert was a ſculptor, and probably an engraver. —Matthew Grunewald of Aſchaffenbourg, who died 1510, engraved in Albert Durer's manner.

7. ——— MAIR.

8. MATTHEW ZAGEL.

'Ornaments in a long form.'

This catalogue of the Britiſh engravers is given ſeparately, for the ſake of thoſe who may chuſe to keep the works of our countrymen by themſelves.

The Series may be of ſome uſe to curious perſons; but it does not ſeem to have been compiled with the judgment and accuracy which appear in Granger's Biographical Hiſtory: a work of ſomewhat a ſimilar kind, to which, probably, it owes its origin.

ART.

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ART. VII. *Ionian Antiquities.* Publiſhed, with Permiſſion of the Society of DILETTANTI *, by R. Chandler, M. A. F. S. A.——N. Revett, Architect.——W. Pars, Painter. Folio, Imperial Paper. 1 l. 11 s. 6 d. unbound. Printed by Spilſbury and Haſkell, and ſold by Dodſley. 1769.

THE ſtudy of antiquities, and the uſeful reſearches of the learned in this noble ſcience, may be emphatically ſtiled, in the ſeaman's language, fiſhing upon the wrecks cauſed by the ſtorms and devaſtation of time. And, ſimilar to this alluſion, Lord Bacon ſomewhere compares the ſolicitude of the antiquarian, to preſerve the monuments of remote ages, and trace the footſteps of ancient wiſdom and ingenuity, to the provident care of thoſe who are induſtrious to ſave, from the all-devouring and all-obliterating ocean, the valuable planks and timbers of ſhips which have been caſt away.

The world in general, and the lovers of architecture in particular, have, within our own time, been much obliged to ſeveral connoiſſeurs of this country, whoſe good taſte, and enterprizing ſpirit, have happily manifeſted themſelves in their moſt curious diſcoveries, and juſt obſervations, relating to the elegance and magnificence of the earlier ages, and the amazing perfection to which they, as it were *all at once*, carried the arts of Building, Painting, and Sculpture.

Since the commencement of our Review we have ſeen, with admiration and pleaſure, the accounts publiſhed of the Ruins of Palmyra † and Balbec ‡, by Meſſrs. Dawkins and Wood; the Antiquities of Athens ‖, by Meſſrs. Stuart and Revett; thoſe of Pœſtum §, by two different authors; and now we have the preſent account of the remains of ancient Architecture in Ionia; a country which almoſt rivalled Attica itſelf, for the ſplendor of its public edifices.

The account given of this work by the Publiſhers is as follows:

On a report of the ſtate of the Society's finances, in 1764, it appeared that they were in poſſeſſion of a conſiderable ſum

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* In 1734, ſome gentlemen who had travelled in Italy, deſirous of encouraging, *at home*, a taſte for thoſe objects which had contributed ſo much to their entertainment *abroad*, formed themſelves into a ſociety, under the name of *The Dilettanti* (an Italian word commonly uſed to ſignify a lover of muſic, painting, &c.) and agreed upon ſuch regulations as they thought neceſſary to keep up the ſpirit of their ſcheme.

† See Review, vol. ix. p. 439.

‡ ——————— vol. xviii. p. 59.

‖ ——————— vol. xxviii. p. 302.

§ ——————— vol. xxxix. p. 132.

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above what their current services required. Various schemes were proposed for applying part of this money to some purpose which might promote taste, and do honour to the Society *; and, after some consideration, it was resolved, that persons properly qualified should be sent, with sufficient appointments, to certain parts of the East, to collect informations relative to the former state of those countries, and, particularly, to procure exact descriptions of the ruins of such monuments of antiquity as are yet to be seen in those parts.

Three persons were accordingly elected for this undertaking: Mr. Chandler, of Magdalen College, Oxford, Editor of the *Marmora Oxonienſia*, was appointed to execute the classical part of the plan; the province of architecture was assigned to Mr. Revett, who had already given a satisfactory specimen of his accuracy and diligence, in his measures of the remains of antiquity † at Athens; and the choice of a proper person for taking views, and copying bass reliefs, fell upon Mr. Pars, a young painter of promising talents.

These gentlemen embarked, June 9, 1764, on board a ship bound for Constantinople; and were landed at the Dardanelles on the 25th of August. Having visited the Sigéan promontory, the ruins of Troas, with the islands of Tenedos and Scio, they arrived at Smyrna on the 11th of September. From that city, as their head-quarters, they made several excursions.

In August 1765, they arrived at Athens; where they staid till June 1766; visiting Marathon, Eleasis, Salamis, Megara, and other places in the neighbourhood. Leaving Athens, they proceeded by the little island of Calauria, to Træzene, Epidaurus, Argos, and Corinth. Thence they visited Delphi, Patræ, Elis, and Zante; and on the 31st of August they set sail for Bristol, and arrived in England on the 2d of November following.

The materials they brought home were not thought unworthy of the Public. The Society directed them to give a specimen of their labours, from what they had found most worthy of observation in Ionia; "a country, as our Editors express it, in

* Our Authors have candidly observed, that a serious plan for the promotion of arts was not the only motive for forming this Society. Friendly and social intercourse, say they, was undoubtedly the first great object in view. But, they add, while, in this respect, no set of men ever kept up more religiously to their original institution, it is hoped this work will shew that they have not, for that reason, abandoned the cause of *Virtu*, in which they are also engaged, or forfeited their pretensions to that character which is implied in the name they have assumed.

† In conjunction with James Stuart, Esq;

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many reſpects curious, and perhaps, after Attica, the moſt deſerving the attention of a claſſical traveller.—Athens, it is true, as theſe ingenious Gentlemen farther obſerve, having had the good fortune to poſſeſs more original genius than ever was collected in ſo narrow a compaſs at one period, reaped the fruits of literary competition in a degree that never fell to the lot of any other people, and has been generally allowed to fix the æra which has done moſt honour to ſcience, and to take the lead among the ancient Greek republics in matters of taſte.'

They add, 'however it is much to be doubted, whether, upon a fair enquiry into the riſe and progreſs of letters and arts, they do not, upon the whole, owe as much to Ionia, and the adjoining coaſt, as to any country of antiquity. The *knowledge of Nature* was firſt taught in the Ionic ſchool: and as *Geometry*, *Aſtronomy*, and other branches of the *Mathematics*, were cultivated here ſooner than in other parts of Greece, it is not extraordinary that the firſt Greek *Navigators*, who paſſed the Pillars of Hercules, and extended their *Commerce* to the Ocean, ſhould have been Ionians. Here *Hiſtory* had its birth, and here it acquired a conſiderable degree of perfection. The firſt writer who reduced the knowledge of *Medicine*, or the means of preſerving health, to an *Art*, was of this neighbourhood: and here the father of *Poetry* produced a ſtandard for compoſition, which no age or country have dared to depart from, or have been able to ſurpaſs. But *Architecture* belongs more particularly to this country than to any other, and of the *three Greek orders* it ſeems juſtly entitled to the honour of having invented the two firſt, though one of them only bears its name; for though the temple of Juno at Argos ſuggeſted the general idea of what was afterward called the *Doric*, its proportions were firſt eſtabliſhed here. As to the other arts which alſo depend upon *Deſign*, they have flouriſhed no where more than in Ionia; nor has any ſpot of the ſame extent produced more painters or ſculptors of diſtinguiſhed talents.'

From the high reputation ſo juſtly acquired by *Vitruvius*, our Editors are fully juſtified in their farther obſervation, that among the remains of antiquity which have hitherto eſcaped, in any degree, the injuries of Time, there are none in which our curioſity is more intereſted than the ruins of thoſe buildings which were diſtinguiſhed by that great writer (and ſome other ancient authors) for their elegance and magnificence. Such are the temples of BACCHUS at Teos; of MINERVA at Priene; and of APOLLO DIDYMÆUS near Miletus. Theſe were the principal objects of their examination, and are the capital ornaments of the preſent volume: and, as our Editors properly remark, however mutilated and decayed theſe buildings now are, yet, ſurely, every fragment is valuable that preſerves,

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ſerves, in ſome degree, the ideas of ſymmetry and proportion which prevailed at that happy period of taſte.

'Thus far,' we are informed, the ſociety have thought proper, both in juſtice to the public, and to the Authors of the preſent work, to give a ſhort account of the original occaſion of the undertaking, and of the manner in which it has been hitherto conducted. They have directed the plates of this *ſpecimen* * to be engraved at their expence, in hopes that it may encourage the Editors to proceed upon the remaining materials of their voyage, which will be put into their hands with that view.'

The ſubject of the firſt chapter, is the Temple of Bacchus at Teos; of the beautiful front of which, our Authors have given us an elevation; partly collected from the ruins, and where theſe were inſufficient, compleated from the deſcriptions of Vitruvius. The diſorder in which this ruin lies, is, we are informed, 'ſo great, that no fragment of a column, or portion of the cell, is found unmoved from its original place. No veſtige of the plan could be diſcovered, much leſs could the aſpect or ſpecies of the temple be determined from its preſent ſtate. But theſe two articles are ſupplied from Vitruvius, who, in deſcribing the Euſtylos, gives this temple as an example, calling it an Octa Stylos, by which he means the Dipteros, ſpecified by the number of columns in the front.'

The period when this temple was erected, cannot, our Editors apprehend, be exactly aſcertained; yet it is fixed that the architect was Hermogenes, who, with Tarcheſius and Pytheus, aſſerted that the Doric order was improper for ſacred edifices. The objections to it are ſtated by Vitruvius, who remarks that Hermogenes was ſo convinced, that he changed his plan after the marble was ready; and with the materials prepared for conſtructing a Doric pile, erected this Ionic temple.—This architect is alſo recorded as the Author of a treatiſe on the Ionic temple of Diana at Magneſia; a Pſeudodipteros.—From the eulogium beſtowed on its architect, the temple of Bacchus at Teos may juſtly, it is ſaid, arrogate an additional importance; being reſpectable as the ſole, though imperfect monument of ſo eminent a maſter; and uſeful, both as an evidence and illuſtration of his principles.

Our Editors have traced the ancient hiſtory of the Teians, and alſo given a brief deſcriptive ſketch of their country as it now appears, illuſtrated by an elegant perſpective view of

* The preſent publication conſiſts only of the materials allotted for the *firſt volume* of theſe Ionian Antiquities.

Segigeck and the peninsula of Teos *. The second engraving connected with this chapter is the entire elevation of the front of the temple of Bacchus, already mentioned; and which is the only plate of the kind in this publication. The 3d, 4th, 5th and 6th plates delineate the bases, capitals, cornices, architraves, &c. &c. all the several parts, and members of the architectural ornaments being twice exhibited, first in their out lines, and then shaded, in order to give a more compleat idea of their effect. There are also proper head and tail-pieces, exhibiting some bas reliefs observed by these learned and intelligent travellers.

The temple of MINERVA POLIAS at Priene, is the subject of the second chapter. Priene was situated on the south side of a mountain called Mycale. It now commands an extensive view over a fine plain intersected by a winding water-course approaching near to the walls, and by the river Mæander. The alteration in the topography of this tract, gradually produced in a long series of time, is a very remarkable and striking circumstance; and our Authors have observed, that it will afford curious matter to be enlarged on in the journal of their travels: the account being connected too much with the different traverses they made through the plain, as well as too prolix to be inserted here.—At present, therefore, they only remark, in general, 'that Priene, though now seen as an inland city, was once on the sea, and had two ports; the plain between it and Miletus was a large bay; and the Mæander which now prolongs its course much beyond, once glided smoothly into it.'

These changes, it is added, are 'so great as to bewilder and perplex the traveller, and may be assigned as the probable reason why so remarkable a portion of ancient Ionia is at present so little visited or known; the only tour through this tract as yet given to the public, being that which was undertaken in 1673, by certain English merchants from Smyrna †. It would be ungenerous to censure the journey as superficial and unsatisfactory, while it merits so much applause for the liberal design and communicative spirit of the party, which thus opened a way hitherto almost unfrequented, for the benefit of future enquirers.—Priene fell by accident into their route, and is mentioned as a village called Sanson, the name by which, and Sanson-Calesi, it is still known. The antiquities noted by them are

* Teos was seated on the south side of the isthmus of a small peninsula, which terminates on the West, in a low sharp point. It is no longer inhabited; and the port, so famous in history, is choaked up. The place is now called Bodrum.

† Published by Wheler, in 1682, as also by Spon.

ruins,

ruins, in general, a pillar, and a defaced inſcription. It is now quite forſaken.'

Our Authors inform us, that the whole ſpace within the walls (of which almoſt the entire circuit remains ſtanding, in ſome places ſeveral feet high) is ſtrewed over with rubbiſh or ſcattered fragments of marble edifices. The ruined churches, ſay they, are monuments of the piety of its more modern inhabitants; as the veſtiges of a theatre, of a ſtadium, and more particularly of a ſplendid heap ‡ in plate I. are of the taſte and magnificence of its more flouriſhing poſſeſſors.

In the chapter relating to Teos, it is remarked, that Xerxes deſtroyed all the temples in Ionia, except at Epheſus.

'How ſoon the Prienéans, after that fatal æra,' ſay our Authors, 'began to rebuild this, and what progreſs they had made before Alexander's time, or whether it ſtill lay in ruins when he entered upon his expedition, is uncertain;' but, we are told, 'this mighty conqueror, who (according to Juſtin) regarded Aſia as his patrimony, and with this idea had prohibited the pillage on his firſt landing, was as ſtudious to adorn as the flying Perſian had been ready to deface it, not only founding new cities, but reſtoring the priſtine ſplendour of the old, and re-erecting the temples which the other had thrown down! That Priene had her ſhare in his favour, is evinced by a valuable record, happily preſerved by a ſtone which belonged to one of the Antæ, now lying at the eaſt end of the heap juſt mentioned, in large characters, moſt beautifully formed and cut. This inſcription our Authors have copied, and its tranſlation is this:

KING ALEXANDER
DEDICATED THE TEMPLE
TO MINERVA CIVICA.

This memorial, it is obſerved, may perhaps be deemed deciſive, with reſpect to the age of the fabric, but, ſay our judicious antiquarians, 'it ſhould be remembered, that Alexander was ambitious of inſcribing ſuch works; and it will be unfair to conclude that this was not begun, if not far advanced, when he entered Aſia; ſince on his arrival at Epheſus, in his way hither, it is related, that finding the temple of Diana, which had been deſtroyed by Heroſtratus, rebuilding under the direction of Dinocrates, he offered the Epheſians to defray all their paſt expences, for the gratification which it appears

‡ The ruins of the temple of Minerva Polias. It appears, indeed, from the view here given, in the firſt plate belonging to chap. II. to be a moſt ſplendid and magnificent aſſemblage of fragments of noble columns, elegant cornices, &c. &c. affording equal matter of admiration and regret!

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he procured at Priene, to wit, the privilege of inſcribing it as the Dedicator: and this, trifling as it may ſeem, was then eſteemed ſo honourable and important, that he could not obtain it, even on terms ſo very liberal and magnificent.'

The architect of this auguſt temple was Pytheus, or, as elſewhere named, Phileos; of whoſe genius this ruin, as well as the high character given of him by Vitruvius, bears noble teſtimony. But glorious as this fabric was, when entire, it preſented, we are told, 'another object of admiration to the Heathen traveller; for Pauſanius, after affirming that Ionia was adorned with temples, ſuch as no other province could boaſt, and enumerating the principal, adds, "you would be delighted too, with that at Priene, on account of the ſtatue." L. vii. p. 533.

In deſcribing and illuſtrating the engravings appropriated to this part of the work, of which there are 12 in number (without-lines and ſhadings, as before mentioned, in the article of the temple at Teos) the ingenious writers have remarked a circumſtance which deſerves particular attention; though it is modeſtly offered only in the form of a conjecture, viz. ſpeaking of the inſcriptions on ſome of the ſtones, they obſerved the degrees of magnitude in the letters; from whence it may be inferred that regard was had to *perſpective*, the greater being higher and more remote, the ſmaller nearer to the eye; ſo that at the proper point of view for reading, all might appear nearly of the ſame proportion. This is a hint to which our architects and ſculptors would do well to attend, with reſpect to inſcriptions on public buildings, and monuments of conſiderable altitude.

We are ſorry to learn that many of theſe inſcribed ſtones were much too ponderous to be turned up, or moved aſide by any ſtrength or power that our travellers could apply: which, as they obſerve, is the more to be regretted, as the legends of ſeveral are not at all injured. They aſſure us that they carefully copied thoſe portions to which they could gain acceſs; but theſe, as not relating to the hiſtory of the temple, are reſerved for publication in their *Collection of Inſcriptions*.

The ſcite of this temple is covered with ruins, ſo confuſedly heaped together, that neither the number of its columns in front can be diſtinguiſhed, nor the breadth of its intercolumniations meaſured; and, conſequently, neither the aſpect nor ſpecies be determined: but our Authors conclude it to be evident, from what remains, that the cell was ſurrounded with columns, of which the diameters and intercolumniations (ſuppoſing them any breadth between the pycnoſtylos and diaſtylos) being compared with the extent of ground occupied by the ruin, the front of the temple appears not to have exceeded

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an hexaſtylos, and therefore the aſpect was undoubtec peripteros.

We come now to the 3d and concluding chapter work, which relates to the temple of Apollo Didymæu Miletus.—In the preceeding chapter, our Authors gave us of the plain before Priene, with a brief account of the which has happened between it and Miletus; and no preſent to their readers another very curious view fr latter city toward the ſea, with references and expl notes; for all which they gratefully acknowledge the indebted to the liberality of Mr. Wood.

The temple of the *Branchidæ*, or, as it was aft named, of *Apollo Didymæus*, with the oracle, was ſeated promontory called *Poſideium* at the diſtance of 18 or 20 from the ſhore, and 180 from the city of Miletus; an are recorded as occupying this ſpot before the Ionic mig The appellation *Branchidæ* was derived from a very noted ſo called, which continued in poſſeſſion of the prieſthood u time of Xerxes, deducing its pedigree from the real or founder and original proprietor Branchus. Several o ſacred tribes flouriſhed in Greece, and intermixed, as t fable with their genealogy, raiſing their progenitor, to liate a greater reſpect from the people, far above the common humanity. The ſtory told by the Branchidæ deed, as our Authors obſerve, ſufficiently ridiculous, t an apology for the repetition of it; they have, however, it, as it ſtands related by Varro; not impertinently urg excuſe, that a tale equally extravagant, is the ſubjec noble ode in Pindar, (Olymp. VI.) written to comme the antiquity and renown of the prophetic family at O the once celebrated *Jamidæ*.——We refer to the book ſtory, and the other curious legends collected by our A relating to Branchus, and the prophetic miniſtration of and his deſcendants in the oracular temple of Apollo at M the ceremonies uſed at their luſtrations, the mode of con the oracle, the juggling tricks of the prieſteſs, &c. &c. cannot omit the remark with regard to the bright verſe, and his wonderful talent of extemporary verſifi Apollo, both at Branchidæ and Delphi, diſplayed his pre verbally. 'The talent of extemporary verſification was ſu to be derived from him, and the *Pythia*, for many ages, g reſponſes in verſe; but prophane jeſters (like thoſe w our days, are wicked enough to ſcoff at the melodious c ſitions of Thomas Sternhold, John Hopkins, and ' affirming that of all poets the god of poeſy was th wretched, ſhe conſulted his credit by condeſcending proſe; and theſe replies were converted into metre by bards

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in the temple. From the ſpecimens yet extant, we may ſafely pronounce the genius of the god to have been as contemptible in Aſia as in Greece, diſgracing in both, the heroic meaſure, the chief vehicle of his predictions: and there likewiſe, he ſeems to have retreated behind a ſubſtitute; for, in an inſcription relating to this temple, we find the prophet and poet recorded as diſtinct perſons.

Our Authors have collected various paſſages from the ancient hiſtorians to ſhew that the oracle of Apollo acquired a very early and extenſive reputation at Branchidæ; and was particularly conſulted by Crœſus, who was profuſely munificent upon thoſe occaſions, dedicating his choiceſt treaſure to a vaſt amount, in the ſame manner as at Delphi.

The Perſians, under Xerxes the ſon of Darius, afterward deſpoiled this temple and oracle of all their wealth, and then deſtroyed it by fire, as he in like manner conſumed all the other temples of Ionia, except thoſe at Epheſus, as before obſerved; urging as an example, the treatment which * Sardis had experienced from the Ionians when in their poſſeſſion.——The Branchidæ, who ſided with the Perſians, became, on his miſcarriage, the voluntary companions of his flight, to avoid the puniſhment due to their treachery and ſacrilege.

Our Authors are of opinion that the Mileſians were too much impoveriſhed and depreſſed to attempt directly the reſtoration of their temple; nor is it certain when they began to rear the fabric now in ruins: but the architects, it is here ſaid, were Peonius an Epheſian, and Daphnis of Miletus. The former, with Demetrius, a ſervant of Diana, was ſaid to have compleated her temple at Epheſus, which alſo was of the Ionic order, and had been planned, but not finiſhed, by Cteſiphon the Cnoſſian, and his ſon Metagenes, the Authors of a treatiſe on it.—With reſpect to the time in which Peonius lived, our Authors have made the following obſervations:

'The age in which Peonius lived, ſome perhaps will imagine, may be diſcovered from the hiſtory of the Epheſian temple. But it ſhould be remembered, the edifice he compleated was that which was begun or intended in the reign of Crœſus; for many of the pillars were preſented by him; this being the temple which roſe on the contribution of all Aſia, and was 200 years about; as alſo, that ſpared by Xerxes, and of which Strabo declares Cheriſiphron was the original architect, that it was enlarged by another perſon, and finally burned by Heroſtratus—on the night when Alexander was born. The Epheſians diſplayed great zeal for its immediate reſtoration; ſelling the old pillars, and beſtowing even the ornaments of female

* Herod. Lib. vi. c. 7.

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dreſs to render it ſuperior in magnificence to the other: and this was the ſtructure of which Alexander offered to defray the whole expence for the honour of inſcribing it. The architect was the famous projector who propoſed to Alexander, after perfecting this temple, to form mount Athos into a ſtatue of him, in the attitude of making a libation, with a river iſſuing from a beaker in one hand, running into a patera held in the other, and then viſiting two cities to be founded one on each ſide †. Peonius, therefore, is to be placed toward the end of the 200 years above mentioned; but it is not exactly known when that term commenced or expired.'

Our Authors now proceed to give an account of the fine ſtatue of Apollo Didymæus, or Phileſius, as he is ſometimes ſtiled; and of the very eminent maſter * who formed it: but for this we muſt refer to the book—and return to the temple.

'With what magnificence and prodigious ſpirit this new edifice was deſigned, may in ſome meaſure, as we are here informed, be collected from the preſent remains. Strabo has termed it "the greateſt of all temples;" adding, it continued without a roof on account of its bigneſs. Pauſanius mentions it as one of the wonders peculiar to Ionia; and Vitruvius numbers this among the four temples which had raiſed their architects to the ſummit of renown.'—Here the learned and ingenious Gentlemen enter on a very curious and entertaining account of the ſacred ſprings of Apollo; the vicinity of a ſpring or fountain being deemed a neceſſary adjunct to all his oracular feats. We have alſo the remarkable ſtory of the cruel extirpation of the race of the Branchidæ, the deſcendants of thoſe who had fled with Xerxes, as before mentioned; and who had ſettled among the Bactri, in a region remote from Greece, and the dread of puniſhment. The ſins of the fathers, however, were viſited on the children, in a manner which will for ever reflect the greateſt odium on the memory of the perfidious tyrant, who, after receiving their ſubmiſſion, put them all to the ſword, and eraſed even the veſtiges of their town, ſo that the city remained a bare ſolitude and barren waſte.

Our Authors proceed, in the next place, to inveſtigate the famous ſilence of the oracle at the Mileſian temple, when it was deſerted by the Branchidæ; and of its reſumption of its prophetic and oracular faculties: alſo of the principal officers and chief prieſts of the temple; of their craft in their modes of divination; of their poets, and perſons of inferior rank—

† See Strabo, p. 640.—In Vitruvius the name of the architect who made this propoſal to Alexander, is Denocritus.

* Canachus, a Sicyonian, who had been a ſcholar of Polycletus the Argive,

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who, altogether, ſettling with their families on the ſpot, formed a village within the peribolus of the temple, and were ſupported by the concourſe of votaries.—We are now led farther into the hiſtory of the Heathen oracles, though ſtill with an eye to that of Apollo Didymæus, which continued in ſome repute long after Paganiſm itſelf began to decline. After its firſt decline the emperor Julian was greatly ſolicitous to reinſtate the god in the full poſſeſſion of his Ionian territory; which, however, he was conſtrained to yield up to Chriſtianity ſoon after the death of the royal apoſtate. Chriſtianity, in its turn, has been forced to give way to Mahometaniſm; and now it ſeems not improbable that the Turkiſh empire, in this part of the world, may be ſubverted by the Ruſſians, by a viciſſitude, ſtranger, and leſs to have been expected, than any that Ionia hath yet experienced.

As to the veſtigia of ancient Miletus, and the Didymæan temple, including alſo thoſe of its later inhabitants the Chriſtians, and, ſince them, the Turks, they are thus mentioned:

'Some broken pillars and pieces of wall mark the ſituation of one or more Greek churches, by which we found the croſs cut on two fragments. The ruin of a ſmall ordinary moſque, unroofed, ſtands near the temple, with part of a flight of ſteps on the outſide, once leading to the minaret; and another was erected on the large heap ſeen in the *view*, [a very fine engraving, for which we muſt refer to the work itſelf] a fragment of the wall remaining, with ſteps alſo annexed.'—Other Turkiſh ruins are alſo mentioned, at Miletus, and elſewhere.

'The veſtiges of the town, beſide many wells, conſiſt in low walls and rubbiſh, ſpreading to ſome extent about the temple, with a round building nearer to the ſea, probably intended for a beacon or watch-tower. All theſe were very mean, though compoſed, it is likely, of materials ſupplied by the temple, and broken or made portable by fire; the cavities, over which ſeveral of the furnaces were conſtructed, being viſible cloſe by.—Indeed, it may be conjectured, from the prodigious quantity of marble deſtroyed or conſumed, that the lime or cement ſo procured was the ſtaple commodity of the place, and that, as the ancient inhabitants were maintained by the proſperity of the temple, the latter ſubſiſted, for a time, on the ruin. However, the vaſtneſs of the heap in general, with the many ſtones of great magnitude, the majeſty of the columns yet entire, with the beauty of the numerous capitals, and ornamental members thrown down, and as remarkable for the delicacy of their workmanſhip as for the amazing elegance of their deſign, is ſtill ſuch as muſt impreſs even the taſteleſs ſpectator with reverential regret; and excited, not unworthily, in the journaliſt of the tour from Smyrna, to whom its name

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and hiſtory were unknown, a perſuaſion that this fabric had certainly been one of the ſeven wonders of the world.'

We have now only to mention the engravings belonging to this laſt and moſt important diviſion of the work. Theſe are ten in number, beſide the head and tail-pieces, which are very beautiful plates. Two of theſe are the *views* already referred to; the reſt contain plans, profiles, ſections, &c. &c. doubly exhibited, as in the other plates, appertaining to the buildings which are the ſubjects of the two preceding chapters: the explanations alſo proving, in like manner, the great ſkill and accuracy of the Commentators.

We ſhall take leave of this curious and valuable work, with expreſſing our earneſt hopes that this account of Ionian Antiquities, together with the other great and noble publications of a ſimilar kind, mentioned in the beginning of the preſent article, will contribute much toward improving and fixing our national taſte in architecture, by directing it to thoſe admirable models furniſhed by ancient Greece and Rome, and will help to drive out from among us the frivolous *quirks* of workmanſhip, *groteſque* forms, and *tintinnabular* trumpery, we have borrowed from the Chineſe, whoſe gaudy deſigns are ſo infinitely inferior to the manly ſtyle and elegant ſimplicity, of thoſe majeſtic piles which were the glory of the greateſt and wiſeſt nations that ever inhabited the earth.

ART. VIII. *Thoughts on the Cauſe of the preſent Diſcontents.* 8vo. 2 s. 6 d. Dodſley. 1770.

THIS Author juſtly obſerves that his ſubject is delicate, for that 'if a man happens not to ſucceed in ſuch an enquiry, he will be thought weak and viſionary; if he touches the true grievance, there is a danger that he may come near to perſons of weight and conſequence, who will rather be exaſperated at the diſcovery of their errors, than thankful for the occaſion of correcting them. If he ſhould be obliged to blame the favourites of the people, he will be conſidered as the tool of power; if he cenſures thoſe in power, he will be looked on as an inſtrument of faction.'

He proceeds, however, to obſerve that in all exertions of duty ſomething is to be hazarded, and that when the affairs of a nation are diſtracted, it is the duty of private people to ſtep ſomething out of their ſphere. He allows that to complain of the age we live in, to murmur at the preſent poſſeſſors of power, to lament the paſt, and conceive extravagant hopes of the future, are the common diſpoſitions of mankind; but yet as all times have *not* been alike, the general infirmity of human nature ſhould be diſtinguiſhed from the particular diſtemperature of our own air and ſeaſon.

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Of our preſent ſtate he draws a very diſadvantageous picture. 'That government, ſays he, is at once dreaded and contemned; that the laws are deſpoiled of all their reſpected and ſalutary terrors; that their inaction is a ſubject of ridicule, and their exertion of abhorrence; that rank, and office, and title, and all the ſolemn plauſibilities of the world, have loſt their reverence and effect; that our foreign politics are as much deranged as our domeſtic œconomy; that our dependencies are ſlackened in their affection, and looſened from their obedience; that we know neither how to yield nor how to inforce; that hardly any thing above or below, abroad or at home, is ſound and entire; but that diſconnexion and confuſion, in offices, in parties, in families, in parliament, in the nation, prevail beyond the diſorders of any former time: theſe are facts univerſally admitted and lamented.'

He obſerves further, that 'this ſtate of things is the more extraordinary, becauſe the great parties which formerly divided and agitated the kingdom are known to be in a manner entirely diſſolved. No great external calamity has viſited the nation; no peſtilence or famine. We do not labour at preſent under any ſcheme of taxation new or oppreſſive in the quantity or in the mode. Nor are we engaged in unſucceſsful war; in which, our misfortunes might eaſily pervert our judgment; and our minds, ſore for the loſs of national glory, might feel every blow of fortune as a crime in government.'

The cauſe of the preſent popular diſcontent is then conſidered. It is the opinion of our miniſters, 'that the increaſe of our trade and manufactures, that our growth by colonization and by conqueſt, have concurred to accumulate immenſe wealth in the hands of ſome individuals; and this again being diſperſed amongſt the people, has rendered them univerſally proud, ferocious, and ungovernable; that the inſolence of ſome from their enormous wealth, and the boldneſs of others from a guilty poverty, have rendered them capable of the moſt atrocious attempts; ſo that they have trampled upon all ſubordination, and violently born down the unarmed laws of a free government; barriers too feeble againſt the fury of a populace ſo fierce and licentious as ours. They contend, that no adequate provocation has been given for ſo ſpreading a diſcontent; our affairs having been conducted throughout with remarkable temper and conſummate wiſdom. The wicked induſtry of ſome libellers, joined to the intrigues of a few diſappointed politicians, have, in their opinion, been able to produce this unnatural ferment in the nation.'

If this account is true, ſays our Author, it is very diſcouraging, for it reſolves itſelf into this propoſition, "That we have a good miniſtry but a very bad people." It is however

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ſometimes

ſometimes aſſerted that a ſteady perſeverance in the preſent meaſures, and a rigorous puniſhment of thoſe who oppoſe them, will infallibly, in courſe of time, put an end to our diſorders.

Our Author is of another opinion: he ſays that particular puniſhments are the cure for accidental diſtempers of the ſtate; but that they aggravate thoſe which ariſe from the ſettled miſmanagement of the government, or from a natural ill diſpoſition of the people.

To ſhew that the preſent diſcontent does not ariſe from the ill diſpoſition of the people he lays down as a general principle, that the ill diſpoſition of the people alone has never made popular diſcontents very prevalent: that the people have no intereſt in diſorder, and that no revolution in a great ſtate was ever produced by popular caprice, for that the people never riſe againſt government from a deſire of attacking it, but from an impatience of ſufferings.

He next examines what the people may now be ſuppoſed to ſuffer; and obſerves, it is not to be argued that we endure no grievance, becauſe our grievances are not of the ſame ſort with thoſe under which we laboured formerly; not preciſely the ſame with thoſe which we bore from the Tudors, and revenged on the Stuarts. Attempts againſt the conſtitution will naturally vary in their mode according to times and circumſtances. A great deal of the furniture of ancient tyranny is worn to rags, and the reſt is entirely out of faſhion, nor is it to be ſuppoſed that any ſtateſman will fall into the ſame ſnare that proved fatal to his predeceſſors. If an arbitrary impoſition is now to be attempted, it will not certainly bear the name of *ſhip-money*, nor will an extenſion of the foreſt laws be now the mode of oppreſſion.

Since the revolution no deſigns have been entertained againſt the being of parliament. On the contrary, thoſe who have been moſt devoted to the will of the court have been moſt forward in aſſerting the high authority of the Houſe of Commons; thus the power of the crown, almoſt dead and rotten as prerogative, has grown up anew, with much more ſtrength, and far leſs odium, under the name of Influence: this operates without noiſe or violence; this converts the very antagoniſt into the inſtrument of power; contains in itſelf a perpetual principle of growth and renovation, and is equally augmented both by the diſtreſſes and proſperity of the country.

The great principle which this Author endeavours to eſtabliſh, as the foundation of his hypotheſis, ſeems to be, that ſubjects of great natural intereſt, or great acquired conſideration, have, ſince the Revolution, a kind of inherent independent right to be miniſters of this kingdom, or in other words,

to

to govern it under the ſanction, but not according to the direction of the king for the time being.

Whether this is not implied in the following extract, is ſubmitted to the judgment of the Reader.

'At the revolution, the crown, deprived, for the ends of the revolution itſelf, of many prerogatives, was found too weak to ſtruggle againſt all the difficulties which preſſed ſo new and unſettled a government. The court was obliged therefore to delegate a part of its powers to men of ſuch intereſt as could ſupport, and of ſuch fidelity as would adhere to, its eſtabliſhment. Such men were able to draw in a greater number to a concurrence in the common defence. This connexion, neceſſary at firſt, continued long after convenient; and properly conducted might indeed, in all ſituations, be an uſeful inſtrument of government. At the ſame time, through the intervention of men of popular weight and character, the people poſſeſſed a ſecurity for their juſt portion of importance in the ſtate. But as the title to the crown grew ſtronger by long poſſeſſion, and by the conſtant increaſe of its influence, theſe helps have of late ſeemed to certain perſons no better than incumbrances. The powerful managers for government, were not ſufficiently ſubmiſſive to the pleaſure of the poſſeſſors of immediate and perſonal favour, ſometimes from a confidence in their own ſtrength natural and acquired; ſometimes from a fear of offending their friends, and weakening that lead in the country, which gave them a conſideration independent of the court. Men acted as if the court could receive, as well as confer, an obligation. The influence of government, thus divided in appearance between the court and the leaders of parties, became in many caſes an acceſſion rather to the popular than to the royal ſcale; and ſome part of that influence which would otherwiſe have been poſſeſſed as in a ſort of mortmain and unalienable domain, returned again to the great ocean from whence it aroſe, and circulated among the people. This method therefore of governing, by men of great natural intereſt or great acquired conſideration, was viewed in a very invidious light by the true lovers of abſolute monarchy. It is the nature of deſpotiſm to abhor power held by any means but its own momentary pleaſure; and to annihilate all intermediate ſituations between boundleſs ſtrength on its own part, and total debility on the part of the people.

'To get rid of all this intermediate and independent importance, and *to ſecure to the court the unlimited and uncontrolled uſe of its own vaſt influence, under the ſole direction of its own private favour*, has for ſome years paſt been the great object of policy. If this were compaſſed, the influence of the crown muſt of courſe produce all the effects which the moſt ſanguine partizans of the court could poſſibly deſire. Government might then be carried on without any concurrence on the part of the people; without any attention to the dignity of the greater, or to the affections of the lower ſorts. A new project was therefore deviſed, by a certain ſet of intriguing men, totally different from the ſyſtem of adminiſtration which had prevailed ſince the acceſſion of the houſe of Brunſwick. This project, I have heard, was

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firſt conceived by ſome perſons in the court of Frederick prince of Wales.

'The earlieſt attempt in the execution of this deſign was to ſet up for miniſter, a perſon, in rank indeed reſpectable, and very ample in fortune; but who, to the moment of this vaſt and ſudden elevation, was little known or conſidered in the kingdom. To him the whole nation was to yield an immediate and implicit ſubmiſſion. But whether it was for want of firmneſs to bear up againſt the firſt oppoſition; or that things were not yet fully ripened, or that this method was not found the moſt eligible; that idea was ſoon abandoned. The inſtrumental part of the project was a little altered, to accommodate it to the time, and to bring things more gradually and more ſurely to the one great end propoſed.

'The firſt part of the reformed plan was to draw *a line which ſhould ſeparate the court from the miniſtry*. Hitherto theſe names had been looked upon as ſynonymous; but for the future, court and adminiſtration were to be conſidered as things totally diſtinct. By this operation, two ſyſtems of adminiſtration were to be formed; one which ſhould be in the real ſecret and confidence; the other merely oſtenſible, to perform the official and executory duties of government. The latter were alone to be reſponſible; whilſt the real adviſers, who enjoyed all the power, were effectually removed from all the danger.

'Secondly, *A party under theſe leaders was to be formed in favour of the court againſt the miniſtry*: this party was to have a large ſhare in the emoluments of government, and to hold it totally ſeparate from, and independent of, oſtenſible adminiſtration.

'The third point, and that on which the ſucceſs of the whole ſcheme ultimately depended, was *to bring parliament to an acquieſcence in this project*. Parliament was therefore to be taught by degrees a total indifference to the perſons, rank, influence, abilities, connexions, and character, of the miniſters of the crown. By means of a diſcipline, on which I ſhall ſay more hereafter, that body was to be habituated to the moſt oppoſite intereſts, and the moſt diſcordant politics. All connexions and dependencies among ſubjects were to be entirely diſſolved. As hitherto buſineſs had gone through the hands of leaders of Whigs or Tories, men of talents to conciliate the people, and to engage their confidence, now the method was to be altered; and the lead was to be given to men of no ſort of conſideration or credit in the country. This want of natural importance was to be their very title to delegated power. Members of parliament were to be hardened into an inſenſibility to pride as well as to duty. Thoſe high and haughty ſentiments, which are the great ſupport of independence, were to be let down gradually. Point of honour and precedence were no more to be regarded in parliamentary decorum, than in a Turkiſh army. It was to be avowed as a conſtitutional maxim, that the king might appoint one of his footmen, or one of your footmen, for miniſter; and that he ought to be, and that he would be, as well followed as the firſt name for rank or wiſdom in the nation. Thus parliament was to look on, as if perfectly unconcerned; while a cabal of the cloſet and back-ſtairs was ſubſtituted in the place of a national adminiſtration.'

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Upon this extract ſeveral obſervations occur, firſt, that it does not ſeem fair to impute the love of abſolute monarchy to thoſe who contend that the power which our conſtitution allows the king to *delegate*, it allows him to *exerciſe*. And ſecondly, that by the conſtitution of this country, whatever accidental corruptions may have been produced by influence, all the right, power, and authority of the miniſter is, and can only be, in virtue of the right, power, and authority of the king with reſpect to the government of this country. And therefore that the power of miniſtry independant of the king, is unconſtitutional, and an innovation.

However, the principle, ſuppoſed by this Author to be the foundation of the preſent general diſcontents, "that the king has a right to govern by a miniſter, and is not conſtitutionally obliged to govern jointly with him, or rather to ſuffer the miniſter to govern for him in his ſtead," not being here a proper ſubject of diſpute, we ſhall trace the account which our Author gives of the meaſures which were founded upon it.

He ſuppoſes nothing to be done by the crown for obvious reaſons, but imputes all to ſome favourites, againſt whom any charge may be brought with impunity.

'In the firſt place, ſays he, they proceeded gradually, but not ſlowly, to deſtroy every thing of ſtrength which did not derive its principal nouriſhment from the immediate pleaſure of the court. The greateſt weight of popular opinion and party connexion were then with the Duke of Newcaſtle, and Mr. Pitt. Neither of theſe held their importance by the *new tenure* of the court; they were not therefore thought to be ſo proper as others for the ſervices which were required by that tenure. It happened very favourably for the new ſyſtem, that under a forced coalition there rankled an incurable alienation and diſguſt between the parties which compoſed the adminiſtration. Mr. Pitt was firſt attacked. Not ſatisfied with removing him from power, they endeavoured by various artifices to ruin his character. The other party ſeemed rather pleaſed to get rid of ſo oppreſſive a ſupport; not perceiving, that their own fall was prepared by his, and involved in it. Many other reaſons prevented them from daring to look their true ſituation in the face. To the great Whig families it was extremely diſagreeable, and ſeemed almoſt unnatural, to oppoſe the adminiſtration of a prince of the houſe of Brunſwick. Day after day they heſitated, and doubted, and lingered, expecting that other counſels would take place; and were ſlow to be perſuaded, that all which had been done by the cabal, was the effect not of humour, but of ſyſtem. It was more ſtrongly and evidently the intereſt of the new court faction, to get rid of the great Whig connexions, than to deſtroy Mr. Pitt. The power of that gentleman was vaſt indeed and merited; but it was in a great degree perſonal, and therefore tranſient. Theirs was rooted in the country. For, with a good deal leſs of popularity, they poſſeſſed a far more natural and fixed influence. Long poſſeſſion of government, vaſt property, obligations of favours given and received, connexion

of

of office, ties of blood, of alliance, of friendship (things at that time supposed of some force) the name of Whig, dear to the majority of the people, the zeal early begun and steadily continued to the royal family; all these together formed a body of power in the nation, which was criminal and devoted. The great ruling principle of the Cabal, and that which animated and harmonized all their proceedings, how various soever they may have been, was to signify to the world, that the court would proceed upon its own proper forces only; and that the pretence of bringing any other into its service was an affront to it, and not a support. Therefore, when the chiefs were removed, in order to go to the root, the whole party was put under a proscription, so general and severe as to take their hard-earned bread from the lowest officers, in a manner which had never been known before, even in general revolutions. But it was thought necessary effectually to destroy all dependencies but one; and to shew an example of the firmness and rigour with which the new system was to be supported.'

In this extract, government is said to have been *in possession* of whig ministers, not as delegates of the crown, but as it were in their own right; and it appears that the taking it out of their possession was, in this Author's opinion, a most alarming encroachment upon public liberty. Thus, says he, for the time, were pulled down, in the persons of the Whig leaders and Mr. Pitt, *the two only securities for the importance of the people, power arising from popularity, and power arising from connection.*

He says that 'since the revolution till the present reign, the influence of the crown has always been employed in *supporting* ministers of state, and in carrying on the public business *according to their opinions*,' in other words, that since the revolution, the minister has been king, and the king minister; the minister has not been an instrument by which government was administered according to the king's opinion, but the king has been an instrument by which government was administered according to the opinion of the minister: and till this mode of government is again restored, this Author thinks the state will continue in the most eminent danger.

He proceeds to give many instances in which the will of the ministry has been over-ruled by the will of the court, which he considers as the radical grievance. To the over-ruling power he gives the name of *Backstairs Cabal*, and insinuates that government is no more administered according to the opinion of the king now, than when it was administered according to the opinion of a responsible ministry. The king, it should seem, desired nothing more than to govern or rather implicitly to let a ministry govern, like his post-revolution predecessors, but he had those about him who wished to draw to themselves, by the aggrandizement of a court faction, a degree of power which they never could hope to derive from natural influence or honourable service. But this system he says has not arisen from

Lord Bute; 'we ſhould have been tried with it if Lord Bute had never exiſted, and it will want neither a contriving head nor active members when Lord Bute ſhall exiſt no longer.'

He ſuppoſes then, not that the king is adminiſtering government by a miniſtry according to his own opinion, which however upon this Author's principles would be a dangerous attack upon the Britiſh conſtitution, but that government is implicitly left to a court faction inſtead of a miniſtry, a kind of middle power, which executes its purpoſes by its creatures, according to a will of its own, alike independent of the crown and the miniſter. This he calls a ſyſtem of favoritiſm; the infuſion of which into a government, which in great part of its conſtitution is popular, has raiſed the preſent ferment in the nation. The diſcretionary power of the crown, ſays he, in the formation of a miniſtry, abuſed by bad or weak men, has given riſe to a ſyſtem, which, without directly violating the letter of the law, operates againſt the ſpirit of the whole conſtitution.

But he ſuppoſes our ſituation to be ſtill worſe than if the Backſtairs Cabal directed the meaſures of the viſible miniſtry. He ſuppoſes, that the miniſtry is left to take ſuch meaſures as they think proper, and that the Cabal, for ſome reaſon beſt known to themſelves, intercept the ſupport which ſhould render them effectual, reſcind and change them at pleaſure, ſo that if by chance any of the miniſters who ſtand before the curtain, poſſeſs or affect any ſpirit, it makes little or no impreſſion; foreign ſtates well knowing that they are mere ſhadows, and have nothing to do in the ultimate diſpoſal of things.

This indeed is a matter wholly independent of the queſtion by whoſe opinion government ſhall be adminiſtered, whether by that of the crown with the advice of the council, by that of the Cabal of a favorite, or by that of a reſponſible miniſtry. This is rather the non-adminiſtration than the adminiſtration of government. Government cannot be the object of thoſe who neither direct, nor acquieſce in the direction of others, but a mere wanton exertion of capricious power; and it is certainly of infinite importance to this and every other nation, that ſome plan of government ſhould be regularly and ſteadily carried into execution by whomſoever conceived, and that the rulers *in fact*, whether hidden or ſeen, ſhould not ſuffer declarations to be made, or meaſures adopted, in which they do not concur, and which therefore they will not ſupport; the active power, wherever it is ſeated, ſhould be uniform and conſiſtent, every public meaſure ſhould be its own act mediately or immediately, and not firſt left to the diſcretion of others, and then overruled.

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Many inſtances are given of national diſadvantage ſuppoſed to have reſulted from this fatal and abſurd practiſe, particularly the following:

Lord Shelburne directed Lord Rochfort, our ambaſſador at Paris, to remonſtrate againſt the attempt upon Corſica; the remonſtrance was treated with contempt, becauſe it was known that Lord Shelburne would not be ſupported: Lord Rochfort returned full of anger; Lord Shelburne, who gave the orders was obliged to give up the ſeals, and Lord Rochfort, who obeyed the orders, received the ſeals, but immediately went into another department of the ſame office, that he might not be obliged officially to acquieſce in one ſituation, under what he had officially remonſtrated againſt in another.

The Americans are convinced by ſufficient experience that no plan, either of lenity or rigour can be purſued with uniformity and perſeverance, and therefore turn their eyes from Great Britain, where they have neither dependence on friendſhip, nor apprehenſion from enmity and look wholly to themſelves.

The Author proceeds to give ſome account of the ſucceſs of the Cabal, in obtaining a concurrence of parliament in their meaſures, and makes the following obſervations on the nature and character of the Houſe of Commons:

'The Houſe of Commons was ſuppoſed originally to be *no part of the ſtanding government of this country*. It was conſidered as a *controul*, iſſuing *immediately* from the people, and ſpeedily to be reſolved into the maſs from whence it aroſe. In this reſpect it was in the higher part of government what juries are in the lower. The capacity of a magiſtrate being tranſitory, and that of a citizen permanent, the latter capacity it was hoped would of courſe preponderate in all diſcuſſions, not only between the people and the ſtanding authority of the crown, but between the people and the fleeting authority of the Houſe of Commons itſelf. It was hoped that, being of a middle nature between ſubject and government, they would feel with a more tender and a nearer intereſt every thing that concerned the people, than the other remoter and more permanent parts of legiſlature.

'Whatever alterations time and the neceſſary accommodation of buſineſs may have introduced, this character can never be ſuſtained, unleſs the Houſe of Commons ſhall be made to bear ſome ſtamp of the actual diſpoſition of the people at large. It would (among public misfortunes) be an evil more natural and tolerable, that the Houſe of Commons ſhould be infected with every epidemical phrenſy of the people, as this would indicate ſome conſanguinity, ſome ſympathy of nature with their conſtituents, than that they ſhould in all caſes be wholly untouched by the opinions and feelings of the people out of doors. By this want of ſympathy they would ceaſe to be an Houſe of Commons. For it is not the derivation of the power of that Houſe from the people, which makes it in a diſtinct ſenſe their repreſentative. The king is the repreſentative of the people; ſo are the lords; ſo are the judges. They all are truſtees for the people, as well as the Commons; becauſe no power is given for the ſole ſake of

the holder; and although government certainly is an inſtitution of divine authority, yet its forms, and the perſons who adminiſter it, all originate from the people.

'A popular origin cannot therefore be the characteriſtical diſtinction of a popular repreſentative. This belongs equally to all parts of government, and in all forms. The virtue, ſpirit, and eſſence of a Houſe of Commons conſiſts in its being the expreſs image of the feelings of the nation. It was not inſtituted to be a controul *upon* the people, as of late it has been taught, by a doctrine of the moſt pernicious tendency. It was deſigned as a controul *for* the people. Other inſtitutions have been formed for the purpoſe of checking popular exceſſes; and they are, I apprehend, fully adequate to their object. If not, they ought to be made ſo. The Houſe of Commons, as it was never intended for the ſupport of peace and ſubordination, is miſerably appointed for that ſervice; having no ſtronger weapon than its mace, and no better officer than its ſerjeant at arms, which it can command of its own proper authority. A vigilant and jealous eye over executory and judicial magiſtracy; an anxious care of public money, an openneſs, approaching towards facility, to public complaint: theſe ſeem to be the true characteriſtics of an Houſe of Commons. But an addreſſing Houſe of Commons, and a petitioning nation; an Houſe of Commons full of confidence, when the nation is plunged in deſpair; in the utmoſt harmony with miniſters, whom the people regard with the utmoſt abhorrence; who vote thanks, when the public opinion calls upon them for impeachments; who are eager to grant, when the general voice demands account; who, in all diſputes between the people and adminiſtration, preſume againſt the people; who puniſh their diſorders, but refuſe even to enquire into the provocations to them; this is an unnatural, a monſtrous ſtate of things in this conſtitution. Such an aſſembly may be a great, wiſe, awful ſenate; but it is not to any popular purpoſe an Houſe of Commons.

I ſhall, continues this Author, conclude the principle of parliament to be totally corrupted and its ends defeated, when I ſee two ſymptoms, 1ſt, A rule of indiſcriminate ſupport to all miniſters, becauſe this deſtroys their very end as a *controul*, and 2dly, The ſetting up any claims adverſe to the right of free election. He then obſerves that the junto who call themſelves the *king's friends*, made a hardy attempt all at once to *alter the right of election itſelf*; to put it into the power of the Houſe of Commons, to diſable every perſon diſagreeable to them from ſitting in parliament, without any other rule than their own pleaſure. An attempt was alſo made to ſuperſede the mode of judicature by juries, and to carry offences, whether real or ſuppoſed, into legiſlative bodies, who ſhould eſtabliſh themſelves into courts of *criminal equity*, a name given by Lord Bacon to the Star Chamber, by which meaſure all the evils of the Star Chamber would be revived.

When the Houſe of Commons was thus made to conſider itſelf as the maſter of its conſtituents, one thing only was wanting

wanting to ſcreen it againſt all poſſible future deviation towards popularity; an unlimited fund of money to be laid out according to the pleaſure of the court; an opportunity to effect this was taken upon an application to parliament for payment of the debts of the civil liſt, when the money was voted *previous to the inſpection of any account* by which the grant could be juſtified, upon pretence that it is a law of parliament, when any demand comes from the crown that the houſe muſt go immediately into a committee of ſupply.

When this was done, the miniſtry, in the ſpeech from the throne, after thanking parliament for the relief ſo liberally granted, inform the two houſes, that they will *endeavour* to confine the expences of the civil government, *not* within the limits which the law has preſcribed, but within ſuch limits as the *honour of the crown can poſſibly admit*; thus they gave themſelves, under a lax and indeterminate idea of the honour of the crown, a full looſe for all manner of diſſipation and corruption; and the power of diſcretionary diſqualification by one law of parliament, and the neceſſity of paying every debt of the civil liſt by another law of parliament, if ſuffered to paſs unnoticed, muſt, ſays this Author, eſtabliſh ſuch a fund of rewards and terrors, as will make parliaments the beſt appendage and ſupport of arbitrary power that ever was invented by the wit of man.

As a remedy for theſe diſorders of the ſtate, the Author does not recommend either ſhorter parliaments, or the excluſion of placemen, for the inefficacy of both which, he aſſigns many reaſons: he does not indeed preſcribe any remedy, but having brought the ſubject to a more public diſcuſſion, he leaves the ſagacity of others to work upon it, obſerving, that it is not uncommon for medical writers to deſcribe diſeaſes very accurately, on the cure of which they can ſay but little. In general, he recommends a ſtrong political connection among the perſons who do not approve the preſent ſyſtem of government, and a mutual effort to place each other in ſituations of advantage, with a view to encreaſe the joint power; he earneſtly exhorts them to give their own party the preference in all, and by no means to accept of any proffers of power in which the whole body is not included; not to deſert the cauſe upon particular meaſures, but to ſtand by each other till they can pluck up the root from which general miſchief will for ever proceed.

We have made this article longer than our political articles generally are, but the importance of the ſubject, and the celebrity of the ſuppoſed Author, whoſe abilities are eaſily traced in every page, make an apology unneceſſary.

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ART. IX. *Obſervations on a Pamphlet, intitled, Thoughts on the Cauſe of the preſent Diſcontents.* By Catherine Macaulay. 8vo. 1s. Dilly.

IN this little tract, Mrs. Macaulay charges the Author of the Thoughts with being the mouth of a faction which has loſt its power by his preſent majeſty's having diſplayed the independent greatneſs of his ſituation, as deploring the emancipation of our prince from a ſtate of ſplendid vaſſalage, which was thought neceſſary to a timid predeceſſor in a new eſtabliſhed ſovereignty, as the only grievance that exiſts amongſt us, and the only one which he wiſhes to ſee removed.

She ſays, and without doubt ſhe ſays truly, that the only conſtitutional and effectual check upon the executive part of government, whether mediately or immediately adminiſtered, is a Houſe of Commons, and not any faction or party which has been ſo long a ſubſtitute in the king's ſtead, that it now clamorouſly pleads a kind of preſcriptive right for what the Author of the Thoughts calls the *poſſeſſion of power.*

The only method of removing the preſent grievances, and preventing future, is, in her opinion, the reſtoration of the Houſe of Commons to its original independence, and conſequently, to its original office and duty. The diſorders attending frequent elections ſhe thinks is a ſhallow pretence; take away, ſays ſhe, from the repreſentative, by a quick rotation of the office, every corrupt proſpect of private advantage, and the violent contention for ſeats in parliament both on the ſide of government, and individuals will ſink into the quiet coolneſs of nomination for pariſh officers. If triennial parliaments will not ſerve the turn, change the whole, or the half of your parliament yearly, and deprive your repreſentatives of a corrupt and ſtanding intereſt in the legiſlature, by rendering every member incapable of a re-election under a certain number of years.

But allowing this remedy to be effectual, it is not eaſy to conceive the means by which it muſt be applied: the duration of parliament can only be changed by ſtatute, and where will the Houſe of Commons be found that will paſs a bill to annihilate the private emolument of its members? However, let us not deſpair too ſoon, the ſame union recommended by the Author of the Thoughts, among the party that is out, as the means of ſufficient ſtrength to diſpoſſeſs the party that is in, may, among honeſt and diſintereſted men, ſet both parties at defiance, and reſtore to the people their ſhare in our government, not by an imaginary community of intereſt with any miniſtry, but by repreſentatives fairly and freely choſen from their own body.

This pamphlet is haſtily and negligently written, but it is full of truth and good ſenſe, wholly free from party views and party

party ſpirit, and is a ſeaſonable warning not to enter into any dangerous or vigorous meaſures againſt the conduct of our preſent governors, without exacting a political creed from leaders, who, under the ſpecious pretence of public zeal, are to all appearance only planning ſchemes of private emolument and private ambition.

ART. X. *Aſtronomical Obſervations, made in the new Obſervatory at Cambridge, in the year* 1767 *and* 1768, *with an Account of ſeveral Aſtronomical Inſtruments.* By the Rev. Mr. Ludlam. 4to. 10s. 6d. Boards. Cadell. 1769.

AMidſt the many unpleaſing proſpects, which theſe unhappy times preſent to a Briton, it is a ſatisfaction to find, that true ſcience ſtill lifts her head, flouriſhing, unhurt, amidſt the general decline of our principles and manners, and promiſing to ſecure to us ſome of thoſe laurels which a long ſeries of illuſtrious anceſtors have tranſmitted to us. In the nobleſt parts of ſcience, natural and moral philoſophy, the reputation of the preſent age is little inferiour to that of any which have preceded it; not even in aſtronomy, where the fame of a Newton may ſeem to eclipſe all other merit; for we ſtill may promiſe ourſelves the moſt important and uſeful improvements, while, aided by geometry, we continue to tread in the ſure paths of experiment and obſervation.——This laudable ſpirit of philoſophizing is happily promoted by that aſſiſtance which wealth can beſtow, in the erecting obſervatories, furniſhing them with their expenſive apparatus, and liberally providing for the maintenance of thoſe who ſhall be choſen to conduct the obſervations. The preſent publication is (if we are not miſtaken) the firſt-fruits of the obſervatory at Cambridge. The name of the Author is ſufficient to recommend the work to thoſe who are converſant with the philoſophical world, nor will their expectations be diſappointed in the peruſal.

The firſt part is a regular and well diſpoſed ſeries of aſtronomical obſervations from the 9th of July, 1767, to the 5th of Auguſt, 1768; to theſe are added ſome obſervations (taken by Hadley's quadrant) of the diſtance of the moon from the ſun or ſtars, in order to try the utility of a method of determining the longitude, recommended by Dr. Halley, revived by Mr. Maſkelyne, and now patronized by government. Theſe obſervations are followed by remarks upon them, which are introduced by a deſcription of the inſtruments, and the manner of uſing them; in which the clearneſs, preciſion, and minuteneſs of the Author is greatly to be praiſed. Though his publication has nothing which is not valuable, this perhaps will be found to be of not the leaſt utility; as it is but ſeldom that philoſophers

will condeſcend to explain to the world the inſtruments by which themſelves are ſo much aſſiſted, or give any detail of the application of them; and in the few, who may be thus condeſcending, it is very rarely that we meet with thoſe talents which are neceſſary to execute this public ſervice in an intelligible and ſatisfactory manner.

The Author proceeds to give ſome of the uſes which may be made of the obſervations in aſcertaining the latitude of the place, and the obliquity of the ecliptic. But it is to be obſerved that there does not appear to be that correſpondence in the reſults, which might be expected from the accuracy of meridian obſervations, taken in a proper and well furniſhed obſervatory, and conducted by ſo excellent a philoſopher and mechanic as Mr. Ludlam. This will appear from the following ſummary in p. 57.

Latitude of Cambridge.

	°	′	″	
Mean of 11 latitudes deduced from obſervations near the ſolſtices	52	12	53	
Latitude from the obſervation of the polar ſtar	52	12	38	4
Mean of the latitudes from D° of 3 circumpolar ſtars	52	12	25	4
Mean of D° from D° of 3 zenith ſtars	52	12	24	5
Mean of D° from D° of 8 other ſtars	52	12	40	1
Mean of 26 latitudes	52	12	36	3

Here the greateſt difference from the mean of 26 latitudes is 17 ſeconds, the difference between the leaſt and greateſt of the above latitudes is nearly 30 ſeconds, and the difference between the leaſt and greateſt of the 26 latitudes is 1 min. 13 ſec. If therefore the mean of ſeveral obſervations be ſubject to a probable error of 17 ſeconds, and two ſingle obſervations differ from each other by ſo much as 1 min. 13 ſec. and this with all the advantages which an obſervatory ſuppoſes; what can be expected from a ſingle obſervation at ſea? And how much may thoſe be deceived who promiſe themſelves ſo much from the preſent lunar method of determining a ſhip's longitude!

But the following article in the remarks on the obſervations, adds greatly to this ſuſpicion. Mr. Ludlam has annexed the longitude of Cambridge according to twelve different computations of Mr. Lyons from the obſerved diſtances of the moon from the ſun and ſtars in the preceding collection, as taken by Hadley's quadrant. Theſe diſtances are not the reſult of a ſingle obſervation, but the means of 3, 5, 6, 7, 8, 9 obſervations; and yet the greateſt difference of the longitudes determined by them from the mean of the 12 longitudes is no leſs than 54′ 42″, and the difference between the leaſt and greateſt is 1° 28′. Mr. Ludlam allows that diſtances may probably not be taken ſo exactly at ſea as theſe were, and that the computation of the time cannot be ſo near the truth as that ſhown by a fixed regulator,

regulator, yet concludes that the utility of the method may be inferred from theſe trials. But ſurely the very contrary is the juſt inference. If with the advantage of obſerving at land, aided by Mr. Ludlam's excellently contrived ſtand, and that great deſideratum, the determination of the time from a fixed regulator, ſo great an error is incurred as 54′ 42″, what utility is to be expected from the application of this method at ſea? Where, not to mention the other diſadvantages, the time alone, eſpecially in nocturnal obſervations (which will neceſſarily occur the moſt frequently) is ſubject to ſuch uncertainty, as is enough to overſet the whole operation, and deſtroy all confidence in it. There is at preſent no method of determining the time at ſea, not even in the day, and much leſs at night, which can form any baſis for the diſcovery of the ſhip's longitude by whatever method. If thereto be added all the other probabilities of error, it is to be feared, it is perhaps to be demonſtrated, that the medium error by the lunar method at ſea is much nearer to two degrees than one.

The remainder of the volume is a very valuable preſent to the public, containing many new, ingenious, and uſeful obſervations and theorems in aſtronomy, and mechanics as ſubſervient to the uſes of aſtronomy. The ſtand for placing an Hadley's quadrant in the plane of a great circle paſſing through the centre of the moon and ſtar, is a piece of elegant machinery, and the deſcription of it does the Author almoſt equal honour with the conſtruction. Next follow the deſcriptions of a tranſit teleſcope of tin, of a wooden pendulum, and of teleſcopes with ſeveral eye glaſſes. The theorems for the rectifying of ſome aſtronomical obſervations, the improvement of pendulums and clock-work, are all of the moſt uſeful tendency, and ſhew the Author's great knowledge both in the geometric and analytic art. His account of the properties of Hadley's quadrant, though new and ingenious, is not, in our opinion, ſo eaſy and obvious as what we have formerly ſeen given to the public on the ſame ſubject.

The laſt of Mr. Ludlam's papers is one given into the Board of Longitude on the ſubject of Mr. Harriſon's time piece, containing a ſhort view of the improvements made or attempted by it, and Mr. Ludlam's judgement of the machine; which is given with great candour and generoſity. Though Mr. Ludlam does not decide poſitively on the merits of Mr. Harriſon's watch, but rather inclines to doubt its utility for the purpoſe intended, yet the public will probably infer, from that degree of perfection to which Mr. Harriſon confeſſedly attained, and the teſtimony which Mr. Ludlam ſo often bears to the ſingular abilities of this wonderful mechanic, that his attempts towards the ſolution of that difficult problem, the longitude, have been too coldly received, and perhaps too haſtily dropped in favour of a

method

method which a little experience will probably discover to be impracticable.

The public will not expect that we should make any extracts from the various articles which compose this useful publication; but we will venture to recommend it as a valuable addition to the philosophical knowledge of this kingdom.

ART. XI. *Philosophical Transactions*, Vol. LVIII. *for the Year* 1768, continued: See the Review for March, p. 191.

ANTIQUITIES.

THIS class wholly consists of five papers written by the Rev. John Swinton, B. D. F. R. S. &c. which contain descriptions of some inedited Punic and Etruscan coins, accompanied with interpretrations of the inscriptions, and observations upon them. In the 31st article, Mr. Swinton attempts the interpretation of a inscription on a Punic coin, which he supposes to have been struck in the isle of *Gozo*, and which has never hitherto been explained. In the 37th is contained an elucidation of an Etruscan coin of *Pæstum*, in Lucania, emitted from the mint there, about the time of the social war. The 38th article contains some remarks upon a *denarius* of the Veturian family, with an Etruscan inscription on the reverse, never before published. In the 39th Mr. S. gives a description of a Punic coin belonging to the isle of *Gozo*, hitherto attributed to that of *Malta*: and in the 40th, he gives us some observations on an inedited coin, 'adorned' with two Punic characters, which may, as he apprehends, be '*safely* pronounced *Aleph* and *Koph*, and must be considered as forming the first part of the name of some noted city, either in Sicily or Africa.' Mr. S. very sagaciously retreats into a corner of this very spacious field of conjecture; and not being 'able to prevail with himself to attribute this coin to any town in Africa,' he fixes upon the celebrated city of *Agrigentum* in Sicily, the most antient part of which was denominated Ακρα or *Acra*; in which place he supposes it to have been struck.

The Author has shewn great learning and ingenuity in support of his lections of the inscriptions on these different coins: but the Reader must be possessed of a taste perfectly congenial to his own, and be endued with no inconsiderable portion of true antiquarian gravity and irrisibility, whose features will not unbend a little on observing the air of importance, and solemnity of diction, with which he treats the discovery of a hitherto unobserved form of a Punic character; the bringing to light the *true* name of an Italian general, which had been most miserably mis-spelt for many ages; or the complete restoration of a crippled Samnite element, deprived, by the ruthless tooth of time, of all its members except its tail.

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MATHEMATICS and MECHANICS.

Article 3. *An Essay on the Force of Percussion, by William Richardson, M. D. communicated by William Heberden, M. D. F. R. S.*

The Author of this Essay endeavours to throw some light on the celebrated question, whether the *force* of percussion be in proportion to the mass multiplied into the simple velocity, or into the square of the velocity. Few mathematical questions, we shall observe, have been more copiously or strongly agitated than this; each side of which has been most tenaciously and acutely maintained by mathematicians of the greatest name, for near a century past. In support of the mathematical reasonings and metaphysical principles employed in this dispute, experiment has been appealed to by the controvertists on both sides; but experiment has seemed to give its decision alternately in favour of each of the parties. The question has by others, with great propriety, been considered as, in great measure, a mere dispute about words; and nothing, it has been said, was wanting to reconcile the disputants, but to define their terms, and particularly to agree in affixing a precise meaning to the word, *force*; for it is certain that the partisans of both doctrines, notwithstanding their difference of opinion on this question, would all give the same solution to a mechanical problem proposed to them.

The intention of the Author of this paper is, to inquire whence the diversity of appearances, and the different effects produced in the experiments made with a view of determining this question, have proceeded; and particularly in those where the force of percussion has been deduced from the impressions made in soft bodies. He suspected that the various results of these experiments might arise from the nature of *cohesion*; and that 'while the force of percussion produced an effect on the whole mass of matter which receives the stroke, in proportion to the *velocity* of the impinging body, it might, at the same time, in separating the *cohering* parts from each other, produce an effect in proportion to the *square of the velocity*.' He was led into this way of thinking by observing that 'a chord, which would bear a very strong pull, might easily be broken by giving it a sudden jerk; as also that the weight of a hammer did not contribute so much in driving a nail, as the quickness of the motion given it by the driver.' He accordingly constructed an apparatus, in order to ascertain the truth or falsity of this supposition; determining first to make experiments on such soft bodies (clay, for instance) as have a considerable degree of cohesion; and then to try the same body either dried, or converted into brick, and reduced into powder, and by these means, in a great measure, deprived of that quality. From

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the whole of the evidence given on these trials, he concludes, that the impressions made in soft bodies, by hard ones striking into them, vary from each other, according to the degree of cohesion in the respective bodies; and that the impressions would be in exact proportion of the velocities, could their form be perfectly retained by bodies quite void of cohesion:' having found the impressions made in clay to be as the squares of the velocities; while those made in brick-dust varied very little from the proportion of the velocities acquired.

Article 15. *The Application of Dr. Saunderson's Theorem for solving unlimited Equations, to a curious Question in Chronology: By Mr. James Horsefall, F. R. S.*

The question solved in this paper is, what is the next year of our Lord before the year 1900, in which Easter-day will happen on the 22d of March; the earliest day of the year on which it ever can happen? By the application of the above-mentioned theorem, the author finds that there is but one year in the 19th century, which will have the conditions required in this problem; and that is the year 1818.

In the 26th article, Mr. John Landen communicates a specimen of a new method of comparing curvilineal areas, by which the computation is facilitated, and many such areas may be compared, as have not yet appeared to be comparable by any other method. In the last article of this class, Mr. John Robertson, Lib. R. S. treats of the theory of *circulating* decimal fractions, or of those decimal fractions which have the same figure, or series of figures, repeated or recurring, sometimes *ad infinitum*. Cunn, Malcolm, and other writers have given rules for working questions, where fractions of this kind occur; by which the operations are greatly shortened and facilitated: and some of them have shewn the principles on which these rules are founded. The Author exhibits these principles in a different, and in a more general and concise manner.

ASTRONOMY.

Article 4. *An Essay on the Connexion between the Parallaxes of the Sun and Moon; their Densities, and their disturbing Forces on the Ocean: By Patrick Murdoch, D. D. F. R. S.*

In a paper printed in vol. liv. part 2d, of the Transactions, the Author had made mention of a rule which he had used for computing the sun's parallax. That rule, however, though it gave a solution near the truth, the Doctor observes, was in part founded on authority; which, however respectable, ought to be cautiously admitted in inquiries of this nature. This paper contains the result of the Author's farther and more accurate consideration of the subject; in which he employs only such principles as are founded on the established theory, and deduced from the best observations.

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Article

Article 16. *A Determination of the Solar Parallax, attempted by a peculiar Method, from the Obſervations of the laſt Tranſit of Venus: By Andrew Planman, Profeſſor of Natural Philoſophy in the Univerſity of Aboa, &c. &c.*

In a diſſertation publiſhed in 1763, the Author firſt explained his peculiar method of determining the ſolar parallax, from the tranſit of 1761. We ſhall only obſerve, with regard to this article, that among the ſources of error in the many and diſcordant obſervations of this *phenomenon*, made by aſtronomers in the ſame place, and uſing teleſcopes whoſe magnifying powers were nearly equal, the Author aſſigns a principal rank to their different manner of eſtimating the preciſe times of the internal and external contacts, in conſequence of the appearance of a protuberance, which diſturbs the circular figure of Venus at theſe two phaſes, and which he imagines to be produced by the refraction of the ſun's rays in their paſſage through the atmoſphere, with which he ſuppoſes that planet to be ſurrounded.

Article 47. *Obſervations of the Tranſit of Venus over the Sun, and the Eclipſe of the Sun, on June 3, 1769; made at the Royal Obſervatory: By the Rev. Nevil Maſkelyne, B. D. F. R. S. and Aſtronomer Royal.*

The obſervations of this very capital *phenomenon* here related, were made at the royal obſervatory by the aſtronomer royal and ſix other gentlemen, furniſhed with excellent teleſcopes, and favoured with a very ſerene ſky. Without entering into a detail of the times of the different phaſes, we ſhall endeavour to give a general view of the moſt remarkable appearances.

Mr. Maſkelyne obſerved the time of the external contact, with an uncertainty apparently not exceeding five ſeconds; and that of the internal contact, with a ſeeming uncertainty of only three ſeconds: nevertheleſs the differences between the obſervations were greater than he expected; conſidering that all the teleſcopes employed might be reckoned pretty nearly equal, excepting a ſix feet reflector, uſed by Mr. Hitchins, to the ſuperior excellence and diſtinctneſs of which, he principally attributes the difference of 26 ſeconds, by which that gentleman ſaw the internal contact before him. Mr. M. ſeems inclined to attribute theſe differences, in general, to the ſmall elevation of the Sun and Venus above the horizon, and the conſequent undulation of their limbs; and hopes that the like differences may not have occurred in places where the obſervations have been made in greater altitudes of the Sun and Venus: otherwiſe, he obſerves, 'the Sun's parallax will not be deducible from the tranſit of Venus with that accuracy which has been expected.'

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Mr.

Mr. M. could not perceive any part of Venus's circumference before ſhe entered upon the Sun, nor any *penumbra*, or duſky ſhade, preceding her firſt impreſſion on the Sun's limb; which laſt appearance had been obſerved by Mr. Hirſt in the tranſit of 1761: but when Venus was a little more than half immerged into the Sun's diſc, he ſaw that part of her circumference, which was not yet entered upon the Sun, illuminated by a vivid, but narrow and ill-defined border of light. To Mr. Dollond it appeared rather reddiſh, and in 'all reſpects like irregular, refracted light.' Near the time of the internal contact, the regularity of Venus's circular figure was diſturbed, towards the place where that *phaſis* ſhould happen, by the addition of a protuberance, bearing a conſiderable proportion to the diameter of Venus, dark like that planet, and projecting outwards. This protuberance, by its projection beyond the regular circumference of Venus, retarded, during the ſpace of 52 ſeconds, the formation of the thread of light, which otherwiſe ought to have appeared at the time of the actual internal contact of the *regular* circumference of Venus with that of the Sun. At the beginning of the 50th ſecond, a conſiderable part of the Sun's circumference, (equal to 1-third or 1-fourth of the diameter of Venus) remaining ſtill obſcured by this protuberance, a fine ſtream of light flowed gently round it from each ſide, and met at the end of the 52d ſecond. But though Venus and this protuberance were now both within the body of the Sun, the latter was ſtill ſeen, nor did it wholly vaniſh till within about 20 ſeconds more; when Venus's circular figure was entirely reſtored.

The ingenious Author does not inquire, how juſtly the exiſtence of an atmoſphere ſurrounding Venus may be inferred, from the appearance of the luminous border obſerved in that part of her circumferrence which had not yet entered upon the Sun: but the protuberance, which diſturbed her circular figure at the internal contact, he conſiders as probably cauſed by the enlargement of the diameter of the Sun, and the contraction of that of Venus, produced by the irregular refraction of the rays of light through *our* atmoſphere, and by the undulation of the two limbs, viewed, at ſo ſmall a height as five degrees, through the vapours of the horizon.

Mr. M. did not ſee any ring of light round Venus ſoon after her total ingreſs, and neglected to attend to this *phenomenon* after the planet was farther advanced on the Sun's diſc: but Mr. Hitchins obſerved it, equal in breath to half her ſemidiameter, 'exceſſive white and faint,' but brighteſt towards her body, and gradually diminiſhing in ſplendor at greater diſtances from it. This was obſerved likewiſe by Mr. Dunn, Mr. Dollond, and Mr. Nairne. An appearance of the ſame kind was noticed by

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ſome obſervers in the preceding tranſit, and may, in our opinion, be juſtly conſidered as an optical deception, taking its riſe from the ſame cauſes which produce the *accidental*, or imaginary colours firſt deſcribed by Dr. Jurin, and afterwards more particularly by M. Buffon; which are not actually painted on the bottom of the eye (as in ſome caſes they are ſeen even after it is ſhut) and which are produced by the forcible action of light affecting the ſentient principle in a particular, but generally determinate manner, and are mere creatures of the imagination. An illuſion perfectly ſimilar to this, and doubtleſs ariſing from the ſame cauſe, may eaſily be experienced by any perſon who will for ſome time view, with the ſame attention with which theſe obſervers inſpected Venus, a circular ſpot of ink, or a black patch placed on a ſheet of white paper; where it will be ſeen ſurrounded by a circular border, exceeding in whiteneſs the other parts of the paper, and reſembling the luminous ring obſerved round her circumference both in this and the former tranſit.

The eclipſe of the Sun, on the following morning, was fortunately obſerved to great advantage, and will furniſh the means of ſettling the longitudes of thoſe places ſituated in the northern and eaſtern parts of the world, where it may have been obſerved, and conſequently render the obſervations of the tranſit, made in ſuch places, more uſeful and valuable. Several inequalities in the circumference of the moon ſeen upon the Sun's diſc during this eclipſe, were diſtinctly diſcerned by all the obſervers.

Articles 23 and 24. *A Diſcourſe concerning the Menſtrual Parallax, ariſing from the mutual Gravitation of the Earth and Moon; its Influence on the Obſervation of the Sun and Planets; with a Method of obſerving it: By John Smeaton, F. R. S. with an introductory Paper, by the Aſtronomer Royal.*

In this diſcourſe, to uſe the words of Mr. Maſkelyne, the Author 'points out the time of obſerving the menſtrual parallaxes of the planets, in thoſe circumſtances in which they will be greateſt; and at the ſame time ſhews how to obviate the error, which would otherwiſe ariſe from the inaccuracy of their theories, (which muſt be neceſſarily uſed in the calculation) by correcting them from other obſervations, made on purpoſe, before and after the firſt mentioned obſervations.'

Article 25. *A Deſcription of a new Method of obſerving the Heavenly Bodies out of the Meridian: By J. Smeaton, F. R. S.*

This may be conſidered as an appendix to the preceding paper; though the method deſcribed in it may be applied to celeſtial obſervations in general. The inſtrument, which the Author here propoſes for obſerving the heavenly bodies out of the meridian, is a tranſit-teleſcope, mounted on a vertical axis, and ſo conſtructed as likewiſe to deſcribe correctly an almican-

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ther and azimuth circle, and which is capable of being retained in any position. This new method of observation, out of the meridian, though the author does not esteem it equal to those in which the common, or Dollond's micrometer are employed, he apprehends to be very little inferior to them, and much superior to any other method now in practice, in these cases. But we must refer the astronomical reader to the paper itself, for the description of the manner in which he employs the transit-telescope for this purpose.

In the 30th article are contained several astronomical observations, made in several parts of the kingdoms of Naples and Sicily, together with others, some of them corresponding ones, made at the Royal Observatory at Greenwich. In the 43d are given several observations of the celestial bodies, made in the forks of the river Brandiwine in Pennsylvania, by Messrs. Mason and Dixon, for the purpose of determining the going of a clock sent thither by the Royal Society, in order to find the difference of gravity between the Royal Observatory at Greenwich, and the place where the clock was set up in Pennsylvania: and in the 46th article are contained some astronomical observations made at Swetzingen, in the years 1767 and 1768, by Father Christian Mayer.

[*To be concluded in our next.*]

MONTHLY CATALOGUE,

For MAY, 1770.

POLITICAL.

Art. 12. *Fugitive political Essays,* which have appeared in the *Public Advertiser* during the last Winter, 1769 and 1770, under the several Names of *Old Slyboots, Faction, Hortensius, A Lover of Consistency, &c.* 8vo. 3s. sewed. Richardson and Urquhart.

OLD Slyboots is undoubtedly to be numbered among the ablest writers that have appeared on the side of administration, in the party contests of the last winter. His productions, however, are so well known to the public, that there is no occasion for our attempting their character. The account he gives of his motives for entering the political lists, and of the particular manner in which he has chosen to maintain the combat, will be seen in the following extract from his preface to the present collection of his fugitive essays.

'Alarmed at the audacious conduct of a desperate faction, who with a brutality unnatural as that of Nero's, seemed determined to rip up the bowels of their mother-country; the Author of the following Essays thought it incumbent upon him, as an honest man, and a good citizen, to step forth in defence of the best of kings, and best of constitutions. The plan, which he proposed to himself, was simply this: to lay before the people the characters, views, and interests of those hypocritical patriots, who were abusing them with specious professions

feſſions of public ſpirit, and a zeal for liberty. In the execution of this plan, he was neceſſarily drawn to perſonal reflections; in which, however, he has avoided every thing, that might embitter, or embroil domeſtic life. He has never entertained the public with falſe and ſcandalous deſcriptions of a bad huſband, or a bad father; nor has he made natural frailties, or accidental misfortunes the ſubject of invective and ridicule. If he has treated with aſperity ſome particular characters, for whom he formerly profeſſed no ſmall degree of reſpect and reverence; let them conſult their own hearts, and aſk themſelves, whether it be not a proper chaſtiſement for their notorious apoſtacy? *His* conſcience acquits *him* of ever having ſwerved from his principles, or party; as it does of all mean and mercenary views, in writing theſe Eſſays.'

For the preſent, we find, that Old Slyboots, the winter-campaign being over, is gone into ſummer-quarters. In the eſſay which concludes this volume, and which we remember to have read not many days ago, in the newſpaper wherein theſe productions have originally appeared, he thus bids a temporary adieu to his diurnal readers.

'It is now above ſix months ſince my readers and I became firſt acquainted; during which period I hope they have not found me a very bad companion, conſidering the dull and unentertaining road that we have travelled together. *Mere politics*, I know, to the generality of palates, are at beſt inſipid, and often nauſeous; for which reaſon I have endeavoured to ſeaſon them well with ridicule, and to convey them in the moſt agreeable vehicles that I could poſſibly find out:

Così all'egro Fanciul porgiamo aſperſi
Di ſoavi licor gli orli del vaſo.

'As the buſineſs of the preſent ſeſſion of parliament is now pretty well over, I ſhall take leave of my readers for this ſummer ſeaſon; promiſing them faithfully, if I am alive and well, to meet them again at the approach of the winter. Indeed, it is the buſineſs of every honeſt man, who loves his king and his country, to do his utmoſt to counteract the poiſon of ſedition, which a deſperate faction are every day infuſing with ſo much induſtry into the minds of the people; and while I am employed in this truly benevolent and upright purpoſe, I ſhall be little ſolicitous what the profligate tools of a ruined party think or ſpeak of me. Conſcious of the goodneſs of my cauſe, and the rectitude of my intentions, I have not condeſcended to take the leaſt notice of all that abuſe and ſcurrility which the popular faction have thrown out againſt me from day to day. I know that calumny and falſehood are the conſtant refuge of bad writers; who, when they cannot reaſon, are ſure to rail. They conceal the poverty of their arguments under a black effuſion of gall; juſt as the ſcuttle-fiſh, when he is cloſely purſued, and hard put to it, is ſaid to throw out a quantity of matter like ink, and under that obſcurity eſcapes his adverſaries.'

Thoſe who are fond of literary cudgel-playing, will, no doubt, be glad to ſee this maſter mount the ſtage again, at the return of the ſeaſon for theſe trials of political ſkill; and there is no doubt but the ſame managers know their intereſt too well not to engage him.

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Art. 13. *A Narrative of the Proceedings upon the Complaint against Governor* Melvill. 8vo. 1 s. 6 d. Becket.

It is very difficult for us, at ſo great a diſtance, to form a competent idea of the real merits of the conteſt that hath for ſome years paſt ſubſiſted in Grenada, between the jarring parties, by which that colony, as well as moſt of the other governments appertaining to the Britiſh empire, is ſo unhappily rent and divided.

We have, in ſeveral articles *, briefly mentioned the ſeveral appeals to the public, made on both ſides; from whence ſuch of our Readers as have not peruſed the publications at large, may acquire a general notion of the nature of thoſe inteſtine commotions which have given birth to the preſent narrative.

From this tract they will further learn, that the complainants (the gentlemen in the Roman Catholic intereſt) againſt Governor Melvill, did at length urge their point ſo far as to bring the affair to an hearing before the Lords of the Committee of his Majeſty's council, in February laſt; but this, it is more than intimated, was only matter of form. In ſhort, we are frankly given to underſtand that the iſſue of the enquiry had been predetermined; that Mr. Melvill, then in England, attended their lordſhips with his diſpatches in his pocket, ready to ſet out on his return to his government, the moment the examination ſhould be over; and that, accordingly, in half an hour after the hearing, and before any report could have been made to the King, the governor triumphantly ſet off for Plymouth, to embark for Grenada.

We will not ſay that in *reſentment* of this procedure, but rather in *juſtification of themſelves*, the accuſing party have publiſhed this *report*, with the neceſſary documents, &c. in which it is profeſſedly and boldly undertaken to ſhew, that 'the Lords of the Committee of his Majeſty's Council, to whom the complaint againſt Governor Melvill was referred, acted partially and unfairly in the manner of examining into that matter; that conſequently the report they may have made to his Majeſty, is not to be depended on;—that from the anſwers of Governor Melvill the charges † were fully proved againſt him: and, conſequently, that the perſons who adviſed his Majeſty to ſend back Mr. Melvill to Grenada, as governor, were equally diſregardful of the dignity of the crown, as of the rights of the people.'

In the introductory diſcourſe juſt quoted, we obſerve ſome very free and very ſevere ſtrictures on the general ſubject of the preſent adminiſtration of the affairs of our colonies, which this exaſperated Author repreſents as moſt alarmingly defective and ill conducted.—How far his repreſentations are juſt, or candid, we cannot pretend to determine; but we hope theſe complainants have *made the worſt of it*, as men under *their* circumſtances of diſappointment and chagrin may naturally be ſuppoſed to have done.

* See Review for January laſt, p. 67. *et ſeq.* alſo February, p. 151, &c.

† *Viz.* 'That he had been guilty of ſundry illegal, grievous, cruel, oppreſſive, and unjuſt acts toward his Majeſty's ſubjects, contrary to the known laws of the land, and derogatory to the high truſt, &c.'

Art.

Art. 14. *Letters to the Earl of Hilsborough*, Secretary of State for the Colonies; the Marquis of Rockingham, and the Archbishops and Bishops; on the late Subverfion of the political Syftem of the glorious Revolution; and the manifeft Violation of the Act of Settlement, by authorifing and appointing Perfons profeffing the Roman Catholic Religion, to hold legiflative and executive Offices in the Government of his Majefty's Iflands of Grenada and the Grenadines, which are a Part of the Empire of Great-Britain. Originally printed feparately, in the Public Advertifer, and now collated and reprinted with Corrections, Emendations and Additions: particularly, a prefatory Addrefs to the Proteftants of the three Kingdoms, and the Colonies, to whofe ferious Confideration thefe Letters are earneftly recommended. By Pliny, junior. 8vo. 1 s. Wilkie.

This advocate, who pleads on the other fide of the queftion, expatiates with great warmth, and highly applauds the conduct of Governor Melvill, whom he confiders as the champion of the Proteftant intereft in Grenada. That gentleman, as we obferved in the preceding article, is returned to his government, notwithftanding the ftrong oppofition made by the other party, to his being fent back in that character. Nevertheleſs we learn, from this collection of letters which have already appeared in the public papers, that the gentlemen in the Roman Catholic intereft have been fortunate enough to get what are here called the *precipitate* meafures of lieutenant-governor Fitzmaurice, in their favour, *effectually countenanced here*, and *eſtabliſhed**. The alarm, therefore, now is, that the Roman Catholics are gaining fuch ground in fome of the colonies, as muft greatly excite the apprehenfions of every true friend to the Proteftant religion, and our civil liberties. 'We now fee,' fays Pliny junior, 'a Roman Catholic bifhop eftablifhed at Quebec, and a Romifh prieft penfioned at Halifax: in the ifland of Grenada, two privy-counfellors, three members of the common-houſe of repreſentatives, a judge in the court of common-pleas; and juftices of the peace in every parifh of the ifland of Grenada, all Roman Catholics and Frenchmen, appointed and actually exercifing their functions at this time; while the Proteftant fubjects, who alone are intitled to thefe offices, are univerſally diſcountenanced, ſuſpended from their public employments, and otherwiſe puniſhed for ſupporting the laws and conſtitution of their country.'

Our Author traces the cauſe of all this ſuppoſed regard for the church of Rome, to what he apprehends to be its original ſource. 'That you,' ſays he, [addreſſing himſelf to 'the Proteſtants of the three kingdoms, and the colonies'] 'may not charge me with ſounding a *falſe alarm* in your ears, I muſt remind you, that almoſt every odious, every deteſtable, every unpopular public meaſure, relative to the adminiſtration of government, obſtinately perſiſted in during the reigns of the Stuarts, has been as impoliticly revived, and as tenaciouſly purſued ſince the 25th of October 1760, through the ſecret influence, or open violence of the earl of Bute, and his agents. I need

* What theſe particular meaſures were, may be ſeen in our former Reviews, referred to in the notes to the preceding article.

not repeat our general grievances, they are too recent and too well known: our poor countrymen in New-England are ſtill bleeding with the wounds given to our conſtitution, by the fatal innovation of ſtanding armies. The freedom of repreſentation: the force of argument: the ſtrength of manly eloquence: the conviction reſulting from public debates, are all loſt at home in parliament; and nothing more remains to complete the deſolation, but to give the rod of perſecution into the hands of the ancient, bloody ſcourgers of this kingdom. This work is already begun at Quebec, and in the iſland of Grenada, as will appear by the following letters; and all who are converſant in hiſtory, know very well what haſty ſtrides Popery and arbitrary power have always made, when they once gained footing in Proteſtant ſtates. The firſt act was performed at Quebec: the ſecond at Grenada: the cataſtrophe will ſoon follow, and the piece will be tragically completed in England, if we tamely acquieſce in the firſt part of the repreſentation in the colonies. Will you not then reſcue the conſtitution of your country, from the hands of an unfortunate woman (educated in the arbitrary principles of a petty Germanic court) who has called to her aid (merely to gratify her perſonal hatred to the Engliſh) a dark, deſigning, ſubtle Scot, inheriting the ſoul of Machiavel, who favours the Romiſh religion as the pillar of abſolute monarchy, and whoſe ultimate view moſt probably is, the reſtoration of the Stuart line to the throne of theſe realms.'

But, ſurely, this is going too far! We hope this writer hath leſs of the ſpirit of divination or prophecy, than he appears to have of zeal, however intemperate, for the good cauſe of LIBERTY: a cauſe which, we truſt, WE have as much at heart as any Briton or Proteſtant whatever; although we cannot join in, or give our approbation to, theſe violent attacks on perſons in high ſtation, or in power, upon every ſlight, and perhaps, *fallacious* appearance * againſt them. Whatever their conduct be, candour and decency, as well as juſtice, require that it be candidly and decently examined, and not outrageouſly condemned, without a previous hearing, and fair trial. The days in which we now live are hot and boiſterous; but the time will come, perhaps, when we ſhall look with ſhame and ſorrow on the injury that may have been done to innocent characters and blameleſs conduct. We ſpeak not merely in reference to any particulars in the diſputes which have given riſe to the preſent article, but from the general view of the licentious illiberal behaviour of writers and agents on both ſides of every public queſtion. What outrage, what madneſs, what execration, and what crimination on all ſides!—But, for the honour of our country, we hope the teſtimony borne by each party againſt the other is equally falſe; for, if it were true †, it may fairly be inferred, that never before hath ſo worthleſs, ſo abandoned a race exiſted: and

* With reſpect to gentlemen in the adminiſtration of the Colonies, the abuſe and obloquy caſt upon them, by *both* parties in the preſent diſpute, afford a ſtrong preſumption in favour of their *impartiality*, at leaſt.

† The preface to the papers collected by *Old Slyboots*, and the preface to theſe Letters of *Pliny junior*, form a very ſtriking contraſt, in this reſpect.

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we

we need not hesitate to pronounce, that it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for such a degenerate and wicked nation.

Art. 15. *The Constitution defended, and Pensioner exposed, in Remarks on the False Alarm.* 8vo. 1 s. Dilly.

This Writer is not so great a master of the pen as Dr. J——n, the supposed author of the *False Alarm*; but he, nevertheless, makes some observations on that famous ministerial performance:—a performance from which, it is to be feared, no addition will be made to that reputation so justly acquired by the ingenious writer of *The Rambler*.

MEDICAL.

Art. 16. *Oratio Anniversaria, a Gulielmo Harveio instituta in Theatro Collegii Medicorum Londinensium, habita festo Santi Lucæ. Oct.* 1769. 4to. 1 s. White.

Dr. Swithin Adee is the Author of the present anniversary oration, which contains abundance of good orthodox, Warwick-lane, college doctrine, delivered in elegant Latin. The poem annexed, entitled, *Meadus*, in commemoration of Dr. Mead, was first published without the Author's name in 1755, and was commended by us in the XIIth volume of our Review. The Rev. Mr. Bartholomew gave an English translation of this poem, of which also our Readers will find an account in our XIVth volume. See the General Table of Contents to each volume.

Art. 17. *The Natural History of Lac, Amber, and Myrrh.* With a plain Account of the many excellent Virtues these three Medicinal Substances are naturally possessed of, and well adapted for the Cure of various Diseases incident to the Human Body. And a Restorative Balsamic Tincture, which in many extraordinary Cases gives speedy Relief, as are fully described in the following Treatise. By John Cook, M. D. of Leigh, in Essex. 8vo. 6 d. Woodfall, &c.

Know all men, by this *Natural History*, that Mr. John Jacob, opposite the Monument, London, prepares, under the direction of Dr. John Cook, three *Essences*, and a *Balsamic Tincture*:—and that these Essences are unparalleled Essences; and that this Balsamic Tincture is an unparalleled Balsamic Tincture.

Art. 18. *The Family Practice of Physic: or, a plain, intelligible, and easy Method of curing Diseases with the Plants of our own Country. The Asthma with Bittersweet. The Gravel with Uva Ursi. The Dropsy with Bark of Elder. Bleedings with Juice of Nettles. And other Disorders with simple Medicines prepared from such Plants: Which are safe and effectual in any Hands: to be had at a small Price in all Places in Town or Country; and accompanied with such Directions that any Person may use them successfully for himself or Family: saving to all, the Danger of rough Medicines; and to the Poor, the Expence of Physicians and Apothecaries.* By J. Hill, M. D. 8vo. 2 s. Baldwin. 1769.

Dr. Hill's design in this publication, we apprehend, may be fully set forth in his own words.—'It has always appeared to the Author of these pages, that Britain produced remedies for all its own diseases.

In an unremitted courſe of attention to this ſubject for a great number of years, proofs of that uſeful truth in regard to ſeveral different diſeaſes have occurred: theſe he has publiſhed as they came to his knowledge; and with them plain directions how to treat the ſeveral diſorders; not different in general from thoſe of other writers; but happily confirmed by his own repeated experience.

'The number being now conſiderable, it may be uſeful to place them in one view before the general eye together; directing the manner of giving ſuch as are to be uſed in their native ſtate; and the regimen and rules of life to be obſerved with thoſe of which the Author has made preparations. This will be done upon the plan of the different treatiſes, publiſhed at the time of their ſeveral diſcoveries; or in abſtracts from them. The medicines are appointed to be ſold by reputable perſons in all quarters of the town and country, that it may be in every one's power, with convenience and ſafety, to ſeek his relief, at the price of a few ſhillings.

'For thoſe who may wiſh to ſee the particular caſes treated more at large, the ſeveral diſtinct tracts are republiſhed; and where the Author's aſſiſtance is deſired, it is at every one's command.'

POETICAL.

Art. 19. *A Birth Day Offering to a young Lady from her Lover.* 4to. 6d. Dodſley.

A very genteel eaſy piece of gallantry, in which there are many pretty lines, and, amongſt the reſt, the following, addreſſed to Time:

'Ev'n *here*, as health and beauty fail,
While lillies o'er the roſe prevail,
Long e'er thy menac'd ills can harm,
Though every hour ſhould ſteal a charm:
Long e'er, by twenty ſtars a day,
The ſpangled heav'n would wear away.'

If we are not miſtaken, we have ſeen theſe verſes advertiſed in the name of George Canning, Eſq.

Art. 20. *Pride and Ignorance: A Poem.* By Edward Nicklin, Gent. 4to. 2s. 6d. Baldwin.

Edward Nicklin, Gent. is a baſtard of Sir Richard Blackmore's: he has all his thunder, without his lightning. Hear how he roars:

'Loud clamour riſing rends the vaſt concave,
The cowards howl amidſt the ſhouting brave.
The wounded groan, the dying bite the ground,
The cannons bellow, and the hills reſound!
The ſpouting flames from dread battalions flaſh,
And rock the vallies with an hideous craſh.
The flying bullets whizz acroſs the plain,
Alarm the ear, and——
What?
—— Thirſt for blood in vain.'

Edward Nicklin, Gent. riſe up Sir Edward Nicklin.

Art. 21. *A Turkiſh Tale: In five Cantos.* 12mo. 1s. Becket.

This poem, which is unmeaningly called a Turkiſh Tale, gives us a new ſyſtem with reſpect to the origin of evil. The Creator it ſeems, as ſoon as he had finiſhed Eve, made her a chambermaid, of very bad materials, and her name was Vixen. From a little unfortunate

fortunate *crim. con.* with Adam, this Vixen propagated her vile diſpoſition, and a great deal of her blood ſtill remains among us. The tale is well enough told, and the Author appears to have abilities that deſerve a better ſubject.

DRAMATIC.

Art. 22. *Almeyda; or, the Rival Kings: A Tragedy.* By George Edmond Howard. Dublin printed, London reprinted. 8vo. 1 s. 6 d. Robinſon and Roberts.

The firſt idea of this performance was certainly conceived from an oriental tale written by Dr. Hawkeſworth, intitled Almoran and Hamet, but of which Mr. Howard makes no mention.

The tale appears to have been written to prove and illuſtrate this principle, "that if the vicious were aſſiſted by ſupernatural powers to effect their wiſhes, they would, inſtead of procuring happineſs, become proportionably more miſerable." The vices of Almoran having exhauſted nature for delight in vain, he repined at the bounds within which he was confined, and regretted the want of other powers as the cauſe of his diſappointment. In this diſpoſition a genius appears to him and tells him that if as weak only he has been wretched, thenceforth he ſhall be happy, for to thy powers, ſays he, mine ſhall be ſuperadded; a ſeries of prodigies then takes place at the will of Almoran, which, by their natural effects, render him at once more guilty and more wretched: but the machinery, which is thus eſſentially neceſſary to the ſtory, is in the tragedy left out, yet ſome of the events and ſituations which it was contrived to produce, are ſuppoſed to be produced without it, and have therefore no adequate cauſe. Other events and ſituations are alſo introduced, in which there is neither nature nor art, and the whole performance, as Dryden ſays of a dream, is "a medley of disjointed things;" the parts taken ſeparately are equally incongruous; there being neither unity nor propriety in the manners, characters, or ſentiment. An ambaſſador from Circaſſia to Perſia, is repreſented as bringing his daughter Almeyda, a blooming beauty of ſixteen, through the gazing multitudes of the metropolis, in what the Author calls a *burniſhed* car; and Almoran is ſuppoſed to become enamoured of her by ſeeing her bathe at an open fountain, in a garden commanded by the windows of his palace; thus is the ſtory of David and Bathſheba tranſlated from a rude people in a barbarous age, to a country where luxury is carried to the laſt refinement; where no woman of condition travels but in a cloſe litter, nor bathes but in the ſecret receſſes of a palace, the avenues to which are ſecured by every art of ſuſpicion and jealouſy. In the tale, Almeyda is ſuppoſed to be ſeen in conſequence of a fire in the palace, which forced her into the garden to preſerve her life; in the play, the incident of the fire is preſerved, though it is wholly unneceſſary for the purpoſe it was invented to anſwer. Almoran is repreſented as raſh, iraſcible, and impetuous; Hamet as deliberate, gentle, and peaceable; Almoran as a tiger, and Hamet as a lamb; yet the fiery Almoran, when a band of Tartars has invaded his dominions to ravage and plunder them, adviſes to parley, and treat; but the gentle Hamet cries out in a rage for ſlaughter and revenge. The gentle Hamet too, when he receives notice from his brother to meet

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him with the nobles of his court, treats the poor fellow who happened to be the meſſenger with inſult and menaces, "vaſſal away, nor more provoke your fate." Almoran having in the ſecond act declared before all the nobles and chief officers of his court, that he is determined to rule alone, communicates this reſolution in the third act as a great ſecret to his miniſter during a private conference.

When Almoran declares that he will no more hold any council with his brother or his nobles, till "the crown is his own *unpartnered*," Hamet replies, that he is determined to maintain his right. This conteſt between rival kings, nothing but the ſword can determine; the reſolution of each therefore to maintain his ſhare in the government, is a reſolution to appeal to the ſword; yet we find Hamet juſt afterwards moſt pathetically deſcanting on the miſeries of a civil war, and determining to periſh himſelf, rather than bring them upon his people. In the very next ſcene he determines to incur the evils of a civil war, rather than give up his right; and declares, that he takes this reſolution not for his own ſake, but that of his people: thus with reſpect to Hamet, does this divided kingdom reſemble prince Volſcius's boots; Volſcius had one boot on and the other off, and ſometimes determined to draw on that which was off, and ſometimes to put off that which was on: ſo Hamet now determines to diveſt himſelf of his ſhare of royalty, and then to aſſume his brother's, "or He or I, ſays he, muſt fall, both cannot live." This, as Bayes ſays, is among the little things that ſet off or marr a play. Hamet, who is repreſented as a devout Mahometan, undertakes to reſcind liberties which the prophet allowed, and to prohibit polygamy; and it appears that the kingdom, inſtead of being in the mixed ſtate which might be ſuppoſed to reſult from a government jointly adminiſtered by two different characters, is repreſented at the ſame time, as in a ſtate of abſolute freedom and abſolute ſlavery: we find in one page, that all was tyranny in conſequence of Almoran's vices, and in the next, that all was equity in conſequence of the virtues of Hamet.

In one ſcene, we learn that Omar, the preceptor of Hamet, was ſtabbed, and buried; ſoon afterwards, we find him alive, and he accounts for his reſurrection, by telling the old ſtory of a ſexton coming with a candle and lanthorn to rob the body. The wound that was ſuppoſed to be mortal, and produced an appearance of death till he was buried, is immediately forgotten, and Omar is found haranguing the people in behalf of Hamet, making a proceſſion upon their ſhoulders, and abetting the cauſe of his pupil with great activity and vigour; yet at the critical hour when conteſt is to decide the quarrel, we find him hidden in a cave diſguiſed like a hermit, and carrying about him a medicine of his own preparation, to recover ladies who have been terrified into fits.

The other incidents and characters of this tragedy are equally inconſiſtent and abſurd; yet the Author has at leaſt one admirer, for we find prefixed to his performance ſome verſes under the name of Philip Doyne, Eſq; in which he is addreſſed as the rival of Shakeſpeare, born to reſtore a ſinking ſtage, and inſpire virtue by controuling the paſſions.

Art.

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Art. 23. *Hector: A Dramatic Poem.* 4to. 2s. 6d. Flexney.

A fulſome dedication, a pert advertiſement, a contemptible poem.

SILLY.

——— I feel, *indeed I do*,
For the beſt ſiſter, all a brother can.

GROSS.

——— She repays
His paſſion with the mutual warm return
Of glowing luſt———

NONSENSE.

——— Light even as nothing.

RIDICULOUS.

——— *Give them a cruſt*, then on to toil
And danger———

VERY TRUE.

Of honeſt glory, *he who robs me, wrongs me.*

LAW.

Art. 24. *The whole Proceedings in the Cauſe on the Action brought by the Right. Hon. Geo. Onſlow, Eſq; againſt the Rev. Mr. Horne, April 6, at Kingſton, for a defamatory Libel, before the Right Hon. Sir William Blackſtone, Knt. one of the Juſtices of his Majeſty's Court of King's Bench.* Taken in Short Hand (by Permiſſion of the Judge) by Joſeph Gurney. 8vo. 1s. Davies. 1770.

The pleadings of the council, in this cauſe, on the *effect* of a verbal or even a literal inaccuracy, are curious. Mr. Onſlow was nonſuited in a cauſe of great expence and expectation, becauſe, in the paper that was read, it was '11 July,' whereas, in the record, it was 'the 11th.' And, in another count, there was *pounds* for *pound*. Such variations appear immaterial in themſelves; but with reſpect to the exactneſs required by the law, in proceedings not upon the *purport* but the *tenor* of a libel, this rigid formality ſeems to be very right: and the diſtinction between tenor and purport is now well underſtood and aſcertained.

RELIGIOUS *and* CONTROVERSIAL.

Art. 25. *Diotrephes Admoniſhed:* or, Some Remarks on a Letter * from the Author of *Pietas Oxonienſis* to the Reverend Dr. Adams at Shrewſbury; occaſioned by the Publication of his Sermon preached at St. Chad's, entitled, *A Teſt of true and falſe Doctrines.* By a PARISHIONER of St. Chad's. 8vo. 1s. White, &c.

The vicar of St. Chad's is here defended with great judgment and temper, by an able and (as it appears from the reſpectful terms in which he ſpeaks of Dr. Adams) a moſt affectionate friend, who declares he hath entered into this controverſy without the Doctor's conſent, or even his knowledge †. It is our opinion that he hath

* See the 29th article of our Catalogue for laſt month.

† 'You cannot,' ſays our Admoniſher, 'expect a learned and accurate reply from a plain man, who is not Maſter of Arts in either of our famous Univerſities: but he hath read ſomething, and thought much; and cannot bear to ſee ſo worthy and reſpectable a perſon as the vicar of his pariſh treated with ſeverity, inſolence, and contempt, without animadverting upon it.'

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vindicated

vindicated Dr. Adams from every charge brought againſt him by the Letter-writer, in ſuch a manner as will fully ſatisfy every liberal-minded, impartial reader. We think he hath, moreover, with equal juſtice, reaſon, and propriety, admoniſhed his antagoniſt, on account of his uncandid treatment of the good vicar, and for endeavouring, by prejudicing the pariſhioners of St. Chad's, &c. againſt their truly pious and learned paſtor, to obſtruct his uſefulneſs in that ſtation which he hath ſo worthily filled for about forty years paſt.

Art. 26. *The Admoniſher admoniſhed.* Being a Reply to ſome Remarks on a Letter to the Reverend Dr. Adams, of Shrewſbury. By the Author of *Pietas Oxonienſis.* 8vo. 6 d. Dilly.

Staunch to his ORTHODOXY, the Author of *Pietas Oxonienſis* ſtill keeps the field; and, indeed, however liberal the notions, and forcible the reaſoning of his antagoniſt, we are not ſurpriſed at this Writer's *firmneſs.* Men are ſeldom *convinced* by the arguments of thoſe who have oppoſed them in the way of diſputation: for, in controverſy it is, generally ſpeaking, rather a trial of ſkill, a conteſt for victory, than a diſpaſſionate ſearch after TRUTH, that impels and animates both parties.

This Writer puts us in mind of Lewis the XIV. who never failed to ſing *Te Deum* after a battle, whether he won or loſt it; for he exults, in the very out-ſet of this performance, on the overthrow of his *antagoniſt*, who, in his apprehenſion, has unhappily defeated himſelf, or rather, to uſe our Author's own words, 'yielded every inch of ground' to his competitor, 'without oppoſition.'

'You cannot be ignorant, Sir,' ſays our Author, 'that the grand point I endeavoured to eſtabliſh, throughout my whole piece, was the irreconcilable variance between the doctrines contained in Dr. Adams's ſermon and thoſe of the church of England; and therefore I obſerved, in the beginning of my letter, that *the queſtion was not ſo much whether the ſcriptures and the church were of accord, as whether the* Doctor *and the* Church *were of accord.*'

Now the preſent Author apprehends, that from the quotations he makes out of the admoniſher's pamphlet, nothing can be clearer than the admoniſher's 'hearty averſion to the principles of the Reformation [*Calviniſm* he means] and the doctrines of the eſtabliſhed church;' and yet, he adds, 'O amazing inconſiſtency! whilſt you vindicate your miniſter for his diſbelief of the doctrines of the church, and whilſt both you and he think thoſe doctrines to be contrary to ſcripture, you take upon you to defend his ſubſcription to them, even though he is obliged to declare that he believes them from his heart to be entirely agreeable to the word of God.'

But though, totally differing, as theſe gentlemen do, in their ſentiments relating to the doctrines of the church, and the nature of the clergy's ſubſcription to the articles, ſo that we might as ſoon expect to ſee oil and water unite, as any agreement between them on theſe ſubjects, this Writer very honourably does his competitor the juſtice to acknowledge, (after puſhing on the argument with ſpirit to what he no doubt thinks a deciſive concluſion againſt both the Reverend Doctor and his very ſenſible advocate), that he 'never ſaw ſo able a defence of ſo bad a cauſe,' as that which the admoniſher hath made, in his late publication. But he immediately ſubjoins this draw-back upon

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upon his candid confeſſion:—'yet truth,' ſays he, 'in the weakeſt hand, will ever be found an over-match for all the attacks of ſubtlety and deceit.' This is commonly ſaid, and we ſincerely wiſh it were always found to be ſo.

Notwithſtanding the ſeverity of our Author's charge againſt Dr. Adams, and, indeed, not againſt him only, but all of the clergy, who, like him, do not ſee, as our Author does, *the ſtrict harmony ſubſiſting between our articles, homilies, and liturgy, and the* SACRED *oracles of truth*; and who are therefore equally guilty of 'prevarication,' and of holding in one hand 'a *real*' and in the other 'a *convenient* creed:' notwithſtanding the narrowneſs and harſhneſs of all this, we are pleaſed with the handſome manner in which he expreſſes himſelf, with regard to the miniſter of St. Chad's, in the concluding paragraph of this reply, *viz.*

'To the credit of the Rev. Dr. Adams, I deſire to acknowledge, that——although I am perſuaded in my conſcience that his ſyſtem of divinity is as repugnant to ſcripture as it is to the church of England, yet, as a man of learning and benevolence, a gentleman and friend to ſociety, I really honour and eſteem him.' This teſtimony does honour to the character of the bearer of it, as a gentleman alſo. What follows is equally becoming: 'although I too deeply feel the corruption of my own heart, to deny that there is a vein of ſatyr which now and then may bleed rather too freely, yet I moſt ſolemnly declare that I am in perfect charity with Dr. A. as well as with you, Sir, my unknown antagoniſt; and therefore conclude myſelf, &c.'——What pity it is, that gentlemen of ſuch reſpectable parts, and laudable endowments, do not immediately ſhake hands, and be ſincere and cordial friends for the future! ſenſible, as men of improved and liberal minds ought to be, that differences about modes of faith, or articles and teſts of human impoſition, are unbecoming the dignity of their elevation above the ignorant *vulgar*:—in favour of *whom*, too, and for *their* comfort, be this truth acknowledged, that one bad habit ſubdued, or one virtue acquired, is worth all the *learning* and *orthodoxy* in the univerſe, with all their train of creeds and canons, and all the *ans* and *iſms*, that ever diſgraced the annals of religion.

Art. 27. *A ſhort Explanation of ſome of the principal Things contained in the Revelation of St. John.* Shewing, from the xith chap. that the Fall of the Tenth-part of Turkey, by the oppreſſed Witneſſes of Chriſt is begun, under the Protection of the Empreſs of Ruſſia. All Things being now ripe for the Fall of Popery, the Appearance of ſome powerful inſpired Perſon is ſhewn to be *ſpeedily expected*, to reform the Proteſtant Church to the primitive Purity; which, according to the xivth Chap. and other places, is to be propagated among the Romaniſts, and ſupported by Wars, till they are united in the ſame Faith, and in a religious War againſt the Turks; which is to commence quickly after the Fall of the tenth part of Turkey by the Witneſſes, and be carried on by the Chriſtian Powers, till it terminates in the Deſtruction of the Mahometan Anti-Chriſt, and in the Reſtoration of the Jews in the Millennium. 8vo. 1s. Owen, 1770.

If any of our Readers are not ſatisfied with the title-page, we refer them to the Pamphlet itſelf.—Publications of this ſort frequently remind

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remind us of the notable observation of an eminent Divine of the eſtabliſhed church—'That the Book of Revelations always finds its expoſitors mad, or leaves them ſo.'

Art. 28. *Sermons on Several Occaſions.* By Thomas Aſhton, D. D. Rector of St. Botolph, Biſhopſgate, Fellow of Eton College, and late Preacher to the Honourable Society of Lincoln's Inn. 8vo. 6s. bound. Whiſton. 1770.

Moſt of theſe ſermons were preached on occaſion of public faſts, thankſgivings, &c.—The ſubjects, of courſe, are trite; which renders it difficult even for a preacher of taſte and learning to advance any thing that is new or peculiarly ſtriking. Dr. Aſhton's ſermons, however, are diſtinguiſhed from moſt compoſitions of this kind, by a liberality of ſentiment, and a clear and eaſy flow of language.

MISCELLANEOUS.

Art. 29. *Of the Truth. The ſublime Doctrine of the new Birth, Reformation, and the neceſſary Means thereto; or the Truths and Errors of* Alexander Pope, *and Biſhop* Warburton, *in the Book entitled An Eſſay on Man, conſidered and put in a clear Light. A Book that no Man or Head of a Family, that value their preſent and eternal Peace, ſhould be without.* By Richard Biggs, of the City of Bath. 12mo. 1s. Hazard in Bath. 1770.

It has been the fate of many great men to periſh by very deſpicable means. The warrior Pyrrhus fell by the hand of a poor old woman; the warrior Warburton falls by the arms of a poor old gardener—for ſuch, we have been told, is this Richard Biggs of the city of Bath; who, on account of his being the oracle of the alehouſes, is honoured with the title of Biſhop Biggs—How Biſhop Biggs has encountered Biſhop Warburton in the field of ſcientific battle, and totally put him to the rout, the following paſſages afford a very melancholy proof:

'POPE.

'For Me kind Nature wakes her genial power,
Suckles each herb, and ſpreads out every flower:
Annual for Me the grape, the roſe renew
The juice nectareous, and the balmy dew.
For Me the mine a thouſand treaſures brings,
For Me health guſhes from a thouſand ſprings:
Seas roll to waft Me, ſuns to light Me riſe,
My footſtool earth, My canopy the ſkies.

'BISHOP WARBURTON.

'If there is any fault in theſe lines, it is not in the general ſentiment, but a want of exactneſs in expreſſing it. It is the higheſt abſurdity to think, that earth is man's footſtool, his canopy the ſkies, and the heavenly bodies lighted up principally for his uſe; yet not ſo, to ſuppoſe fruits and minerals given for that end.

BISHOP BIGGS.

Surpriſing, that a man ſhould thus blunder! It is the higheſt abſurdity, ſays he, as Man is placed on this earth, that, therefore, it may be ſaid, in a limited ſenſe, to be his footſtool; and, as he is covered with the ſkies, that, therefore, in a comparative ſenſe, it may be ſaid to be his canopy; and, as the heavenly bodies are the neceſſary

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means of producing the fruits of the earth, by which man lives, it is abſurd to ſay they were deſigned for his uſe, as the end of them, the fruits they were productive of, was deſigned for him! Can God be ſaid to deſign a thing for a uſe, and not to deſign the neceſſary cauſes for the ſame uſe?

'POPE.

'Each ſeeming want compenſated of courſe,
Here with degrees of ſwiftneſs, there of force.

'BISHOP WARBURTON.

'It is a certain axiom in the anatomy of creatures, that in proportion as they are formed for ſtrength, their ſwiftneſs is leſſened; or as they are formed for ſwiftneſs, their ſtrength is abated.

BISHOP BIGGS.

It ſeems the poet meant of different ſpecies, or ſpecies in general; but this is only true, according to the Biſhop's meaning, of particulars of the ſame ſpecies. The horſe is ſtronger and ſwifter than the bull or cow.——*Arge, jaces!*

Art. 30. *Genuine Copies of the Love-letters and Cards which have paſſed between an illuſtrious Perſonage and a noble Lady, during the Courſe of a late Amour.* Publiſhed by a Proctor of Doctor's Commons. 8vo. 1 s. 6 d. Brown.

An impudent, bare-faced attempt to impoſe on the public.

Art. 31. *The Caſe of Ireland being bound by Acts of Parliament in England, ſtated. With a new Preface.* 8vo. 3 s. Hingeſton.

Molyneaux's famous tract reprinted, with ſome prefatory obſervations relative to the preſent ſtate of affairs in Ireland; which highly deſerve the attention of every reader, who, as a citizen of the world, wiſhes well to mankind; and, as a ſubject of the Britiſh empire, would rejoice to ſee every part of it happy in the poſſeſſion of its native rights, and in the full enjoyment of all the benefits of a well-framed, though now, perhaps, impaired conſtitution.

Art. 32. *Letters from Lothario to Penelope.* 2 Vols. 12mo. 5 s. ſewed. Becket.

The Compiler of theſe letters appears to be a perſon of taſte and ſenſe; but as the letters themſelves conſiſt of little more than collections, or epitomes, of pieces already publiſhed, they hardly come within the province of our Review.

Art. 33. *Some Account of the Britiſh Dominions beyond the Atlantic: containing chiefly what is moſt intereſting and leaſt known with reſpect to thoſe Parts: particularly the Important Queſtion about the North-weſt Paſſage is ſatisfactorily diſcuſſed: with a large Map; in which the ſaid ſuppoſed Paſſage, and all the Arctic Regions, are more fully delineated than ever before.* By William Doyle, L L. B. 8vo. 2 s. 6 d. ſewed. Domville, &c.

The firſt ſcheme of Mr. Doylé is to reform geography, by altering the great diviſions of the world, and impoſing new denominations on them: thus inſtead of four quarters, as they are called, Europe, Aſia, Africa, and America, he propoſes three grand diviſions, by the names of *Ogygia*, *Atlantis*, and *Auſtralia*.

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Of these, *Ogygia* is to comprehend Europe, Asia, and Africa, or the old world; *Atlantis* to comprehend America, restricted to South America; *Sebastia*, including North America from Hudson's Bay southward to Darien; and *Hyperborea*, including all to the north of Hudson's Bay with Iceland: under the name of *Australia*, he classes all those southern parts as yet imperfectly discovered in the Pacific Ocean. Subordinate to these great outlines, he proposes our American Colonies to be classed under the names of *Neanglia*, *Jacobea*, and *Mesia*, or *Midensia*.

But if our ideas of all these parts are sufficiently clear, by the long established and universal usage of the names already admitted, why must we endeavour to perplex the language of mankind, for the sake of a few etymological conceits*? Our Author indeed might give as a reason, that then it would be necessary for every body to have his glossary. He proposes that his new geography should be spread by some news papers adopting it; but who would read it? Or if he found mankind in so teachable a disposition, how many generations would it require, before all the world was taught? And when effected, what would the lesson be worth to the learners? However, as he has in this work made a beginning, we wish him success, begging only some respite for ourselves.

In order that the possessions of the European powers might be accommodated to his allotments and new geographical divisions, he proposes certain exchanges of dominions among the European powers to effect a contiguity of empire; for which the work may be consulted. When the powers of Europe have carried these barters into execution, so that among other changes, we have obtained a clear title to all the northern isles and continent, which he calls *Hyperborea*; one excellent effect is to result, by transporting all convicts, fraudulent bankrupts, and even *suspected* persons who escape legal conviction, thither. 'In short, he adds, a knave should not be left in Britain!' The sooner this happy scheme is executed, the better; only it may be left to his consideration, whether this might not leave the mother country too thin of inhabitants? And when the Author publishes the remainder of this grand work, the present being (at the end) called the first part only, it would be equally happy could he suggest a plan to repair this loss in population, by producing none but honest men in future. When this is done, no less is due to such a great genius, than to eternize his memory by dropping the name of Great Britain, and giving the regenerated island the name of *Doylèia*.

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* Even conundrums do not escape our Author's notice in this great undertaking. Some of our Readers may, perhaps, have heard a vulgar saying, *as sure as God's in Gloucester*: to verify this, he would establish a bishopric at Gloucester in New Jersey! or if this situation is inconvenient, he would have another Gloucester founded for that purpose. On this occasion he may be reminded that the Devil is also said *to look over Lincoln*: but what use he may convert this to, is referred to his mature reflection.

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He urges many reasons against the probability of a navigable north-west passage into the great Southern Ocean, not altogether to be rejected: he produces De Fonte's journal *, as the most decisive in its favour; and concludes, after specifying his doubts of it, that at most it will only shew, that there is a communication between the two seas, navigable by boats.

Art. 34. *A short Narrative of the horrid Massacre in Boston, perpetrated in the Evening of the 5th of March, 1770, by the Soldiers of the 29th Regiment, which, with the 14th Regiment, were then quartered there. With some Observations on the State of Things prior to that Catastrophe.* 8vo. 2 s. Printed by Order of the Town of Boston; London reprinted by Dilly, Bingley, &c.

Of the particulars of the unhappy affair which gave being to this Narrative (corroborated by a collection of 96 authentic affidavits) the public has been made sufficiently acquainted by the news-papers; and we have nothing to observe, on the subject, except to express our surprize that, considering the odious occasion on which the troops were sent to Boston, tumults between them and the inhabitants did not sooner happen, and that greater mischief has not been done than the killing and wounding only *eleven* of the town's people.

Art. 35. *Reflections; occasioned by reading a scurrilous Paper, intitled, No. 134. North Briton. With Remarks in Vindication of the Army.* 8vo. 6 d. Millan.

A judicious defence of the general institution and character of *the military*, against the popular invectives of a political writer.

SERMONS.

I. *Innocent Blood crying to God from the Streets of Boston.*—A Sermon occasioned by the horrid Murder of Messrs. Samuel Gray, Samuel Maverick, James Caldwell, and Crispus Attucks, with Patrick Carr, since dead, and Christopher Monk, judged irrecoverable, and several others badly wounded, by a Party of Troops under the Command of Capt. Preston, on the 5th of March, 1770, and preached the Lord's Day following. By John Lathrop, A. M. Pastor of the second Church in Boston. 4to. 6 d. Dilly.

*** The echo of Dr. *Free*'s inflammatory sermon on the *massacre* in St. George's Fields.

II. On occasion of the Death of the late Alexander Earl of Eglintoune. By Alexander Cunyngham, Minister at Symington. 8vo. 6 d. Glasgow printed, and sold by Drew in Middle-Row, Holborn.

†‡† His lordship was the preacher's patron; and the sermon is dedicated to the countess of Eglintoune, mother to the deceased: an eulogium on the character of this unfortunate nobleman will, therefore, naturally be expected, with some severity of expression toward the person who was so unhappily instrumental to his lordship's untimely end. But, surely, the circumstances of Lord E.'s death, which many consider as, in a great measure, accidental, were not so extraordinarily dreadful as to justify Mr. Cunyngham in pronoun-

* See Review, vol. xxxix. p. 240.

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cing them 'too deep for tragedy itſelf!' when the *pathos* is overdone, it becomes mere *rant*, and will rather excite a ſmile than force a tear.

CORRESPONDENCE.

IN theſe days of *civil dudgeon*, when *men fall out they know not why*, it is no wonder that the MODERATION of the Monthly Reviewers hath drawn upon them the cenſure of the IMMODERATE and UNCANDID, of different parties. Letters have been lately received, from perſons who appear to be friends to the *ins*, complaining of our partiality to the *outs*; while, on the other hand, *remonſtrances* from the *outs* ſcruple not to charge us with writing under miniſterial influence. One diſcerning correſpondent, in particular, who ſigns ALBANIUS, expreſſes his diſpleaſure that "the *Engliſh* literary journals are conducted only by *Scotchmen*, the avowed tools of arbitrary power." To theſe notable accuſations of *both* parties, we need only reply, that we are very happy in receiving ſuch inconteſtible proofs of our IMPARTIALITY; and that while haſty zealots, and ſuperficial ſcriblers continue to peſter the public with their crude productions, the Reviewers (whether Scotch or Iriſh, Welch or Engliſh) will invariably continue, as in duty bound, to ſpeak of them as they ſeem to deſerve; without the leaſt regard to the cauſe or party that ſuch unfortunate advocates may happen to eſpouſe.

B. N.'s favour is a very odd compoſition.—We never before heard of the pamphlet he mentions, intitled, "A Second Letter," &c. in which, he intimates, the Reviewers have received ſome *correction*. The perſon who collects the new publications for us, hath, ſince the receipt of B. N.'s letter, enquired after this pamphlet, but in vain: the Bookſellers know nothing of it.

NORFOLCIENSIS complains of our omitting the prices of *foreign* books, in our *appendixes*. He ſuppoſes that our importers of literature from abroad, do immediately fix the prices of the books, on their arrival; but our correſpondent might have obſerved, that the importers never do, in their advertiſements, mention the prices of thoſe articles: We can, moreover, inform him, that the purhaſers of ſuch books, often find a conſiderable difference in the demand for them, at the ſhops of the different importing bookſellers: in ſhort, as the prices are not fixed on this ſide of the water, the Reviewers have found it impracticable to gratify their Readers, in this reſpect, though they have always wiſhed to do it.—With regard to the copies of foreign books procured for our own uſe, it is ſeldom that any exact or immediate knowledge can be gained of their *firſt coſt* abroad, as ſuch books are not always procured in the uſual way of trade, but often come over by methods attended with extraordinary expences.

The ſame Correſpondent alſo hints, that we ſometimes omit the diſtinctions of *bound* or *ſewed*, when we tranſcribe the title-pages of books.—It is very poſſible that the perſon to whoſe care theſe particulars are referred, may ſometimes be remiſs in minuting them down; but when he is ſo, which we hope is not often, it is contrary to the directions under which he acts.

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THE

MONTHLY REVIEW,

For JUNE, 1770.

ART. I. *Philoſophical Tranſactions, Vol.* LVIII, *for the Year* 1768, concluded: See our laſt Month's Review.

GEOGRAPHY.

Articles 41 and 42. *Obſervations for determining the length of a Degree of Latitude in the Provinces of Maryland and Pennſylvania, in North America, by Meſſrs. Charles Maſon and Jeremiah Dixon: with an introductory Paper by the Aſtronomer Royal.*

IN theſe two articles, we have an account of the firſt attempt which has been made by any of our countrymen, to aſcertain the value of a degree of latitude with that accuracy which is now expected in aſtronomical and geographical obſervations, and which is indiſpenſably requiſite towards the diſcovery of the true figure of the earth. For this menſuration the public are obliged to accident, to the laudable zeal of the two obſervers, and to the public ſpirit of the Royal Society.

Meſſrs. Maſon and Dixon having been employed by lord Baltimore and Mr. Penn, to ſettle the limits between the provinces of Maryland and Pennſylvania, traced out and meaſured, in the courſe of that work, ſome lines lying in and near the meridian, through an extent of more than 100 miles. The country which they were ſurveying being every where covered with trees, large openings had been cut through the woods, in the direction of the lines, about eight or nine yards wide, 'forming the ſtraighteſt and moſt regular, as well as extenſive viſtos, that perhaps ever were made.' Meſſrs. Maſon and Dixon willing to avail themſelves of the inviting opportunity which here preſented itſelf, of determining the length of a degree of latitude; from the meaſure of near a degree and half, in a country which, fortunately for operations of this nature, was as level as if it had been laid out by art, ſubmitted a plan for that purpoſe to the council of the R. S. offering to carry it into execution, at the expence of the ſociety, if they thought proper. The council approved of the propoſal, and ſent them inſtructions for the

regulation of their operations. The lines, which before had been meaſured only by a chain, ſufficiently accurate for the purpoſe of ſurveying, were on this occaſion carefully and more accurately re-meaſured with fir rods ſent from hence, together with a braſs ſtandard of five feet, with which the rods were frequently compared. The ſtate of the thermometer was conſtantly attended to, in order to aſcertain and correct the alterations made in the length of the rods, in conſequence of the different temperatures of the air. They had likewiſe the uſe of an excellent ſector of ſix feet radius, conſtructed by Mr. Bird with ſuch accuracy, that they found they could trace out a parallel of latitude by it, without erring above 15 or 20 yards. The whole detail of their operations, which is given in this article, affords proofs of the ingenuity, induſtry, and accuracy of the obſervers; whoſe meaſure of a degree, taken on a level ſurface, in a continued ſtraight line, and conſequently free from the errors which might be produced from a ſeries of triangles, appears, as Mr. Maſkelyne obſerves, to be as well ſtated, and as much to be depended upon, as any that have yet been made; and will be thought a valuable addition to the other meaſures of the ſame kind which have been taken by the members of the Royal Academy of Sciences at Paris, and others in different parts of the world.

From the whole of their operations, after all proper evaluations and corrections, Mr. M. deduces the true length of a degree of latitude in the parallel of 39 degrees north, in the provinces of Pennſylvania and Maryland, to be 363,771 feet, or 68.8960 Engliſh ſtatute miles, according to the Royal Society's braſs ſtandard, in the temperature of 62 degrees of Fahrenheit's thermometer; which are equivalent to 56,888 Paris toiſes of the ſame ſtandard with that uſed in the meaſure of the degrees of the meridian at Peru.

As ſome of our readers may wiſh to ſee, under one point of view, the reſult of all the principal meaſures of a degree of latitude, which have been taken by the beſt obſervers, in different parallels, with proper accuracy, we ſhall extract from this article the following compendious table:

Length of a degree in Paris toiſes.	Mean latitude.	Names of the Obſervers.	Years in which the degrees were meaſured.
57,422	66°. 20′ N.	M. de Maupertuis, &c. — —	1736 and 1737.
57,074	49. 23 N.	M. de Maupertuis, &c. and M. Caſſini	1739 and 1740.
57,097	47. 40 N.	Pere Lieſganig — — — —	1768.
57,028	45. 0 N.	M. Caſſini — — — —	1739 and 1740.
57,069	44. 44 N.	Pere Beccaria — — —	1768.
56,979	43. 0 N.	Le Pere Boſcovich and Le Maire —	1752.
56,888	39. 12 N.	Meſſrs. Maſon and Dixon — —	1764 to 1768.
56,750	0. 0	M. Bouger and M. de la Condamine —	1736 to 1743.
57,037	33. 18 S.	Abbé de la Caille — — —	1752.

In

In the introduction to this article the Astronomer Royal had supposed that in consequence of the very level disposition of the country through which this degree passes, and of the parts adjacent to it, there could be no room for suspicion that the plumb line of the sector could be materially deflected from its perpendicular position, by the *attraction* of any mountain, or even of any elevated ground of a more moderate height, though of a considerable extent: but, in a postscript to this paper, he observes that the ratio of the equatorial to the polar diameter of the earth, deduced from a comparison of this measure with that made in Peru, turns out considerably different from the ratio deduced from comparing it with the measure taken in Lapland *. From this notable difference he infers, either that the figures of the meridians are not accurately elliptical; or that 'the inequalities of the earth's surface have a considerable effect in deflecting the plumb line from its true situation, or both.' This curious matter, he informs us, has since been more minutely considered by the Hon. Mr. Henry Cavendish, who has 'mathematically investigated several rules for finding the attraction of the inequalities of the earth; and has, upon probable suppositions of the distance and height of the *Allegany* mountains from the degree measured, and the depth and declivity of the Atlantic ocean, computed what alteration might be produced in the length of the degree, from the attraction of the said hills, and the defect of attraction of the Atlantic.' From his calculations he finds that this degree may have been diminished no less than 60 or 100 toises, by these causes; and that the measure of the degrees taken in Italy, and at the Cape of Good Hope, may likewise have been very sensibly affected by the attraction of hills, and the defect of the attraction of the Mediterranean sea and Indian ocean.

On the whole, we may observe that in proportion as astronomers improve in the accuracy of their instruments, and in the precision of their observations, nature seems to keep pace with them, and to check their temerity in prying into her manœuvres so very *minutely*, by raising up new difficulties, and presenting to their view fresh, and, till lately, unsuspected sources of error. After having successively detected various causes of error, and ascertained the quantity of their effects, the strict veracity of the plumb line still remained unsuspected; or if, in some instances, it was supposed that it might deviate from the truth, in consequence of the general principal of gravitation, the error, it was apprehended, was too small and insigni-

* According to the former comparison, the equatorial is to the polar diameter as 494 to 493: according to the latter as 142 to 141.

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ficant to deſerve attention. Meſſrs. Bouger and Condamine were the firſt, we believe, who by experiment, among the Andes, aſcertained its actual deflection from the perpendicular, on the ſides of the mountain Chimboraco, to the amount of $7\frac{1}{2}$ ſeconds. Father Boſcovich afterwards extended this diſturbing power to ſmaller elevations of the earth's ſurface. The preſent article ſeems to ſhew that the *negative* influence of the ſea, on the one hand, conſpires with the *poſitive* power even of diſtant mountains, on the other, to increaſe its deflection: and, in the following article, if the errors of the obſerver have not been added to thoſe of the plumb line, the deviation of the latter will appear enormous.

Article 2. *Extract of a Letter from Father Joſeph Leiſganig, Jeſuit, to Dr. Bevis, F. R. S. containing a ſhort Account of the Meaſurement of three Degrees of Latitude, under the Meridian of Vienna.*

This menſuration was undertaken by command of the Empreſs Queen. The mean reſult is given in the preceding table: but the Author found a moſt remarkable difference in the reſpective value of the three degrees among themſelves, as ſeparately deduced from his obſervations; the leaſt exceeding the greateſt by no leſs a quantity than 486 French toiſes nearly. In an account of this menſuration which the father intends immediately to publiſh, he propoſes to ſhew that this very conſiderable difference is to be attributed to the attraction of the neighbouring high mountains of the upper and lower Styria.

We can extract nothing intereſting from the 6th article, which conſiſts of obſervations made with a view of aſcertaining the latitudes and longitudes of ſeveral places in the iſlands of St. John and Cape Breton: nor from the 33d, in which Mr. John Reinhold Forſter, F. R. S. gives an account of the conſtruction of a new and correct map of the river Volga, which accompanies this article, taken from original drawings and obſervations made principally by himſelf, in a late ſurvey of the countries bordering on that river.

Electricity and Chemistry.

Article 10. *An Account of Rings, conſiſting of all the priſmatic Colours, made by electrical Exploſions on the ſurfaces of Pieces of Metal; By Joſeph Prieſtley, L. L. D. F. R. S.*

Sir Iſaac Newton firſt diſcovered that the difference of colours in bodies depended on the different thickneſs of the *lamellæ*, or fine tranſparent plates, fibres, or particles, of which their ſurfaces are compoſed; and that a change of colour might be produced in any body, not only by a change effected in the thickneſs of theſe plates, but likewiſe by a variation in their denſity: although a medium of any denſity whatever would ex-

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exhibit any colour, according to the different thickness of the component parts of it. This capital discovery, by which, as the Author observes, we may in due time be led to the knowledge of the constituent parts and internal structure of natural bodies, Dr. Priestley happily, though, as he candidly owns, accidentally, hit upon a method of illustrating and confirming, by means of strong electrical explosions.

Having occasion to take a great number of explosions, in order to ascertain the lateral force of them, he observed that a plate of brass, on which they were received, from a pointed piece of metal connected with a charged battery of 21 square feet of coated glass, was not only melted, and marked with a circle by a fusion round the central spot, but was likewise tinged, beyond this circular spot, with a green colour which he could not easily wipe out with his finger. 'Struck with this new appearance, adds the Author, I replaced the apparatus, and continued the explosions; till, by degrees, I perceived a circle of red beyond the fainter colours; and, examining the whole with a microscope, I plainly distinguished all the prismatic colours, in the order of the rainbow. The diameter of the red, in this instance, happened to be one third of an inch, and the diameter of the purple about one fourth.'

The ingenious Author afterwards prosecuted and diversified this experiment. He here gives the result of his numerous trials; from which we have room only to extract these two general observations; that no difference was found in the effects, whether the explosions were made by positive or by negative electricity; and that all the coloured rings appeared almost equally well on *all* the metals indifferently.

He afterwards found that Mr. Canton had, by a different electrical process, produced all the prismatic colours; though not disposed in so regular and beautiful a manner as in the rings abovementioned. In that gentleman's experiments, fine wires of the different metals were extended over the surface of glass, which, after the explosion, was found tinged with all the prismatic colours, exhibited by metallic globules of a great variety of sizes, dispersed in all directions from the place of explosion. His experiments (in the course of which a variety of other very extraordinary appearances likewise presented themselves) also prove, that none of the metals discovers the least preference to any one colour more than another; in opposition to an opinion not long since advanced, and supported with great ingenuity in the 55th volume of the Philosophical Transactions.

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Article 27. *Experiments and Observations upon a blue Substance, found in a Peat-moss in Scotland. By Sylvester Douglass, Esq;*

We shall extract from this article only a few particulars relating to the natural and chemical history of this substance. It was found under a stratum of common peat, having several irregular *striæ* of peaty matter penetrating through it, and not entirely separable from it. When it is first taken up, it is of a white colour; but on being exposed to the air, it gradually, as it dries, becomes blue. Its smell is sensibly sulphureous, and on kindling a piece of paper on which it has been spread, it exhibits a flame resembling that of sulphur. From the Author's chemical analysis of this substance, it appears that it contains iron, and that it probably owes its colour to that metal and some vegetable astringent, which he supposes may be furnished from the oak trees, so frequently found buried in peat mosses.

Some trials were made in order to see how far it might be useful as a paint. Little is to be expected from it as an oil colour, as it becomes black on an admixture with oil; but it retains its original brightness on being mixed with gum water; and as it is naturally an impalpable powder, the Author observes that it might possibly prove a cheap and useful water colour. It is affected, however, by alcalies, especially the volatile, which abound so much in the atmosphere of towns, and by a considerable degree of heat; nevertheless he has not 'found any change produced in it, from being exposed for a considerable time to the air (of the country, we suppose) or to the heat of a room where a fire was kept constantly burning.'

Article 45. *An easy Method of making a Phosphorus, that will imbibe and emit Light, like the Bolognian Stone; with Experiments and Observations: By John Canton, M. A. and F. R. S.*

The Bolognian stone, to discover the preparation of which the celebrated Homberg is said to have made a journey into Italy, was long regarded by chemists and virtuosos as an *Unique*, with regard to its property of imbibing, and afterwards emitting the light which it had received from luminous bodies; and many volumes have been professedly written to describe its singular properties. Monsr. du Faye, however, afterwards discovered that there were few fossil substances which, under proper treatment, would not exhibit the same *phenomena*, in a greater or less degree. From his numerous experiments he was induced even to infer, that it is perhaps scarce possible to find any substance, either in the mineral, vegetable, or animal kingdom, incapable of becoming a phosphorus. As that which is here described by the very ingenious Author of this article appears to us greatly to excel any which have fallen under our view; and as the process by which he prepares it may easily be re-

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peated

peated by any one, we shall probably gratify a considerable number of our curious Readers, by giving it in his own words.

'Calcine some common oyster shells, by keeping them in a good coal fire for half an hour; let the purest part of the calx be pulverised and sifted; mix with three parts of this powder one part of the flowers of sulphur; let this mixture be rammed into a crucible of about an inch and a half in depth, till it be almost full; and let it be placed in the middle of the fire, where it must be kept red hot for one hour at least, and then set by to cool: when cold, turn it out of the crucible, and cutting or breaking it to pieces, scrape off, upon trial, the brightest parts; which, if good phosphorus, will be a white powder, and may be preserved by keeping it in a dry phial with a ground stopple.'

The light given by a small quantity of this phosphorus, made to adhere to a piece of wood wetted with the white of an egg, and exposed for a few seconds to the common light of the day, is sufficient to discover the time by a watch, in a room completely darkened, if the observer has kept his eyes shut for two or three minutes before. In this manner may the phases of the moon, Saturn and his ring, &c. be very agreeably represented. The light which this phosphorus receives only from a candle is very considerable; and even the momentary flash from an electrified phial, discharged near it, appears to impregnate it as strongly, and as permanently, as the light of the day.

We have not room to enumerate some other of its properties here related; but shall give the substance of some of the Author's experiments, which tend to prove, that light is not merely a motion propagated through a fluid medium, as is maintained by some; but that it consists of particles actually emitted from the luminous body, and which, in the present instance, are attracted by and received into this substance, from whence they are afterwards discharged in a place void of light, and their emission further promoted by heat; after the action of which, and the expenditure of all its acquired light, no more light can proceed from it, until it has received a fresh stock, by being again exposed to a luminous body.

Two glass balls hermetically sealed, containing this phosphorus, having been equally exposed to the light, were then carried into a dark room. One being immerged into a bason of boiling water became much brighter than the other; but in ten minutes became dark: the other remaining visible for more than two hours afterwards. Having been both kept in the dark during two days, they were each put into a bason of boiling water. That which had parted with its light in the hot water before, was not visible; but the other appeared luminous for a considerable time. Neither of them, if kept in dark-

neſs, would afterwards give any more light, by that degree of heat; but on bringing them cloſe to an iron, heated ſo as to be ſcarcely viſible in the dark, they would ſuddenly diſcharge their remaining light; but would never ſhine more, by the ſame treatment, unleſs they were expoſed to the light again. By this heat alſo, phoſphorus kept in the dark during ſix months was found to give a conſiderable degree of light.

Now that a ſubſtance ſhould either give light, or not, when its parts are agitated by the ſame degree of heat, according as it has, or has not, been expoſed to light, for a few ſeconds of time, more than ſix months before; ſeems plainly, according to the Author, to indicate a ſtrong attraction between that ſubſtance and the particles of light; by which it keeps many of them, in the common heat of the air, a long time, if not always; for the light the phoſphorus gives, by being heated to a certain degree, appears to be cauſed by its throwing off *adventitious* particles, and not by any of its own; ſince its light will decreaſe and be entirely gone before the phoſphorus will be hot enough to ſhine of itſelf, or to emit particles of light from its own body.'

It has been objected to the Newtonian doctrine, that it is impoſſible to conceive how light, ſuppoſing it a ſubſtance actually emitted from luminous bodies, can move through other light, in all imaginable directions, without perpetual colliſions among the particles, and continual deflections from a rectilinear courſe. This difficulty, great as it has appeared to ſome, will, the Author obſerves, nearly vaniſh, when we conſider that 150 particles emitted in the ſame direction, in the ſpace of one ſecond, from a lucid point, for inſtance, on the ſun's ſurface, are ſufficient to give the ſenſation of a *continued* light to the eye. On this ſuppoſition, if the great velocity of theſe particles be taken into conſideration, it will follow that there will be a diſtance of more than 1000 miles between each particle conſtituting a part of the ray, and the particle preceding and following it, ſo that ſufficient ſpace will be left for others to paſs in all directions. We might make ſtill more room for the free paſſage of theſe particles, if we adopt the concluſions drawn from the Chevalier D'Arcy's experiments on the *duration* of the ſenſations excited by light, related in our laſt *Appendix*, page 508; according to which we may admit an interval of more than 20,000 miles between each particle.

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ART. II. *The Amyntas of Taſſo.* Tranſlated from the original Italian by Percival Stockdale. 8vo. 3s. 6d. ſewed. Davies. 1770.

THE invention of the paſtoral drama is generally given to Taſſo. He was not, however, the immediate author of it; for Agoſtino De' Beccari, a gentleman of Ferrara, compoſed ſomething of the ſame kind about the year 1553, which he called the *Sacrificio*; and Taſſo, undoubtedly, took the hint from him; but, at the ſame time, he brought his work more into the dramatic ſtyle by the regularity of his plan, and the addition of the chorus. One of his encomiaſts, who calls him the inventor of the paſtoral drama, ſays, that what *Velleius Paterculus* aſſerted concerning Homer, might with ſtrict propriety be applied to Taſſo, more particularly with reſpect to the paſtoral drama, "that he followed no precedent, and that none who followed him ever came near to him." Neither part of this aſſertion is true. Taſſo followed Beccari; and Guarini, who followed Taſſo, not only came near to him, but ſurpaſſed him. It was generally allowed that the *Paſtor Fido* excelled the *Aminta*; and Taſſo himſelf was ſo ſenſible of it, that he had recourſe to his wit to ſave his honour: "If Guarini, ſaid he, had not ſeen the *Aminta*, he could not have excelled it." He had due credit for this, and it was allowed on all hands, that the honours ought to be divided between the inventor and the improver.

The *Aminta* was firſt played in Ferrara, in the year 1573; and, as the dramatic repreſentation of civil life was termed the *Comedia*, this exhibition of rural intereſts was called the *Paſtorale*. It was received with univerſal applauſe: for it had not only the recommendation of novelty, but when Nature, in her original ſimplicity and unmixed attachments, was painted by the glowing hand of Taſſo, every heart was impregnated with the ſcene. That it was no more than a repreſentation of ideal exiſtence, romantic beyond relief, and fictitious beyond even the limits of poſſibility, by no means prevented its influence on the mind. The ſentiments, the leading intereſts, the maſter paſſions, were ſtill in nature; and the amorous genius of the Tuſcans aſſiſted the imagination of their poet, and facilitated his ſucceſs.

Fontanini, in his *Aminta Difeſo*, which he wrote in anſwer to the cenſures of Grimaldi, tells us that Taſſo wrote this poem about the 29th year of his age. The beſt edition is that of Menagio, publiſhed in the year 1655, with notes: for which, however, he incurred the cenſure of the *Cruſca*; but that cenſure was ſufficiently removed by the defence of Carlo Dati, the intimate friend of our immortal Milton.

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It is ſomewhat ſtrange that of a poem of ſo much merit, we have as yet no tranſlation: for this is not a tranſlation. Mr. Stockdale has ſo wantonly deviated from his author, and impertinently introduced ſo much of his own compoſition, that Taſſo muſt not be charged with any thing like the work before us. Let the following quotation ſtand in proof:

ATTO TERZO.

Scena Prima.

Tirſi. Coro.

O crudeltate eſtrema, o ingrato core,
O Donna ingrata, o tre fiate, e quattro
Ingratiſſimo Seſſo; e tu, Natura,
Negligente maeſtra, perchè ſolo
Alle Donne nel volto, e in quel di fuori
Poneſti quanto in loro è di gentile
Di manſueto, e di corteſe; e tutte
L' altre parti obbliaſti? Ahi miſerello,
Forſe ha ſe ſteſſo ucciſo——

ENGLISH.

Oh! cruel Fortune; *Oh! inhuman Sylvia!*
Oh! barbarous womankind! and thou dame *Nature,*
How negligently haſt thou formed the ſex!
How couldſt thou ſpurn thy ſalutary laws,
And e'er give birth to ſuch incongruous beings?
Thou haſt for them thy ſofteſt matter choſen
And wrought it to enchanting *elegance,*
Beſpeaking timid *mildneſs,* ſweet *compliance:*
Yet, ſtrange to tell! this perfect ſymmetry
Contains within a brood of ſavage paſſions;
Angels in body, but in ſoul they're demons!
Thou kind preſerver of each other ſpecies,
Haſt tempted man to ruſh on his deſtruction!
My friend *Amyntas ſure hath ſlain himſelf*——

The Reader will perceive that nothing here, but what is printed in italics, belongs to Taſſo.

Angels in body, but in ſouls they're demons! could never fall from him: it is infinitely too coarſe for his pencil. But the Tranſlator has not only injured his original, by giving him ſo plentifully of his own compoſition, but by omitting his beſt and greateſt beauties. The following fine image, in the ſame ſcene, is paſſed over without notice.

——— Egli rivolſe
I cupidi occhi in quelle membra belle;
Che, *come ſuole tremolare il latte*
Ne giunchi, ſi parean morbide, e bianche.

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The

The Italians have a ſummer treat called *la Giuncata*, from which our Engliſh word *junket* is derived. It conſiſts of milk reduced to a kind of *blanc mangé*, and ſerved in a frail of green ruſhes. To this tremulous milky ſubſtance, ſeen through the texture of the green frail, Taſſo compares the ſnowy trembling boſom of Sylvia, when ſhe is diſcovered by Aminta bound naked to a tree. Nothing but the Tranſlator's ignorance can excuſe his omiſſion of this moſt beautiful image He appears to be totally ignorant too of the true harmony of blank verſe; for the monotony of his verſification is inſupportable. In ſhort, it is not eaſy to ſay which is moſt reprehenſible, the injury done to the memory of Taſſo, or the impoſition upon the public, in calling this a tranſlation of his *Aminta*. Notwithſtanding this, there is merit in the chorus that concludes the ſecond act. The Tranſlator, though he has not entered into the harmony of blank verſe, has done better in the lyric part.

ART. III. *Hiſtorical Memorials.* By Sir David Dalrymple. 4to. Edinburgh: printed by A. Murray and J. Cochrane, and ſold by J. Balfour.

THESE Memorials, which their ingenious and learned Author publiſhed ſeparately, and at different times, and which he has now collected into one volume, relate chiefly to the antiquities and hiſtory of Scotland. The firſt of them exhibits a very accurate detail concerning the provincial councils of the Scottiſh clergy, from the earlieſt accounts to the æra of the reformation. On this obſcure ſubject he has thrown conſiderable light, and we muſt equally admire his induſtry in collecting facts, and the excellent uſe he makes of them. The chief circumſtances which we learn from this tract, are the great power of the clergy in early times, their ignorance, their fugitious lives, and their rapacity. When he mentions their degeneracy and licentiouſneſs, he takes occaſion to make the following remarks:

'The profligacy of the clergy was the moſt obvious cauſe of that ſpirit which forced on the reformation. The celibacy of eccleſiaſtics was originally introduced by ſome ſuperſtitious refinements on the law of God and Nature. Could men have been kept alive without eating and drinking, as well as without marriage, the ſame refinements would have prohibited eccleſiaſtics from eating and drinking, and thereby elevated them ſo much nearer to the ſtate of angels.—In proceſs of time this fanatical interdiction became an inſtrument of worldly wiſdom; and thus, as frequently happens, what weak men began, politicians completed. The Scottiſh clergy, in obedience to their ſuperiors, ſubmitted to the law of celibacy. The conſequences

are

are well known. "*Suis* ut ipſa Roma *viribus* ruit!" Hence the flagitious lives of the Scottiſh clergy were cenſured by Sir David Lindſay, by the authors of "Gude and godly ballats," and by other writers of that claſs, with the utmoſt freedom, and even acrimony of expreſſion. Men once become odious, may ſoon be rendered contemptible. Whenever the eſtabliſhed clergy become contemptible in the eyes of the people, their exiſtence depends upon the *ſtate*. The clergy in 1549 were ſenſible of this; and, in order to ſtop the torrent of ſatire, they paſſed a canon of the tenor following: *Ut unuſquiſque ordinarius intra ſuam diœceſim perquirat, qui apud ſe detinent aliquos* LIBROS RYTHMORUM, *ſeu* CANTILENARUM VULGARIUM, *ſcandaloſa eccleſiaſticorum, et hominum, vel conſtitutionum, vituperia et probra, ſeu famoſos libellos, aut quamcunque hæreſim in ſe continentia; et ubi comperti fuerint, prohibeantur ſub* POENIS ACTORUM PARLAMENTI, *atque confiſcentur, et comburantur, interdicaturque univerſaliter eorum uſus, mercatura, impreſſio, et lectura, ſub ſimilibus poenis*, c. 48. A feeble barrier indeed!—I do not recollect that any one has hitherto obſerved the wide ſtretch which this canon makes. The act of parliament here alluded to muſt be that of James V. 12th June, 1535, firſt publiſhed by Keith, *Hiſtory* p. 12. What the ſtatute provided againſt the heretical opinions of Luther and his diſciples, the Scottiſh clergy extended to all ſatirical ballads containing opprobrious reflexions upon themſelves.'

To the honour of our Author, we muſt obſerve, that in the whole of this tract he delivers his opinions with freedom and impartiality. He had no hypotheſis to ſupport, and he does not allow himſelf to be deceived by names and authorities.

The ſecond tract, which appears in this collection, conſiſts of canons of the church of Scotland, drawn up in the provincial councils held at Perth, A. D. 1242, and A. D. 1269. Theſe our Author has tranſcribed from the *Concilia Magnæ Britanniæ*, publiſhed by Dr. Wilkins, and he has accompanied them with learned explanatory notes.

The third tract is an examination of ſome of the arguments for the high antiquity of *Regiam Majeſtatem*; and an enquiry into the authenticity of *Leges Malcolmi*. It has long been a ſubject of diſpute among lawyers and antiquaries, whether the work which bears the name of Ranulph de Glanvile, or that intitled *Regiam Majeſtatem*, be the moſt ancient; or, in other words, whether the Engliſh gave the firſt body of laws or the Scots: for that one of theſe books is an imitation or a copy of the other is univerſally allowed. This controverſy is extremely intereſting, and many able writers have delivered their ſentiments concerning it. The lord chief juſtice Hale, Sir Henry Spelman, the celebrated Craig, Bruce, and Lord Bankton, have

have reſpectively given us their opinions on this head; but in doing ſo they have confined themſelves to general topics, and have ſaid nothing that is deciſive. The taſk of determining this curious and important queſtion ſeems to have been reſerved for Lord Hailes *. He introduces his examination of the arguments in favour of *Regiam Majeſtatem*, by obſerving, that tho' he would not willingly derogate from the labours of others, truth obliges him to obſerve that, to all appearance, Skene was a careleſs, if not an unfaithful publiſher; and that, notwithſtanding this, all parties have appealed to his edition of that work. This is a ſevere charge againſt Skene; and, by a compariſon of ſeveral MSS. of *Regiam Majeſtatem*, he has made it good. He has proved that the *Regiam Majeſtatem* refers to Glanvile's treatiſe, and to the decretals of Gregory IX. and of Boniface VIII. and a work, ſuppoſed to be compiled in the time of David I. could not poſſibly appeal to writings publiſhed in the latter end of Henry the Second's reign, and in the years 1230 and 1298.

The firſt argument uſed in favour of *Regiam Majeſtatem*, which our Author examines, is to this purpoſe: 'David I. was a lawgiver; and hence a preſumption ariſes that *Regiam Majeſtatem*, which paſſes under his name, was compiled by his authority.' This argument, which at firſt ſight appears very plauſible, our ingenious antiquary has ſhewn to be of no weight or authority. From the very proofs that are given of David I. being a lawgiver, and from the particular ſtatutes which appear to have been enacted in his reign, he has been able to draw a very ſtrong inference, that he could not be the author of that great body of laws, intitled, *Regiam Majeſtatem.*

The next argument in favour of *Regiam Majeſtatem*, which our Author combats, is conceived in theſe terms: 'In the chronicle of the abbey of Kinlos, founded by David I. it is ſaid, that this king employed ſeveral of his nobles to make a collection of the laws of their own country, and alſo of the moſt laudable cuſtoms and laws which in their travels they had obſerved abroad. This being done, he called a general council from all the corners of the kingdom, to digeſt theſe laws for the rule of judgment in time coming; and, by the general conſent, there was from theſe collections picked out that ſyſtem of municipal law, commonly called *Regiam Majeſtatem.*' This argument our Author has entirely overthrown by what he has ſaid concerning Ferrerius, a Piedmonteſe, who was the author of this chronicle, and who ſeems to have had no good ſources

* The author of theſe pieces is a ſenator of the college of Juſtice in Scotland, and has the title of Lord Hailes.

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of information, and to have been extremely inaccurate. His examination of the teſtimony of this writer diſcovers great critical capacity.

The laſt and moſt weighty argument which he examines in favour of *Regiam Majeſtatem* is, 'That the ſtatute book for Scotland frequently refers to it as authentic.' Theſe references are not all of the ſame age. He has therefore examined them ſeparately; and, by adjuſting the terms of the controverſy which Skene and Anderſon had overlooked or miſtaken, and by bringing to the examination of the queſtion a ſuperior penetration and a maſterly knowledge of Scottiſh affairs, he has put it, we ſhould imagine, paſt a doubt that the acknowledgement of the Scottiſh legiſlature in favour of *Regiam Majeſtatem* is no good proof of its authenticity and authority. To have mentioned the reaſonings which he has employed in this elaborate tract, would have ſwelled this article beyond its proper bounds; and to have given them only in part would not have anſwered any valuable purpoſe.

The enquiry which our Author has made into the authenticity of *Leges Malcolmi* muſt be allowed to be curious. The more ancient Scottiſh hiſtorians, and Skene and his followers, were of opinion that the collection called *Leges Malcolmi* contained the laws of Malcolm II. But Sir Henry Spelman and Lord Kaimes have referred them to a later period; and the laſt of theſe writers contends very ſtrongly, that they are the laws of Malcolm III. an opinion which has been pretty generally received upon his authority. This opinion, however, our learned antiquary is diſpoſed to combat. He imagines that theſe laws are the compoſition of a ſtill later age, and that, inſtead of being authentic, they bear the certain marks of forgery. The evidences he brings in ſupport of this propoſition are clear, and ſeem to be ſo obvious, that it is ſurprizing they ſhould have eſcaped the penetration of former antiquaries. The following obſervations, from his examination of theſe laws, may afford a ſpecimen of his ingenuity and way of writing.

'The ſecond chapter of *LL. Malcolmi*, treats *de feodo Cancellarij, et ejus clerici.* The author has made ample proviſion for both theſe officers. The very firſt fee that occurs is, *Feudum magni ſigilli, viz. pro qualibet charta, centum librataruum terræ et ultra; pro feodo ſigilli decem libræ.* Here we have a *valuation of lands*, and *that* by *hundred pounds.* It is remarkable, that no rate of fees is eſtabliſhed as to charters of ſmaller eſtates; ſo that either the king granted none ſuch, or they were granted without payment of any fees! two ſuppoſitions equally improbable.

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'For diſcovering the amount of the different ſums mentioned in this and in the following chapters, it will be neceſſary to enquire by what ſtandard of money the author calculated.

'It ſeems highly probable, that in the days of Malcolm III. the people of Scotland had the ſame ſtandard of money as their Saxon neighbours. Now it is certain that at the Norman conqueſt (a coinciding æra) the Saxon pound was about three times the weight of a pound of our preſent money; that there were 48 ſhillings in the pound, and five-pence in the ſhilling; conſequently that a Saxon ſhilling was a fifth larger than ours, and a Saxon penny three times as large as ours.

'Hence, if the author of *LL. Malcolmi* meant, by *centum libratæ terræ*, and *decem libræ*, thoſe denominations in Saxon money, the former implies lands of the yearly value of 4800 Saxon ſhillings, the latter a ſum of 480 Saxon ſhillings; or 5400 ſhillings, and 540 ſhillings of our preſent ſtandard. Moſt extravagant ſums when the comparative value of money at the Norman conqueſt, and at this day, is conſidered.

'But it would appear, that the author of *LL. Malcolmi* had no idea of Saxon money, and did not calculate his table of fees by any denomination known among the Saxons. Thus, at § 5, the fees for *litera pacis domini regis de morte alicujus*, are ſtated thus, *clerico pro ſcriptura, ſex ſolidos*, OCTO DENARIOS. Here *eight pence* are mentioned as quotient parts of a ſhilling; which proves that the author could not mean the Saxon ſhilling, containing only *five* pence.

'And here occurs the firſt great difficulty in the hypotheſis, that *LL. Malcolmi* are the laws of Malcolm III. *That* prince began to reign in 1057, full ten years before the conqueſt. We know not with certainty how ſoon after the conqueſt it was that the change from the Saxon to the Norman denomination of money took place: that it took place inſtantly, is moſt improbable. So that here we have the Scottiſh legiſlature calculating in the Norman manner, at a time when there is reaſon to believe that manner of calculating was unknown in England.

'What increaſes the difficulty is, that in c. viii. § 1, the author ſuppoſes that payments were made in money, *in Laudonia, et partibus ibidem, inter aquas de Forth et Tyne*; whereas payments, in the more northern countries, were made in cattle. Now, what is the country between Forth and Tyne? preciſely the Anglo-Saxon territories, ſuppoſed to be ſubject at that time to the king of Scots. According to this hypotheſis, we muſt hold, that the Saxons on the north ſide of Tyne uſed the Norman denomination of money, while they on the ſouth ſide retained their own.

'But granting that in the days of Malcolm III. money was eſtimated in Scotland according to the Norman denomination, the

the difficulty from the exorbitancy of the fees will not be removed.

'In c. iii. § 1, we have the daily ſalary of the *juſtitiarius*, *pro qualibet die itineris ſui centum ſolidi.* If we underſtand this according to the Norman computation, it is *five pounds*; a ſum ridiculouſly large.

'The mention of *iter* does of itſelf ſeem to point at a later period than that of Malcolm III. Spelman in *Gloſs.* voc. *Iter*, aſſerts, that it was Henry II. of England who firſt eſtabliſhed the *iters*, or ambulatory courts of the juſtices. Maddox does not carry their inſtitution further back than the preceding reign, *5to. Steph. Hiſtory of the Exchequer*, c. iii. p. 100. And yet it is here ſuppoſed, that the *iter juſtitiarij* was eſtabliſhed in Scotland during the reign of Malcolm III. during or before the reign of William the Conqueror. As this eſtabliſhment did not take place in England under William the Conqueror, nor under his ſons, we may conclude that it was not a Norman eſtabliſhment. We know that it was a French one: and it is highly probable that Stephen, or Henry II. introduced it from France. But it ſeems that, in Scotland, the improvements of interior policy were ſooner introduced and perfected than in England: and it may be ſaid, that as Glanville formed a body of laws upon the model of the Scottiſh *Regiam Majeſtatem*, ſo alſo the inſtitution of the *iter juſtitiarij* may have been borrowed from Scotland. If any one inclines to ſtrengthen his early prejudices, or to cheriſh his national vanity, by ſuch an hypotheſis, I cannot pretend to undeceive him.

'But to return: in this ſame c. iii. at § 3, a *colpindach*, i. e. *a young cow or heifer*, is valued at 30 *denarij*, or 2 s. 6 d. according to the Norman denomination of money; ſo that the daily ſalary of the *juſtitiarius* was equal to the value of 40 heifers, as the author was pleaſed to calculate it. I ſhall hereafter ſhew that the price of the heifer is beyond all bounds of probability.

'In the ſame chapter, § 5, the daily charge for maintaining ſix perſons at a reaſonable rate, *juſtentatio rationabilis*, is eſtimated at 2 *ſolidi*; that is, according to the Norman computation, 4 d. each: an eſtimate which ſeems incredible.'

The laſt tract which appears in this collection is a catalogue of the Lords of Seſſion, from the inſtitution of the College of Juſtice in the year 1532, with hiſtorical notes. A very idle article! It fills us with regret, that a writer, who ſeems to poſſeſs all the learning and induſtry of a Camden and a Selden, and who has certainly more liberal views, ſhould ſo far proſtitute his attention and leiſure, as to compile a meagre liſt of unintereſting names. He ſeems to have been aware that this reflection might be employed againſt him; and on this account

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he has ſelected the following motto from Cicero: *Si delectamur quum ſcribimus, quis eſt tam invidus qui ab eo nos abducat? Sin* LABORAMUS, QUIS EST QUI ALIENÆ MODUM STATUAT INDUSTRIÆ? But he had forgot, and Cicero had forgot it, that it is the duty of a good citizen to anſwer to the community for his labours and his induſtry.

N. B. This Book is not yet in the ſhops of the London bookſellers.

ART. IV. *Hiſtorical Extracts relating to Laws, Cuſtoms, Manners, Trade, Literature, Arts, Sciences, &c.* Tranſlated from the New Hiſtory of France, begun by Abbot Velly, continued by M. Villaret, and now under farther Continuation by M. Garnier, Profeſſor Regius. Vol. I. 8vo. 5 s. ſewed. Caſlon, &c. 1769.

Hiſtorical collections, judiciouſly formed, may be greatly uſeful for conveying both inſtruction and entertainment, eſpecially to the minds of youth. It is commonly expected, perhaps, that works of this kind ſhould principally conſiſt of the characters, exploits, reflections, &c. of warriors, philoſophers, ſtateſmen, or other conſiderable perſons in any rank of life, which might ſecretly inſtil and improve the moral feelings of the heart; but, beſide that ſuch extracts have in different ways been often preſented to the public, there is no ſufficient reaſon for confining writers to theſe particular topics, ſince other parts of hiſtory have likewiſe entertainment and utility. A view of ancient forms of government, and manners of life, with the gradual progreſs of civilization and of arts, have an evident tendency to open and enlarge the mind, and to produce the moſt ſolid edification and improvement: and as few perſons have it in their power to procure the larger volumes, and yet fewer have leiſure or reſolution to peruſe them with attention, collections like theſe which are here offered may prove very beneficial. The preface informs us that they 'took their riſe from a letter publiſhed ſome time ſince in the Gentleman's Magazine, earneſtly wiſhing that collections of ſhort paſſages from real hiſtory, and promotive of patriotiſm and virtue, were committed to the preſs, and put into the hands of youth, in order to furniſh them with ſubjects for exerciſing their thoughts to the improvement of their minds and hearts, inſtead of being vitiated by the frivolous reading of novels and romances, in which the evil greatly preponderates againſt what good may be contained in ſome of thoſe compoſitions. I remember, it is added, the late Mr. Cave, founder of the Gentleman's Magazine, after reading ſome pages of Pamela, ſaid, RICHARDSON *is a clever fellow, but this kind of books*, however *purely* written, *by what I have obſerved*, do more harm than good.' In this

manner the Author pleads in favour of his miſcellanies, which have, without doubt, the farther recommendation of being ſelected from a work of high reputation in the literary world. They begin with the year 420, and are finiſhed with the year 1268: but we are acquainted, that ſhould the work be 'favoured with a reception anywiſe adequate to the merit of the original, or the good intentions with which it is publiſhed, a ſecond aſſortment of ſimilar materials, taken from the ſame ſtore, will ſoon ſee the light.'

It cannot be expected that any clear or good idea ſhould be formed of a hiſtory of a country from books of this nature, which, indeed, is by no means intended; and poſſibly, in ſome inſtances, a little obſcurity and inconvenience may be occaſioned, by not knowing what, in the original work, has immediately preceded particular paſſages; but ſelect occurrences, manners, and cuſtoms, in different ages, with other matters of curioſity and improvement, are here brought under conſideration, and may be read with ſome advantage, though detached from the great work of which they make a part. The numerous extracts here made are all diſtinguiſhed by their own titles, and attended with a table of contents and index. Without adding farther obſervations we ſhall let the Author ſpeak for himſelf, by laying before our Readers ſome of theſe extracts, from which they may form their own judgment of the nature of this performance, and of the tranſlation.

'1. *Collection of Laws under Dagobert I. Anno* 630.

'One of the fineſt monuments of the reign of Dagobert I. is the collection of the laws of the ſeveral nations under the French dominion. It appears that in all thoſe nations there were two ſorts of perſons; the *ingenus*, or free; the *ſerfs*, or villains. The *free** were diſtinguiſhed into two claſſes; the nobles, who were called *grandees*, or only *perſonnes majeures*, according to their quality; and the gentry, who were called *perſonnes mineures*. The faſhion of ſoliciting for and granting patents of nobility was not then known. The great dignities were thoſe of patrician, duke, count, and *domeſtic*, or maſter of the royal houſes. The Francs paid no tribute, this mark of ſubjection being limited to the native Gauls, who generally were known by the appellation of Romans. It was very ſeldom that any conſiderable employment was beſtowed on them, all favours being the portion of their conquerors. Never was law more exact, more definitive and punctual, than that of the Francs; it provided for every thing, leaving nothing to the judges diſcretion †. There is no crime for which it does not preſcribe the penalty; no theft or larceny for which it does not aſſign the compenſation; no wrong, indecency, or abuſe, of which it does not ſcrupulouſly eſtimate the reparation. To rob a man ſleeping, or to ſtrip a dead perſon, to get on a horſe met by chance, without the maſter's leave,

* Lex Salic. Tit. 37, 43, 44. † Lex Salic. Tit. 60.

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are offences on which it lays heavy fines. Any one squeezing the hand of a free woman was to pay fifteen *sols*; twice as much if he laid hold on her arm, and four times as much on touching her breast; a regulation, the wisdom of which is certainly admirable; for the Francs, always taking their wives with them to the army, the securing them from all insults was a matter of the highest importance. Neither a like wisdom, nor a like equity, will perhaps be allowed in its ordinances relating to manslaughter. In these cases it allows of composition, or rather assigns the rate of every person's life, determining the sum by the circumstances of the action, and the station or quality of the person; concerning all which it enters into a very minute detail. If the murderer was insolvable, his relations, to a certain degree, were to make satisfaction in lieu of himself. If not able, the murderer became a slave to the deceased's family. However this jurisprudence may seem to authorize rather than punish guilt, yet it was not without some views to the public good. It preserved a man to the state; to the *deceased*'s relations it added a slave, or put an advantageous composition into their hands: lastly, it laid every citizen under a necessity of having an eye to all who were united to them by the ties of blood, this law making him, in some measure, a security for their good behaviour. There was, however, a privilege of renouncing consanguinity by a juridical declaration, but the renouncer forfeited the right of inheritance; and if he happened to be killed, his fortune, or at least what the assassin was obliged to pay, went to the public treasury. In this law are likewise found very excellent regulations for the decency of marriages and the quiet of families. Children could not marry without the consent of father and mother; the future bridegroom was to offer a sum to the maiden's parents, which indeed is not fixed by the law, but is generally thought to be a *sol* and *denier*. If the future wife was a widow, three golden *sols* and a *denier* were presented to her in a court of justice, and the judges distributed them among the relations who had not partaken of the deceased husband's inheritance. But this offering was to be made in a full court, where a buckler had been lifted up, and at least three causes had been tried, otherwise the marriage was illegal. This kind of purchase gave the husband such a power, that if he squandered away his wife's portion, or any inheritances which had devolved to her, she could not claim any restitution from him.—The order of successions was regulated with the like exactness; all the estates and effects of the deceased belonged to the children only; in the want of them, the father and mother were heirs; otherwise his brothers and sisters; after them the father's and the mother's sisters; after them the nearest heir on the father's side. Adoption was allowed: it conferred all the rights of a lawful son, and was performed before the king, who confirmed it by his warrant.—It is to be observed that our kings, at their entrance into Gaul, left the Gauls two-thirds of their lands, for which they paid tribute; the other was divided among the victorious troops, in which the soldier's portion depended on that of the officer, who held by subordination to a greater person, who himself was dependant on the king. Thus was the king lord paramount over all.'

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Whatever wiſdom and equity appear in the ancient regulations of the Francs, and other nations, beyond what we ſhould have expected in thoſe times, we muſt, nevertheleſs, ſee reaſon to congratulate ourſelves and countrymen on our happier ſtate, particularly in this view, that while numbers of the inhabitants (the native Gauls) received no benefit from theſe proviſions, but were in an abject ſtate of ſlavery, the free conſtitution under which we live extends its beneficial influence to every rank, and the loweſt ſtation ſhares the advantage of its laws.

Another chapter is entitled, ' *State of Trade in the 8th and 9th Centuries.*

' There was a ſettled trade between France and England till Charlemain, offended at the preſumption of Offa, king of the Mercians, prohibited all manner of dealing between the two nations; and it was not till two years after that it returned into its former channel. In theſe times ſcarce any other trade was known than that carried on in markets or fairs; theſe were almoſt the only places for providing one's ſelf with neceſſaries. Artificers and dealers lived apart diſperſed in the country; the towns were chiefly inhabited by the clergy and ſome handicraftſmen, with few or no monks or nuns, the far greater part of the monaſteries being either in the open countries or the neighbourhood of the cities. The nobility lived on their eſtates, or attended on the court. The *Pete* people were ſo far under their lord's power, as not to quit the place of their birth without his leave; the villain was annexed to the eſtate, and the ſlave to the maſter's houſe or land. Such a diſperſion was little promotive of trade, which loves large and policed communities; and it was to remedy this inconvenience that our kings eſtabliſhed ſo many fairs. One of the moſt famous was that of St. Dennis, traders reſorting to it not only from all parts of France, but from Frieſland, Saxony, England, Spain, and Italy. We find, however, that in more diſtant ages trade was not abſolutely confined to thoſe markets alone, or to European foreigners. The city of Arles, under the firſt reigns of the Merovingians, was in great repute for its manufactures, its embroideries, and gold and ſilver inlaid works, and, like Narbonne and Marſeilles, frequented by ſhips from the Levant and Africa; but this proſperity gradually ſunk under the devaſtations of continual wars, the Aſiatics and Africans no longer coming to our ports. Such, however, is the force of original and innate diſpoſitions, that Narbonne, Arles, and Marſeilles, ſtill retain that commercial and naval genius which had made them the ſtaples of the univerſe under the Carlovingians. They kept a certain number of ſhips trading to Conſtantinople, Genoa and Piſa, and Alexandria. Lewis the *Gracious* granted a charter to a body of merchants, without any other acknowledgement or obligation than to come once a year and account with his exchequer. The French appear to have little buſied themſelves in trade under the two firſt races of our kings, leaving it almoſt entirely to foreigners. Spain furniſhed them with horſes and mules; Frieſland with party-coloured mantles, upper garments furred with marten, otter, and cat's-ſkin; England with grain, iron, tin, lead, leather,

leather, and hounds; the East and Africa with drugs, exquisite wines, and Egyptian paper, the only sort used in France till the 11th century, and olive oil, which at that time was so scarce in our climates, that at a council held at Aix-la-Chapelle, monks were permitted to use bacon oil. If foreigners imported only common goods to France, its exports were answerable, consisting usually of potter's ware, braſiery, wine, honey, madder, and salt. The collection of the capitularies contain many ordinances relating to commerce in general. The slave trade, and that of wines, silver, costly vessels and jewels, were then very common in France. By some ordinances, markets are not to be set up without a licence from the king, nor to be held on Sundays or great festivals; others inflict a severe penalty on selling a slave clandestinely, or a Christian to Jews and Pagans. Some forbid all sales by night; others enjoin the same measures and weights to be used all over the French empire. A Jewish trader paid the tenth part of his profit, and a Christian the eleventh. These imposts, with the several tolls and duties on imports and exports, made a considerable part of the royal revenue.'

'*State of the Coinage and Money. Anno* 869.

'The calm which France now enjoyed, was improved in making useful regulations. The edict of Pistes is the most curious monument remaining concerning the monies of the first and second race*. It acquaints us with the only places which had the privilege of coining under Charles the Bald; it gives us to know that, on the 1st of July, all the counts or governors of those towns were to send their viscounts to Senlis, with their monatarii or coiners, and two responsible men having lands within their jurisdiction, each to receive five pounds of silver out of the king's private treasury, together with a weight, and thus begin to make good monies. The smallness of the sum will unquestionably be thought strange in an age when kings, and even private persons, reckon only by millions; but a few short and plain reflections will remove the amazement. Pecuniary payment was not the only payment used under our first kings. The gold and silver received from the people was refined and kept in bullion in the prince's treasury, where it was issued by weight. This custom was of Roman origin, and observed even by private persons till the reign of Philip the Handsome. Nothing more common in the instruments of those times than payments and fines of pounds and marks of gold and silver, so that money was wanting only for retail trade, and that was the reason of so little being coined; as this makes any pieces of the first, second, and beginning of the third race to be esteemed as valu-

* Pharamond is generally placed at the head of the first or Merovingian race of the kings of France; but, little being known of him, the president Henault begins it with Clovis as the real founder of the monarchy, A. D. 481. The second or Carlovingian race began in Pepin, A. D. 751, and failed in 987. The third or Capetian race, of which the founder was Hugues Capet, in the year 987; and his descendants still sway the French sceptre through an uninterrupted succession of very near eight hundred years, *a prosperity which no other family in the universe can boast.*

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able

able curioſities; ſo that theſe particulars being known, the abovementioned order affords not the leaſt cauſe of ſurprize. It even appears from ſeveral monuments and accounts, that there was then in France very nearly as much money as at preſent. The deception lies in eſtimating the worth of the ancient money, by that which we have been pleaſed to ſet on ours. We wonder at a council of Toulouſe, rating at only two *ſols* a meaſure of three buſhels of wheat, the ſame of barley, a meaſure of wine, and a lamb, which was the contribution due from every prieſt to his biſhop; and that ſeemingly petty ſum the biſhop received as a *modus*. What *a wonder* at twenty-four pounds of bread ſelling for no more than a ſingle *denier* in Charlemain's reign! but that *ſol* was very different from ours, and that *denier* would, according to our reckoning, be now equal to thirty ſols. The price of bread, therefore, was at about five *liards*, which is pretty near the preſent common price in good years. Thus, whenever our ancient hiſtory ſpeaks of money under any name whatever, our firſt care muſt be to look into the value of it at that time, that we may form an eſtimate of it comparatively with ours.'

After ſeveral obſervations and compariſons of this nature, it is added: 'An acquaintance with theſe changes, little leſs frequent than thoſe of our faſhions, is eſpecially neceſſary for underſtanding the valuations of our old coins with regard to the preſent. The eight ounce ſilver mark has, for a long time, been worth 49 *livres*. The livre, which in Charlemain's time was the repreſentative ſign of 12 ounces, would be, in our time, worth 73 livres 10 ſols: the worth of a *ſol*, which was the twentieth part of a *livre*, would be 3 *livres*, 13 *ſols*, 6 *deniers*; that, ſuppoſing a city to have borrowed 150 livres in the emperors reign, if obliged to pay at the ſame intrinſic value (it) would be indebted near 460 *louis d'ors* of our money. A monaſtery, to which that prince had granted a perpetual penſion of 400 livres, on the royal treaſury, would now, if paid according to the foundation, have an annual income of 29,400 livres. This computation ſhews, that of all the European monies *the Engliſh pound ſterling has deviated the leaſt from the primitive ſtandard.*'

One Chapter, or Section, is entitled '*Satyr*, being a Sketch of the Wit of thoſe Times, and of ſeveral Princes then reigning. Anno 1252.

'About this time died one of thoſe brave knights againſt whom the moſt malignant envy could not bring the leaſt reproach: a poet, who revered him, compoſed the panegyric on his virtues, which on the other hand was a ſevere ſatyr on great perſonages; and being a ſketch both of the wit and of the princes of thoſe times, it may not be unacceptable: here it follows in its literal plainneſs: "In this doleful lay I will lament Blacus, and well, indeed, may I lament his death. The moſt cordial friend! the moſt worthy lord! with him all the virtues have taken their flight. This is ſuch an afflictive ſtroke, that I do not know any expedient for the vaſt loſs but to take that noble heart of his, and ſhare it among thoſe barons who have none, and they will have heart ſufficient. The firſt piece ſhould be eaten by the emperor of Rome, if he is for recovering thoſe lands which the Milaneſe have wreſted from him, in ſpite of all his bulky Germans could do. We would likewiſe counſel the illuſtrious king of France to partake of it, that he may retrieve Caſtile,

Caſtile, which he is ſo fillily loſing; but ſhould his good mother know it, he won't touch it; for all the world ſees what a dutiful child he is, how very obedient to all ſhe ſays, never doing any thing that may diſpleaſe her. King of England, eat thou a luſty gob, for no heart haſt thou, and then thou wilt be a hero, and regain thoſe provinces, which, fie upon thy cowardice and negligence! thou haſt ſhamefully ſuffered to fall into the French hands. The king of Caſtile ſhould eat two ſhares, having two kingdoms and not capable ſo much as to govern one; but when he is for eating, let him too get out of his mother's ſight: ſhould it come to her ears, ſhe would give him a ſound warming. I would have the king of Arragon not be ſparing of this animating heart: he has two blots in his eſcutcheon, one got at Marſeilles, and the other at Milan; and this is the only way to make all clean and bright again. The king of Navarre ſhall not go without a good bit; for, by what I hear, he was better thought of when a count than now on the throne, to which he has been ſo fortunately raiſed. A ſad thing, indeed! when they whom God has exalted are brought low by their baſe want of courage. The count de Toulouſe muſt think that he has no ſmall need of it, if he is pleaſed to call to mind what he has been, and what he is now: and he ſhould eat it with a good will, for his own heart is known to be ſuch a poor thing, that it will never help him to recover his loſſes.'

We ſhall cloſe the article with juſt adding the ſhort account, given in a note, of an artifice employed by Lewis IX. in his abundant zeal to increaſe the number of illuſtrious adventurers in the Croiſade.

'It was cuſtomary, at ſolemn feſtivals, for kings to give the court lords furred hoods, or great coats, which they immediately put on. Theſe are what the ancient houſehold accounts call *liveries*, being *livres*, i. e. delivered to the perſon by the king himſelf. Lewis ordered a greater number, and much finer, than uſual to be got ready againſt Chriſtmas-eve, and on theſe he cauſed privately to be put large Croſſes, embroidered in gold and ſilk; and, for the better carrying on this innocent deceit, care was taken to leave only ſuch a light in the apartments as one could juſt ſee one's way. The monarch diſtributes the garments, and every one with reſpectful thanks kiſſes the royal hand at receiving his, and immediately puts it on: all then proceed, following the king to the firſt maſs, which was before day-break. The reader conceives *(the)* great ſurprize when, at the firſt dawning of light, they ſaw on thoſe before them, and afterwards on themſelves, that ſign, in their account ſacred, of an engagement which they had not the leaſt thought of contracting. The king's meaning was ſoon underſtood, and though only a ſport which could not be conſtrued obligatory, ſuch was the complaiſance of theſe lords, that they were pleaſed to look on themſelves as irrevocably liſted. After maſs the whole company joined in the laugh with this dexterous *Fiſher of Men*, as he was afterwards ſurnamed, and all perſons of rank flocked to congratulate him on ſo notable a draught.'

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ART. V. *The Deſerted Village; a Poem.* By Dr. Goldſmith. 4to. 2s. Griffin. 1770.

IN a dedication of this poem to Sir Joſhua Reynolds Dr. Goldſmith ſays, 'I know you will object (and indeed ſeveral of our beſt and wiſeſt friends concur in the opinion) that the depopulation it deplores is no where to be ſeen, and the diſorders it laments are only to be found in the poet's own imagination. To this I can ſcarce make any other anſwer than that I ſincerely believe what I have written; that I have taken all poſſible pains, in my country excurſions, for theſe four or five years paſt, to be certain of what I alledge, and that all my views and enquiries have led me to believe thoſe miſeries real, which I here attempt to diſplay.'

He ſays alſo, 'in regretting the depopulation of the country, I inveigh againſt the increaſe of our luxuries; and here alſo I expect the ſhout of modern politicians againſt me. For twenty or thirty years paſt, it has been the faſhion to conſider luxury as one of the greateſt national advantages; and all the wiſdom of antiquity in that particular, as erroneous. Still however, I muſt remain a profeſſed ancient on that head, and continue to think thoſe luxuries prejudicial to ſtates, by which ſo many vices are introduced, and ſo many kingdoms have been undone.'

There can be no doubt that luxury produces vice, and vice miſery; but luxury is, notwithſtanding, eſſentially neceſſary to national greatneſs, for of a great nation neither virtue nor happineſs is a characteriſtic. It is indeed true that nations have been undone by luxury; but it is alſo true that no nation can ſubſiſt without it.

The word luxury, applied to nations, has perhaps never been defined. It ſeems to be, indefinitely, the pleaſures ariſing from the gratification of artificial wants; and it will be found extremely difficult to draw a line between the artificial wants that ſhould be admitted, and thoſe that ſhould be rejected. That they do not add to the happineſs of life might perhaps be eaſily demonſtrated, by comparing the ſtate of thoſe who ſupply them with that of thoſe to whom they are ſupplied: it will appear that more is ſuffered by thoſe who are employed in the gradual tranſmutation of ore into a ſervice of plate, than is added to the enjoyment of a meal which is eaten from it. But no nation can be populous without employing more than agriculture can employ, and no nation that is not populous can be ſtrong. Luxury, in a political view, is good when it provides employment for more than the inhabitants of a country; it is evil when it leaves part of the inhabitants unemployed. That luxury, at leaſt in its conſequences, may prevent employment in a particular country where it is carried farther than in

other

other countries, might eaſily be proved: it might alſo eaſily be proved that it does not always produce population in the ſame degree that it produces employment: it produces a factitious neceſſity, which is not, like the neceſſities of nature, eaſily ſupplied. It therefore renders marriage inconvenient, and conſequently prevents population. So far therefore we are ancients with Dr. Goldſmith, and cannot agree with modern politicians in their opinion, that national advantage is always in proportion to national luxury.

That luxury is at preſent depopulating our country, not only by preventing marriage, but driving our villagers over the Weſtern Ocean, we may perhaps be diſpoſed to deny with the beſt and wiſeſt of Dr. Goldſmith's friends, but we do not therefore read his poem with the leſs pleaſure. As a picture of fancy it has great beauty; and if we ſhall occaſionally remark that it is nothing more, we ſhall very little derogate from its merit.

The Author writes in the character of a native of a country village, to which he gives the name of Auburn, and which he thus pathetically addreſſes:

'Sweet Auburn, loveliеſt village of the plain,
Where health and plenty cheared the labouring ſwain,
Where ſmiling ſpring its earlieſt viſit paid,
And parting ſummer's lingering blooms delayed,
Dear lovely bowers of innocence and eaſe,
Seats of my youth, when every ſport could pleaſe,
How often have I loitered o'er thy green,
Where humble happineſs endeared each ſcene;
How often have I pauſed on every charm,
The ſheltered cot, the cultivated farm,
The never failing brook, the buſy mill,
The decent church that topt the neighbouring hill,
The hawthorn buſh, with ſeats beneath the ſhade,
For talking age and whiſpering lovers made.
How often have I bleſt the coming day,
When toil remitting lent its turn to play,
And all the village train from labour free
Led up their ſports beneath the ſpreading tree,
While many a paſtime circled in the ſhade,
The young contending as the old ſurveyed;
And many a gambol frolicked o'er the ground,
And ſlights of art and feats of ſtrength went round.
And ſtill as each repeated pleaſure tired,
Succeeding ſports the mirthful band inſpired;
The dancing pair that ſimply ſought renown
By holding out to tire each other down,
The ſwain miſtruſtleſs of his ſmutted face,
While ſecret laughter tittered round the place,
The baſhful virgin's ſide-long looks of love,
The matron's glance that would thoſe looks reprove.

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Theſe

These were thy charms, sweet village; sports like these,
With sweet succession, taught even toil to please;
These round thy bowers their chearful influence shed,
These were thy charms—But all these charms are fled.

'Sweet smiling village, loveliest of the lawn,
Thy sports are fled, and all thy charms withdrawn;
Amidst thy bowers the tyrant's hand is seen,
And desolation saddens all thy green:
One only master grasps the whole domain,
And half a tillage stints thy smiling plain;
No more thy glassy brook reflects the day,
But choaked with sedges, works it weedy way.
Along thy glades, a solitary guest,
The hollow sounding bittern guards its nest;
Amidst thy desert walks the lapwing flies,
And tires their ecchoes with unvaried cries.
Sunk are thy bowers in shapeless ruin all,
And the long grass o'ertops the mouldering wall.'

In this extract there is a strain of poetry very different from the quaint phrase, and forced construction, into which our fashionable bards are distorting prose; yet it may be remarked, that our pity is here principally excited for what cannot suffer, for a brook that is choaked with sedges, a glade that is become the solitary haunt of the bittern, a walk deserted to the lapwing, and a wall that is half hidden by grass. We commiserate the village as a sailor does his ship, and perhaps we never contemplate the ruins of any thing magnificent or beautiful without enjoying a tender and mournful pleasure from this fanciful association of ideas.

He proceeds to contrast the innocence and happiness of a simple and natural state, with the miseries and vices that have been introduced by polished life:

'A time there was, ere England's griefs began,
When every rood of ground maintained its man;
For him light labour spread her wholesome store,
Just gave what life required, but gave no more.
His best companions, innocence and health;
And his best riches, ignorance of wealth.

'But times are altered; trade's unfeeling train
Usurp the land and dispossess the swain;
Along the lawn, where scattered hamlets rose,
Unwieldy wealth, and cumbrous pomp repose;
And every want to luxury allied,
And every pang that folly pays to pride.
These gentle hours that plenty bade to bloom,
Those calm desires that asked but little room,
Those healthful sports that graced the peaceful scene,
Lived in each look, and brightened all the green;
These far departing seek a kinder shore,
And rural mirth and manners are no more.'

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This

This is fine painting and fine poetry, notwithstanding the absurdity of supposing that there was a time when England was equally divided among its inhabitants by a rood a man: if it was possible that such an equal division could take place, either in England or any other country, it could not continue ten years. Wherever there is property, there must of necessity be poverty and riches.

We come now to the following beautiful apostrophe to Retirement:

> 'O blest retirement, friend to life's decline,
> Retreats from care that never must be mine,
> How blest is he who crowns in shades like these,
> A youth of labour with an age of ease;
> Who quits a world where strong temptations try,
> And, since 'tis hard to combat, learns to fly.
> For him no wretches, born to work and weep,
> Explore the mine, or tempt the dangerous deep;
> No surly porter stands in guilty state
> To spurn imploring famine from his gate,
> But on he moves to meet his latter end,
> Angels around befriending virtue's friend;
> Sinks to the grave with unperceived decay,
> While resignation gently slopes the way;
> And all his prospects brightening to the last,
> His heaven commences ere the world be past!'

But this passage, though it is fine, is fanciful. Does he who retires into the country to crown 'a youth of labour with an age of ease,' use no knife, eat no sugar, and wear neither shirt nor breeches? If he does, for him the mine must be explored, the deep tempted, and

> 'The pale artist ply the sickly trade.'

The following description of the parish priest would have done honour to any poet of any age:

> 'Near yonder copse, where once the garden smil'd,
> And still where many a garden flower grows wild;
> There, where a few torn shrubs the place disclose,
> The village preacher's modest mansion rose.
> A man he was, to all the country dear,
> And passing rich with forty pounds a year;
> Remote from towns he ran his godly race,
> Nor ere had changed, nor wish'd to change his place;
> Unskilful he to fawn, or seek for power,
> By doctrines fashioned to the varying hour;
> Far other aims his heart had learned to prize,
> More bent to raise the wretched than to rise.
> His house was known to all the vagrant train,
> He chid their wanderings, but relieved their pain;
> The long remembered beggar was his guest,
> Whose beard descending swept his aged breast;

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The

The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,
Sate by his fire, and talked the night away;
Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch, and shewed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits, or their faults to scan,
His pity gave ere charity began.

'Thus to relieve the wretched was his pride,
And even his failings leaned to Virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt, for all.
And, as a bird each fond endearment tries,
To tempt its new fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

'Beside the bed where parting life was layed,
And sorrow, guilt, and pain, by turns dismayed,
The reverend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faultering accents whispered praise.

'At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With ready zeal each honest rustic ran;
Even children followed with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth express,
Their welfare pleas'd him, and their cares distress;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.'

The simile of the bird teaching her young to fly, and of the mountain that rises above the storm, are not easily to be paralleled, and yet the construction of the last is not perfect. *As*, in the first verse, requires *so*, in the third, either expressed or implied: at present the construction is, 'As some cliff swells from the vale, sunshine settles upon its head, though clouds obscure its breast. *So* cannot be admitted here, or, if it could, one part of the simile would be exemplified by another, and not the context by the simile, a very small alteration will remove the inaccuracy:

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So lifts some tow'ring cliff its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The rest of the poem consists of the character of the village schoolmaster, and a description of the village alehouse, both drawn with admirable propriety and force; a descant on the mischiefs of luxury and wealth, the variety of artificial pleasures, the miseries of those, who, for want of employment at home, are driven to settle new colonies abroad, and the following beautiful apostrophe to Poetry. Having enumerated the domestic virtues which are leaving the country with the inhabitants of his deserted village, he adds,

'And thou, sweet Poetry, thou loveliest maid,
Still first to fly where sensual joys invade;
Unfit in these degenerate times of shame,
To catch the heart, or strike for honest fame;
Dear charming nymph, neglected and decried,
My shame in crowds my solitary pride.
Thou source of all my bliss, and all my woe,
That found'st me poor at first, and keep'st me so;
Thou guide by which the nobler arts excel,
Thou nurse of every virtue, fare thee well.'

We hope that, for the honour of the Art, and the pleasure of the Public, Dr. Goldsmith will retract his farewel to poetry, and give us other opportunities of doing justice to his merit.

ART. VI. *A Theosophic Lucubration on the Nature of Influx, as it respects the Communication and Operations of Soul and Body.* By the honourable and learned Emanuel Swedenborg. Now first translated from the original Latin. 4to. 2 s. 6 d. Lewis, &c. 1770.

THIS mystical title will lead our readers to expect somewhat rhapsodical and chimerical in the work itself; and they will not be disappointed. It is a curious performance, and discovers some good sense and learning in the writer, at the same time that he appears to be a visionary and enthusiast. Several other Latin works have been published by him, but this *Lucubration*, though printed, the translator tells us, was never before published. He addresses it particularly 'to the honourable and learned Universities of this realm, and offers it to the public, chiefly, he says, as a means to introduce the knowledge of the other Latin works of this writer, which though long ago printed, remain yet as a treasure hidden in a field.'

We cannot but express our doubt whether such a publication would be attended with many real and solid advantages. Perhaps

haps it would rather tend to confuse the mind, and be a source of endless conceit and fancies.

In a letter affixed to this book, dated from London, 1769, and written by Baron Swedenborg himself, he gives the following account, 'I was born at Stockholm in the year of our Lord 1689, Jan. 29. My father was bishop of Westgothia, and of celebrated character in his time: He was also a member of the society for the propagation of the Gospel, formed on the model of that of England, and appointed president of the Swedish churches in Pennsylvania and London by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of assessor in the Metallic College, in which office I continued from that time 'till 1747, when I quitted the office, but still retain the salary annexed to it, as an appointment for life: The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which *the Lord had called me.* About this time a place of higher dignity in the state was offered me, which I declined to accept lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonara, from which time I have taken my seat with the nobles of the Equestrian order, in the triennial assemblies of the states. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, *as I belong to the society of angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment,* whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipsic, in three volumes, folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.'

He afterwards gives an account of his family connections, among which are the archbishop of Upsal, the bishop of Ostrogothia, and the bishop of Westmannia and Dalecarlia, the two last of whom are his nephews. After which he proceeds, 'I converse freely and am in friendship with all the bishops of my country, who are ten in number, and also with the sixteen senators and the rest of the grandees, who love and honour me, as knowing that *I am in fellowship with angels.* The king and queen themselves, as also the three princes their sons, shew me all kind countenance; and I was once invited to eat with the king and queen at their table (an honour granted only to the peers of the realm, and likewise since that with the hereditary prince.

prince. All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against, and should any thing of that kind befal me elsewhere, it will give me no concern. Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them but as matters of low estimation when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased *to manifest himself to* me his unworthy servant *in a personal appearance* in the year 1743, *to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels*, and this privilege has continued with me to this day. From that time I began to print and publish various unknown *arcana* that have been either seen by me or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense of the scriptures, and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for. Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment, or wrong prejudices with regard to my personal circumstances.'

To this relation which the author himself gives, we may join the following short extracts from the translator's preface, 'That Baron Swedenborg's life, qualifications and high pretensions, have passed through a strict scrutiny in his own country; as to every part of his character, moral, civil and divine, is not to be doubted; and that he maintains dignity, esteem and friendship there with the great, the wise and the good, I am well informed by a gentleman of that nation now residing in London; and from whose mouth I could relate an instance of the author's supernatural knowledge as well known in the court of Sweden, and not to be evaded or called in question, if the fact be as is related; but as I have not the author's leave for this, I think not myself at liberty to mention it.—The extensive learning displayed in his writings evinces him to be the scholar, and the philosopher; and his polite behaviour and address bespeak the gentleman: He affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of heading a sect, that wherever he resides on his travels, he is a mere solitary and almost inaccessible, though in his own country of a free and open behaviour; nor does he persuade any to leave that establish-

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ed church to which they belong: 'Till very lately he has not ſet his name to any of his theological works: He has nothing of the preciſian in his manner, nothing of melancholy in his temper, and nothing *in the leaſt bordering upon the enthuſiaſt* in his converſation or writings, in the latter of which he delivers facts in the plain ſtile of narrative, ſpeaks of his converſe with ſpirits and angels with the ſame coolneſs that he treats of earthly things, as being alike common to him; he proves all points of doctrine from ſcripture teſtimony; always connects charity and good life with true faith, and is upon the whole as rational a divine as ever I read.' Thus does the anonymous tranſlator plead in favour of his author. He informs us that he has converſed with him at different times, in company with a gentleman of a learned profeſſion and of extenſive intellectual abilities; that they both conſider their acquaintance with the author and his writings as one of the greateſt bleſſings of their lives, and think he may properly be called the living apoſtle of theſe days.

We apprehend that Baron Swedenborg is to be claſſed with Jacob Behmen, our countryman William Law, and other myſtic writers. Jacob, if we remember right, talks of the hot, cold, dry qualities of the ſoul, and if he means any thing, we ſuppoſe means ſomething of the ſame kind with the preſent author, who appears, however, to be much his ſuperior in learning and abilities.

Publications of this kind do not commonly merit any particular attention, but as this gentleman's character and pretenſions are of a very ſingular and extraordinary nature, we thought that ſomething more than a general account was ſuitable to the nature of our own work and would be acceptable to our readers: for which reaſon we ſhall add the following marvellous relation of what is ſaid to have paſſed in one of the ſtrange reveries of our learned viſionary. 'After this lucubration was finiſhed, I prayed that the Lord would pleaſe to grant me an interview with the diſciples of Ariſtotle, with thoſe of Deſcartes, and alſo with thoſe of Leibnitz, to the end that I might hear from them their tenets concerning the communication and operations of the ſoul and body; and in anſwer to my prayer, nine perſons preſented themſelves to my view, three of each claſs, and ranged themſelves in order, the Ariſtotelians towards my left hand, the Carteſians towards my right, and the Leibnitzians behind them, and through the intermediate ſpaces, at a great diſtance off, appeared three men as if crowned with laurel, whom I knew by an influxile perception to be the three founders of thoſe ſects: Behind Leibnitz, ſtood one who had hold on the ſkirts of his garment, and I was told that he was Wolfius. Theſe nine men at their firſt interview, behaved courteouſly to one another, but on the appearance of a ſpirit from beneath with a torch in his right

right-hand, which he waved before their faces, they immediately commenced enemies, three againſt three, for they became inflamed with the zeal of diſputation. The Ariſtotelians, who were of the ſchoolmen, began the debate, ſaying, 'Who does not perceive that influx proceeds from outward objects through the ſenſes into the ſoul, and that as plainly as a man is ſeen to paſs into a room at the door, and conſequently that ideas are excited in the ſoul by the laws of ſuch influx?—Do not numberleſs inſtances demonſtrate that the bodily ſenſes are the only in'ets to the ſoul, and ſufficiently eſtabliſh the doctrine of phyſical influx?' To this the Carteſians, who hitherto ſtood, with their fingers upon their eyebrows, in a muſing poſture, replied as follows: 'What deluſion is here! and how do you reaſon from fallacious appearances only!—Shew, if you can, what elſe cauſes the tongue and lips to ſpeak but thought, or the hands to work but the will; now thought and will proceed from the ſoul, and not from the body; and hence likewiſe it is that the eyes ſee, the ears hear, and the reſt of the corporeal organs diſcharge their reſpective functions: From theſe, and many more convincing proofs, every one that has a grain of intellectual knowledge may know of a truth, that influx proceeds not from matter to ſpirit, but contrariwiſe, and therefore we call it by the name of *ſpiritual*, and ſometimes by that of occaſional influx.' After this, the three who were followers of *Leibnitz*, cried out and ſaid, 'We have heard, and compared the arguments on both ſides, and find that each has both its advantage and diſadvantage;' and being aſked, how they would compound the difference? they anſwered, 'By ſetting aſide all influx from the ſoul to the body, and from the body to the ſoul, and by maintaining a joint conſent and inſtantaneous operation of both together, which a celebrated author has properly diſtinguiſhed by the name of Pre-eſtabliſhed Harmony'. A ſpirit, it is ſaid, afterwards appeared waving a torch behind them, on which their ideas became confuſed, and they all acknowledged their ignorance: They agreed to decide the diſpute by lots; three lots were accordingly put into a receiver, and the perſon appointed to be the drawer, drew out that on which was written *ſpiritual influx*. They concluded to abide by this; and an angel appeared who aſſured them that the lot came not to hand by chance, but by a divine direction.'

The reader will make his own reflections on this wonderful narrative. The writer of the preface ſays what can be ſaid in defence of his author, and hopes that his diſcoveries may be uſeful to check that propenſity to *materialiſm* which it is to be feared too much prevails at preſent, but we apprehend will require ſome different methods to prevent its progreſs and growth.

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ART. VII. *An Eſſay on the Nature and Immutability of Truth; in Oppoſition to Sophiſtry and Scepticiſm.* By James Beattie, Profeſſor of Moral Philoſophy and Logic in the Mariſchal College and Univerſity of Aberdeen. Octavo. 6*s.* bound. Dilly. 1770.

WHOEVER is acquainted with the genius and ſpirit of ſcepticiſm, and has reflected on its obvious and manifeſt tendency to throw darkneſs and perplexity into the underſtanding, and coldneſs and inſenſibility into the heart, to ſpread a gloom over the whole intellectual and moral world, to diveſt the mind of man of every principle, to ſubvert the moſt ſolid foundations of his happineſs, and, in a word, to render him an uſeleſs and a wretched being, will be highly pleaſed with this ingenious author's well meant and laudable attempt to expoſe it in its genuine colours, and to vindicate the cauſe of truth and virtue. Such of our readers too, as have been long wandering in metaphyſical mazes, been fond of the refinements and ſubtleties of modern ſceptics, and, as the fruit of their cold, intricate, and often unintereſting inveſtigations, have reaped little more than darkneſs and uncertainty in regard to the firſt principles of action and ſcience, will receive no ſmall comfort and ſatisfaction from an attentive peruſal of Mr. Beattie's Eſſay; through the whole of which he appears not only in the character of a good citizen, earneſtly deſirous of promoting the beſt intereſts of mankind, but in that of a judicious philoſopher and agreeable writer. His ſtyle is clear and eaſy, his manner of writing lively and entertaining, and the many illuſtrations, interſperſed throughout his Eſſay, are extremely pertinent and ingenious. In a word, we cannot help conſidering his performance as an excellent antidote againſt ſcepticiſm and infidelity, and accordly we recommend it to our readers; not doubting but that ſuch of them as are converſant with metaphyſical and ſceptical writers, will readily acknowledge, with us, that they have received both pleaſure and inſtruction from the peruſal of it.

'If it ſhall be acknowledged, ſays he, by the candid and intelligent reader, that I have in this book contributed ſomething to the eſtabliſhment of old truths, I ſhall not be much offended, though others ſhould pretend to diſcover, that I have advanced nothing new. Indeed I would not wiſh to ſay any thing on theſe ſubjects, that hath not often occurred to the common ſenſe of mankind. In Logic and Morals, we may have new treatiſes, and new theories; but we are not now to expect new diſcoveries. The principles of moral duty have long been underſtood in theſe enlightened parts of the world; and mankind, in the time that is paſt, have had more truth under their conſideration, than they will probably have in the time to come. Yet he who makes theſe ſciences the ſtudy of his life, may perhaps collect particulars concerning their evidence, which, though known to a few, are unknown

known to many; may set some objects in a more striking light, than that in which they have been formerly viewed; may devise methods of confuting new errors, and exposing new paradoxes; and may hit upon a more popular way of expressing what has hitherto been exhibited in too dark and mysterious a form.

'It is commonly acknowledged, that the science of human nature is of all human sciences the most curious and important. To know ourselves, is a precept which the wise in all ages have recommended, and which is enjoined by the authority of revelation itself. Can any thing be of more consequence to man, than to know what is his duty, and how he may arrive at happiness? It is from the examination of his own heart that he receives the first intimations of the one, and the only sure criterion of the other.—What can be more useful, more delightful, and more sublime, than to contemplate the Deity? It is in the works of nature, particularly in the constitution of the human soul, that we discern the first and most conspicuous traces of the Almighty: for without some previous acquaintance with our own moral nature, we could not possibly have any certain knowledge of His.—Destitute of the hope of immortality, and a future retribution, how contemptible, how miserable is man? And yet, did not our moral feelings, in concert with what our reason discovers of the Deity, evidence the necessity of a future state, in vain should we pretend to judge rationally of that revelation by which life and immortality have been brought to light.

'How then is this science to be learned? In what manner are we to study human nature? Doubtless, by examining our own hearts and feelings, and by attending to the conduct of other men. But are not the writings of philosophers useful towards the attainment of this science? Most certainly they are: for whatever improves the sagacity of judgment, the sensibility of moral perception, or the delicacy of taste; whatever renders our knowledge of moral and intellectual facts more extensive; whatever impresseth us with stronger and more enlarged sentiments of duty, with more affecting views of God and Providence, and with greater energy of belief in the doctrines of natural religion; — every thing of this sort either makes us more thoroughly acquainted, or prepares us for becoming more thoroughly acquainted with our own nature, with the nature of other beings, and with the relations which they and we bear to one another. But I fear we shall not be able to improve ourselves in any one of these respects, by reading the modern systems of scepticism. What account then are we to make of those systems, and their authors? The following dissertation is partly designed as an answer to this question. But it has a further view: It proposes to examine the foundations of this scepticism, and to see whether these be consistent with what all mankind must acknowledge to be the foundations of truth; to inquire whether the cultivation of scepticism be salutary or pernicious to science and mankind; and whether it may not be possible to devise certain *criteria*, by which the absurdity of its conclusions may be detected, even by those who may not have leisure, or subtlety, or metaphysical knowledge, sufficient to qualify them for a logical confutation of all its premises. If it be confessed, that the present age hath some tendency to licentiousness, both in principle and practice, and

that the works of ſceptical writers have ſome tendency to favour that licentiouſneſs; it will alſo be confeſſed, that this deſign is neither abſurd nor unſeaſonable.

'A celebrated writer * on human nature hath obſerved, that "if truth be at all within the reach of human capacity, it is certain it muſt lie very deep and abſtruſe:" and a little after he adds, "that he would eſteem it a ſtrong preſumption againſt the philoſophy he is going to unfold, were it ſo very eaſy and obvious." I am ſo far from adopting this opinion, that I declare, in regard to the few things I have to ſay on human nature, that I ſhould eſteem it a very ſtrong preſumption againſt them, if they were not eaſy and obvious. Phyſical and mathematical truths are often exceedingly abſtruſe; but facts and experiments relating to the human mind, when expreſſed in proper words, ought to be obvious to all. I find, that thoſe poets, hiſtorians, and noveliſts, who have given the moſt lively diſplays of human nature, and who abound moſt in ſentiments eaſily comprehended, and readily admitted as true, are the moſt entertaining, as well as the moſt uſeful. How then ſhould the philoſophy of the human mind be ſo difficult and obſcure? Indeed, if it be an author's determined purpoſe to advance paradoxes, ſome of which are incredible, and others incomprehenſible; if he be willing to avail himſelf all he can of the natural ambiguity of language in ſupporting thoſe paradoxes; or if he enter upon inquiries too refined for human underſtanding; he muſt often be obſcure, and often unintelligible. But my views are very different. I only intend to ſuggeſt ſome hints for guarding the mind againſt error; and theſe, I hope, will be found to be deduced from principles which every man of common capacity may examine by his daily experience.

'It is true, that ſeveral ſubjects of intricate ſpeculation are examined in this book: but I have endeavoured, by conſtant appeals to fact and experience, by illuſtrations and examples the moſt familiar I could think of, and by a plainneſs and perſpicuity of expreſſion which ſometimes may appear too much affected, to examine them in ſuch a way, as I hope cannot fail to render them intelligible, even to thoſe who are not much converſant in ſtudies of this kind. Truth, like virtue, to be loved, needs only to be ſeen. My principles require no diſguiſe; on the contrary, they will, if I miſtake not, be moſt eaſily admitted by thoſe who beſt underſtand them. And I am perſuaded, that the ſceptical ſyſtem would never have made ſuch an alarming progreſs, if it had been well underſtood. The ambiguity of its language, and the intricacy and length of ſome of its fundamental inveſtigations, have unhappily been too ſucceſsful in producing that confuſion of ideas, and indiſtinctneſs of apprehenſion, in the minds both of authors and readers, which are ſo favourable to error and ſophiſtry.

'Few men have ever engaged in controverſy, religious, political, or philoſophical, without being in ſome degree chargeable with miſapprehenſion of the adverſary's meaning. That I have never erred in this way, I dare not affirm. But I am conſcious of having done every

* Hume.—Treatiſe of Human Nature, vol. i. p. 3, 4.

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thing in my power to guard againſt it. The greater part of theſe papers have lain by me ſeveral years; they have been repeatedly peruſed by ſome of the acuteſt philoſophers of the age, whom I have the honour to call my friends, and to whoſe advice and aſſiſtance, on this, as on other occaſions, I am deeply indebted. I have availed myſelf all I could of reading and converſation; and endeavoured, with all the candour I am maſter of, to profit by every hint of improvement, and to examine to the bottom every objection, which others have offered, or myſelf could deviſe. And may I not be permitted to add, that every one of thoſe who have peruſed this eſſay, has adviſed the author to publiſh it; and that many of them have encouraged him by this inſinuation, to him the moſt flattering of all others, That by ſo doing, he would probably be of ſome ſervice to the cauſe of truth, virtue, and mankind? In this hope he ſubmits it to the public. And it is this hope only that could have induced him to attempt polemical diſquiſition: a ſpecies of writing, which, in his own judgement, is not the moſt creditable; which he knows, to his coſt, is not the moſt pleaſing; and of which he is well aware, that it can hardly fail to draw upon him the reſentment of a numerous and very faſhionable party. But,

" Welcome for thee, fair Virtue! all the paſt;
" For thee, fair Virtue! welcome even the laſt.

'If theſe pages, which he hopes none will condemn who have not read, ſhall throw any light on the firſt principles of moral ſcience; if they ſhall ſuggeſt to the young and unwary, any cautions againſt that ſophiſtry and licentiouſneſs of principle, which too much infect the converſations and compoſitions of the age; if they ſhall, in any meaſure, contribute to the ſatisfaction of any of the friends of truth and virtue; his purpoſe will be completely anſwered: and he will, to the end of his life, rejoice in the recollection of thoſe painful hours which he paſſed in the examination of this moſt important controverſy.'

The manner in which our Author treats his Subject is this: He, firſt, endeavours to trace the ſeveral kinds of evidence, and reaſoning, up to their firſt principles; with a view to aſcertain the ſtandard of truth, and explain its immutability. He ſhews, in the ſecond place, that his ſentiments on this head, however inconſiſtent with the genius of ſcepticiſm, and with the practice and principles of ſceptical writers, are yet perfectly conſiſtent with the genius of true philoſophy, and with the practice and principles of thoſe whom all acknowledge to have been the moſt ſucceſsful in the inveſtigation of truth: concluding with ſome inferences or rules, by which the more important fallacies of the ſceptical philoſophy may be detected by every perſon of common ſenſe, even though he ſhould not poſſeſs acuteneſs of metaphyſical knowledge ſufficient to qualify him for a logical confutation of them. In the third place, he anſwers ſome objections, and makes ſome remarks, by way of eſtimate of ſcepticiſm and ſceptical writers.

In order to guard againſt the impropriety of confounding

ideas by the uſe of ambiguous and indefinite expreſſions, our Author, in the beginning of his eſſay, takes a diſtinct view of all the ſenſes in which the words *reaſon* and *common ſenſe* are generally uſed, and explains more particularly that ſenſe in which he propoſes to uſe them.—*Reaſon* is that faculty which enables us, from relations or ideas that are known, to inveſtigate ſuch as are unknown; and without which we never would proceed in the diſcovery of truth a ſingle ſtep beyond firſt principles or intuitive axioms.—*Common ſenſe* ſignifies that power of the mind which perceives truth, or commands belief, not by progreſſive argumentation, but by an inſtantaneous, inſtinctive, and irreſiſtible impulſe; derived neither from education nor from habit, but from nature, acting independently on our will, whenever its object is preſented, according to an eſtabliſhed law, and therefore properly called *ſenſe*; and acting in a ſimilar manner upon all, or at leaſt upon a great majority of mankind, and therefore properly called *common ſenſe*.

'That there is a real and eſſential difference, ſays he, between theſe two faculties; that common ſenſe cannot be accounted for, by being called the perfection of reaſon, nor reaſon, by being reſolved into common ſenſe, will appear from the following conſiderations. 1. We are conſcious, from internal feeling, that the energy of underſtanding which perceives intuitive truth, is different from that other energy which unites a concluſion with a firſt principle, by a gradual chain of intermediate relations. We believe the truth of an inveſtigated concluſion, becauſe we can aſſign a reaſon for our belief; we believe an intuitive principle, without being able to aſſign any other reaſon for our belief than this, that the law of our nature determines us to believe it, even as the law of our nature determines us to ſee a colour when preſented to our open eyes at noonday. 2. We cannot diſcern any neceſſary connection between reaſon and common ſenſe: they are indeed generally connected; but we can conceive a being endued with the one who is deſtitute of the other. Nay, we often find, that this is in fact the caſe. In dreams, we ſometimes reaſon without common ſenſe. Through a defect of common ſenſe, we adopt abſurd principles; but ſuppoſing our principles true, our reaſoning is often unexceptionable. The ſame thing may be obſerved in certain kinds of madneſs. A man who believes himſelf made of glaſs, may yet reaſon very juſtly concerning the means of preſerving his ſuppoſed brittleneſs from flaws and fractures. Nay, what is ſtill more to the purpoſe, we ſometimes meet with perſons, whom it would be injurious to charge with inſanity, who, though defective in common ſenſe, have yet, by converſing much with polemical writers, improved their reaſoning faculty to ſuch a degree, as to puzzle and put to ſilence thoſe who are greatly their ſuperiors in every other mental endowment. 3. This inſtance ſuggeſteth a third difference between theſe two faculties, namely, that the one is more in our power than the other. There are few powers, either of our mind or body, more improveable by culture, than the reaſoning faculty; whereas common ſenſe, like other inſtincts, arrives at maturity with almoſt no care of ours. To teach

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the art of reasoning, or rather wrangling, is easy; but it is impossible to teach common sense to one who wants it. You may make a man remember a set of first principles, and say that he believes them, even as you may teach one born blind to speak intelligibly of colours, and light; but neither to the one nor to the other, can you by any means communicate the peculiar feeling which accompanies the operation of that faculty which nature has denied him. A man defective in common sense may acquire learning; he may even possess genius to a certain degree: but the defect of nature he never can supply: a peculiar modification of scepticism, or credulity, or levity, will to the very end of his life distinguish him from other men. It would evidence a deplorable degree of irrationality, if a man could not perceive the truth of a geometrical axiom; such instances are uncommon: but the number of self-evident principles cognisable by man is very great, and more vigour of mind may be necessary to the perception of some, than to the perception of others. In this respect, therefore, there may be great diversities in the measure of common sense which different men enjoy. Further, of two men, one of whom, though he acknowledges the truth of a first principle, is but little affected by it, and is easily induced to become sceptical in regard to it; while the other has a vivid perception of its truth, is deeply affected by it, and firmly trusts to his own feelings without doubt or hesitation; I should not scruple to say, that the latter possesses the greater share of common sense: and in this respect too, I presume the minds of different men will be found to be very different. Such diversities are, I think, to be referred, for the most part, to the original constitution of the mind, which it is not in the power of education to alter. I acknowledge, however, that common sense, like other instincts, may languish for want of exercise; as in the case of a person who, blinded by a false religion, has been all his days accustomed to distrust his own sentiments, and to receive his creed from the mouth of a priest. I acknowledge also, that freedom of inquiry doth generally produce a juster, as well as more liberal, turn of thinking, than can ever be expected, while men account it damnable even to think differently from the established mode. But from this we can only infer, that common sense is improveable to a certain degree. Or perhaps this only proves, that the dictates of common sense are sometimes overruled, and rendered ineffectual, by the influence of sophistry and superstition operating upon a pusillanimous and diffident temper. 4. It deserves also to be remarked, that a distinction extremely similar to the present is acknowledged by the vulgar, who speak of mother-wit as something different from the deductions of reason, and the refinements of science. When puzzled with argument, they have recourse to their common sense, and acquiesce in its decisions so steadily, as often to render all the arts of the logician ineffectual. "I am confuted, but not convinced," is an apology sometimes offered, when one has nothing to oppose to the arguments of the antagonist, but the original undisguised feelings of his own mind. This apology is indeed very inconsistent with the dignity of philosophic pride; which, taking it for granted that nothing exceeds the limits of human capacity, professeth to confute whatever it cannot believe, and, which is still more difficult, to believe whatever it cannot confute: but this

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apology may be perfectly consistent with sincerity and candor, and with that principle of which Pope says, that "though no science, it is fairly worth the seven."

After endeavouring to distinguish and ascertain the separate provinces of reason and common sense, our Author proceeds to investigate, more particularly, their connection and mutual dependence, and the extent of their respective jurisdictions.

'It is strange, says he, to observe, with what reluctance some people acknowledge the power of instinct. That man is governed by reason, and the brutes by instinct, is a favourite topic with some philosophers; who, like other froward children, spurn the hand that leads them, and desire, above all things, to be left at their own disposal. Were this boast founded in truth, it might be supposed to mean little more, than that man is governed by himself, and the brutes by their Maker. But, luckily for man, it is not founded in truth, but in ignorance, inattention, and self-conceit. Our instincts, as well as our rational powers, are far superior, both in number and dignity, to those which the brutes enjoy; and it were well for us, on many occasions, if we laid our systems aside, and were more attentive in observing those impulses of nature in which reason has no part. Far be it from me to speak with disrespect of any of the gifts of God; every work of his is good; but the best things, when abused, may become pernicious. Reason is a noble faculty, and, when kept within his proper sphere, and applied to useful purposes, proves a mean of exalting human creatures almost to the rank of superior beings. But this faculty has been much perverted, often to vile, and often to insignificant purposes; sometimes chained like a slave or malefactor, and sometimes soaring in forbidden and unknown regions. No wonder, then, if it hath been frequently made the instrument of seducing and bewildering mankind, and of rendering philosophy contemptible.

'In the science of body, glorious discoveries have been made by a right use of reason. When men are once satisfied to take things as they find them; when they believe Nature upon her bare declaration, without suspecting her of any design to impose upon them; when their utmost ambition is to be her servants and humble interpreters; then, and not till then, will philosophy prosper. But of those who have applied themselves to the science of Human Nature, it may truly be said, (of many of them at least), that too much reasoning hath made them mad. Nature speaks to us by our external, as well as by our internal, senses; it is strange, that we should believe her in the one case, and not in the other; it is most strange, that supposing her fallacious, we should think ourselves capable of detecting the cheat. Common Sense tells me, that the ground on which I stand is hard, material, and solid, and has a real, separate, independent existence. Berkeley and Hume tell me, that I am imposed upon in this matter; for that the ground under my feet is really an idea in my mind; that its very essence consists in being perceived; and that the same instant it ceases to be perceived, it must also cease to exist: in a word, that *to be*, and *to be perceived*, when predicated of the ground, the sun, the starry heavens, or any corporeal object, signify precisely the same thing. Now if my common sense be mistaken, who shall ascertain

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aſcertain and correct the miſtake? Our reaſon, it is ſaid. Are then the inferences of reaſon in this inſtance clearer, and more deciſive, than the dictates of common ſenſe? By no means: I ſtill truſt to my common ſenſe as before, and I feel that I muſt do ſo. But ſuppoſing the inferences of the one faculty as clear and deciſive as the dictates of the other, yet who will aſſure me, that my reaſon is leſs liable to miſtake than my common ſenſe? And if reaſon be miſtaken, what ſhall we ſay? Is this miſtake to be rectified by a ſecond reaſoning, as liable to miſtake as the firſt? In a word, we muſt deny the diſtinction between truth and falſehood, adopt univerſal ſcepticiſm, and wander without end from one maze of error and uncertainty to another; a ſtate of mind ſo miſerable, that Milton makes it one of the torments of the damned;—or elſe we muſt ſuppoſe, that one of theſe faculties is naturally of higher authority than the other; and that either reaſon ought to ſubmit to common ſenſe, or common ſenſe to reaſon, whenever a variance happens between them. It has been ſaid, that every inquiry in philoſophy ought to begin with doubt; that nothing is to be taken for granted, and nothing believed, without proof. If this be admitted, it muſt alſo be admitted, that reaſon is the ultimate judge of truth, to which common ſenſe muſt continually act in ſubordination. But this I cannot admit; becauſe I am able to prove the contrary by the moſt inconteſtible evidence. I am able to prove, that "except we believe many things without proof, we never can believe any thing at all; for that all ſound reaſoning muſt ultimately reſt on the principles of common ſenſe, that is, on principles intuitively certain, or intuitively probable; and, conſequently, that common ſenſe is the ultimate judge of truth, to which reaſon muſt continually act in ſubordination."—This I ſhall prove by a fair induction of particulars.'

[*To be concluded in another article.*]

ART. VIII. *Letters from M. De Voltaire to ſeveral of his Friends.* Tranſlated from the French by the Rev. Dr. Franklin. 12mo. 2s. 6d. ſewed. Davies, &c. 1770.

THERE is a particular pleaſure in reading thoſe productions of a man of genius which he has not intended for the public. We always perceive in them a more natural picture of the writer than in thoſe works which he has prepared with care, and with a view to reputation. It is for this reaſon that the private correſpondence of thoſe who have diſtinguiſhed themſelves has generally been ſought after with the greateſt avidity.

The collection which is now before us conſiſts of forty-two letters, and does not exhibit a diſagreeable impreſſion of their author. Voltaire is not always an inſtructive writer, but he never ceaſes to entertain his readers. His vivacity never forſakes him; and, though he is apt to be talkative, we ſtill liſten to him with ſatisfaction. The following letter, for example, is written with a great deal of humour:

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To the Sieur *Fez*, bookſeller at Avignon.

'In your letter from Avignon, dated April 30, you propoſe to ſell me, for a thouſand crowns, the whole edition of a collection of Voltaire's miſtakes, both with regard to maxims and hiſtorical facts, which you tell me you printed in the pope's dominions. I think myſelf in conſcience obliged to inform you, that in compoſing a new edition of my works, I have diſcoverd, in the firſt, above two thouſand crowns worth of errors, and as in quality of author, I have probably miſtaken about one half on my own ſide; this, you ſee, would amount to at leaſt twelve thouſand livres, ſo that I ſhould cheat you of nine thouſand francs. Obſerve moreover what you get on the account of maxims; this is an affair particularly intereſting to all the powers engaged in war, from the Baltic to Gibraltar; I am not therefore in the leaſt ſurpriſed when you inform me that the work is univerſally ſought after.

	Livres.
General Laudon, and the whole imperial army, cannot poſſibly take leſs than thirty thouſand copies, which you will ſell at forty ſous a piece; that you know is — — —	60,000
The king of Pruſſia, who is paſſionately fond of maxims, and more buſy about them at preſent than ever, will help you off with nearly the ſame quantity, which will be — — —	60,000
You may depend alſo on prince Ferdinand; for I always obſerved, when I had the honour of paying my reſpects to him, he was happy in finding out my miſtakes of this kind; you may therefore put him down for twenty thouſand —	40,000
With regard to the French army, where they talk more French than the Auſtrians and Pruſſians put together, you may ſend them at leaſt a hundred thouſand copies; which, at forty ſous each, will amount to — — —	200,000
In England and the colonies, where theſe iſlanders ſtudy from morning till night to find out my miſtakes, and turn them to their own advantage, you may hope at leaſt to diſpoſe of a hundred thouſand — — — —	200,000
As to monks and divines, who deal particularly in this kind of ware, you can't ſet them down at leſs, in all parts of Europe, than a hundred thouſand, which makes in all — —	600,000
Add to this liſt about a hundred thouſand lovers of the dogmatic amongſt the laity — —	200,000
	1,360,000

'Sum

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'Sum total one million three hundred and sixty thousand livres, which you will touch at one stroke; from which, some little expence being deducted, the net produce remaining for you will be at least one million.

'I cannot, therefore, sufficiently admire your disinterestedness in sacrificing so large a sum to me, on paying down only three thousand livres. The only thing which could prevent my accepting your proposal, would be the fear of offending Mr. Inquisitor of the Faith, or for the Faith, who, no doubt, has given you his *Imprimatur* for certain masses which he will say for you; that is, if you pay him honestly for them. This sanction once given, must not be given in vain; the faithful must rejoice in it, and I should be afraid of excommunication, were I to suppress an edition so useful, approved by a Jacobine, and printed at Avignon.

'As to your anonymous author, who has dedicated his evening vigils to this important work, I admire his modesty. I beg my best compliments to him, as well as to your ink merchant.

'I am in hopes of becoming better, and acknowledging my faults with all humility. Yours, &c.'

The letter to M. l'abbé d'Olivet is full of ingenuity and good criticism; that to the Abbé Trublet is polite, and discovers an easiness in forgiving an injury, which does honour to the heart of our author: and he has addressed one to Lord Lyttelton, which has such strong marks of him, that we shall transcribe it as an additional specimen of this work *.

To my Lord Lyttelton at London.

'I have read the ingenious Dialogues of the Dead, lately published by your lordship, where I find myself spoken of as a banished man, and guilty of many excesses in my writings. I am obliged, perhaps, for the honour of my country, publicly to declare, that I never was banished, because I never committed those crimes which the author of the Dialogues has thought fit to lay to my charge.

'No man ever exerted himself more strenuously than myself in favour of the rights of humanity, and yet never have I gone beyond the bounds of that virtue. I am not established in Switzerland, as this author, who has been misinformed, ventures to assert. I live on my own estate in France. Retirement is fit for old men, who have lived long enough in courts to detest and avoid them, and who enjoy new life in a peaceable retreat, with a few sensible and faithful friends. I have indeed a little country house

* We have seen this letter in print before in some of our fugitive papers; but it is worth preserving.

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near Geneva; but my reſidence and ſeat are in Burgundy. The king's goodneſs to me, all the privileges belonging to my eſtate, and the exemption of it from all taxes, has moreover firmly attached me to his perſon. If I had been baniſhed I could not have procured paſſports from our court for ſeveral of the Engliſh nobility. The ſervice which I did them gives me a claim to that juſtice which I expect from the author of the Dialogues.

With regard to religion, I think, and I believe he thinks ſo too, that God is neither Preſbyterian nor Lutheran, high or low church, but the Father of all mankind, of Lord Lyttelton, and of VOLTAIRE.'

From the caſtle of Ferney,
in Burgundy.

The letters in this collection, which are ſuppoſed to be written by baron Monteſquieu, bear evident marks of that ſuperior genius. They are profound, and have that boldneſs of ſentiment which characterizes him. Among the letters addreſſed to Voltaire, there is one from Mr. Haller *, which is full of humanity and nobleneſs of thought; and we beg leave to enrich this article with it. Voltaire had written to him to refuſe his protection to a perſon who had offended him. This requeſt Mr. Haller thought improper, and he refuſes it: he cenſures Voltaire, but in ſuch a manner as could not be diſagreeable to him.

Mr. Haller to Mr. de Voltaire.

SIR,

'Your letter has given me the greateſt concern. I ſee and admire a gentleman poſſeſſed of riches and independency, who has it in his power to chuſe the beſt company, equally applauded by monarchs and by the public, and immortalized by fame; and ſhall I behold this very man loſing all his peace and quiet, only in endeavouring to prove, that one man has ſtolen from him, and another is not yet convinced whether he has or no?

'Providence holds an equal balance to all mankind; it has ſhowered down riches and glory upon you. You muſt have your misfortunes alſo, and it has found out the equal poiſe againſt your happineſs, by giving you too much ſenſibility.

'The perſon whom you complain of would loſe very little by loſing the protection of a man, who has long *laid* ‡ hidden in an obſcure corner of the world, and who is happy in having no influence or connections. The laws alone have here power

* A celebrated philoſopher and poet of Switzerland.

‡ This is perhaps an error of the preſs.

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to

to protect the citizen and the ſubject. Mr. Graſſet has the care of my library. I have ſeen Mr. Leverche (you mean Laroche) with one Mr. May, an exile, whom I have viſited ſome time ſince his diſgrace, and who paſſed the latter part of his time with this miniſter.

'If either of them have put my name to their letters, and made people believe that we are more intimate than we really are, I ſhall certainly, when I ſee them, reſent it as an injury done to me, which from too great a friendſhip for me you ſeem to have exaggerated.

'If wiſhes had any power, I would add one to the bleſſings you enjoy. I would wiſh you that tranquility which flies before genius, which perhaps is not of ſo great value when conſidered with relation to ſociety, but of infinitely more with regard to ourſelves; the moſt celebrated man in Europe would then be alſo the moſt happy. I am, Sir,

Your perfect admirer, &c.'

It only remains for us to obſerve, that the Tranſlator has expreſſed the ſenſe of his original with fidelity and elegance.

*** This volume is adverti[illegible]ſed as the 37th of the Engliſh tranſlation of Voltaire's Works in 12mo.

ART. IX. *Sermons on ſeveral Subjects.* By Thomas Secker, LL. D. late Lord Archbiſhop of Canterbury. Publiſhed from the Original Manuſcripts, by Beilby Porteus, D. D. and George Stinton, D. D. his Grace's Chaplains. To which is prefixed, a Review of his Grace's Life and Character. 8vo. 4 Vols. 1l. bound. Rivington, &c. 1770.

A Character ſo exalted, and, in many reſpects, ſo amiable, as that of the late Archbiſhop of Canterbury, having the juſteſt claim to celebrity, cannot be overlooked in the memoirs of the literature of thoſe times in which this learned prelate lived and died. We ſhall, therefore, offer the public an abridgment of the very ample account here given of Dr. Secker's life:—to which we are ſtill further induced, as the particulars are conveyed to us on the moſt unqueſtionable authority.

His Grace was born in 1693, at a village called Sibthorp, in the vale of Belvoir, Nottinghamſhire. His father was a Proteſtant Diſſenter, a pious, virtuous, and ſenſible man; who having a ſmall paternal fortune, followed no profeſſion. His mother was the daughter of Mr. George Brough, a ſubſtantial gentleman farmer, of Shelton, in the ſame county. He received his education at ſeveral private ſchools and academies in the country, being obliged, by various accidents, to change his maſters frequently.

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Notwith-

Notwithſtanding this diſadvantage, he had, at the age of nineteen, not only made a conſiderable progreſs in Greek and Latin, and read the beſt writers in both languages, but had acquired a knowledge of French, Hebrew, Chaldee, and Syriac, had learned Geography, Logic, Algebra, Geometry, Conic Sections, and gone through a courſe of lectures on Jewiſh Antiquities, and other points, preparatory to the critical ſtudy of the bible.—He had been deſtined by his father for orders among the Diſſenters. With this view, during the later years of his education, his ſtudies were chiefly turned toward divinity; in which he made ſuch quick advances, that, by the time he was 23, he had carefully read over a great part of the ſcriptures, particularly the *N. T.* in the original, and the beſt comments upon it; *Euſebius's Eccleſiaſtical Hiſtory*, *The Apoſtolical Fathers*, *Whiſton's Primitive Chriſtianity*, and the principal writers for and againſt *Miniſterial and Lay Conformity*.—But though the reſult of theſe enquiries was a well-grounded belief of the Chriſtian Revelation, yet not being at that time able to decide on ſome abſtruſe ſpeculative doctrines, nor to determine abſolutely what communion he ſhould embrace; he reſolved, like a wiſe and honeſt man, to purſue ſome profeſſion, which ſhould leave him at liberty to weigh thoſe things more maturely in his thoughts, and not oblige him to declare or teach publicly, opinions which were not yet thoroughly ſettled in his own mind.

In 1716, therefore, he applied himſelf to the ſtudy of phyſic; and after gaining all the medical knowledge he could, by reading the uſual preparatory books, and attending the beſt lectures during that and the following winter in London,—in order to improve himſelf further, in Jan. 1718—19, he went to Paris. There he lodged in the ſame houſe with the famous anatomiſt Mr. Winſlow, whoſe lectures he attended, as he did thoſe of the materia medica, chymiſtry, and botany, at the king's gardens. The operations of ſurgery he ſaw at the *Hôtel Dieu*, and attended alſo for ſome time, M. Gregoire, the Accoucheur, but without any deſign of ever practicing that or any other branch of *ſurgery*. Here he became acquainted with Mr. Martin Benſon, afterward Biſhop of Glouceſter, one of the moſt agreeable and virtuous men of his time; with whom he quickly became much connected, and not many years after was united to him by the ſtricteſt bonds of affinity as well as affection.

During the whole of Mr. Secker's continuance at Paris, he kept up a conſtant correſpondence with Mr. Joſeph Butler, afterwards Biſhop of Durham, with whom he became acquainted at the academy of one Mr. Jones, kept firſt at Glouceſter, and afterward at Tewkeſbury. Mr. Butler having been appointed preacher at the Rolls, on the recommendation of Dr. Clarke

and

and Mr. Edward Talbot, son to Bishop Talbot, he now took occasion to mention his friend, Mr. Secker, without Secker's knowledge, to Mr. Talbot; who promised, in case he chose to take orders in the Church of England, to engage the Bishop, his father, to provide for him. This was communicated to Mr. Secker, in a letter from Mr. Butler, about the beginning of May, 1720. He had not, at that time, come to any resolution of quitting the study of physic; but he began to foresee many obstacles to his pursuing that profession; and having never discontinued his application to Theology, his former difficulties, both with regard to conformity and some other doubtful points, had gradually lessened, as his judgment became stronger, and his reading and knowledge more extensive. It appears also, from two of his letters still in being, written from Paris to a friend in England, (both of them prior to the date of Mr. Butler's above-mentioned) that he was greatly dissatisfied with the divisions and disturbances which at that particular period prevailed among the Dissenters.

In this state of mind, Mr. Butler's unexpected proposal found him; which he was therefore very well disposed to take into consideration; and after deliberating on the subject of such a change for upwards of two months, he resolved, at length, to embrace the offer, and for that purpose quitted France about the beginning of August, 1720.

On his arrival in England, he was introduced to Mr. Talbot, with whom he cultivated a close acquaintance; but it was unfortunately of very short duration: for, in the month of December, that gentleman died of the small pox. This was a great shock to all his friends, who had justly conceived the highest expectations of him; but especially to an amiable lady whom he had lately married, and who was very near sinking under so sudden and grievous a stroke. Mr. Secker, beside sharing largely in the common grief, had peculiar reason to lament an accident that seemed to put an end to all his hopes; but he had taken his resolution, and he determined to persevere. It was some encouragement to him to find that Mr. Talbot had, on his death-bed, recommended him, together with Mr. Benson and Mr. Butler, to his father's notice. Thus did that excellent young man, for he was but 29 when he died, by his nice discernment of characters, and his considerate good nature, provide most effectually, in a few solemn moments, for the welfare of that church from which he himself was so prematurely snatched away; and, at the same time, raised up, when he least thought of it, the truest friend and protector to his wife and unborn daughter; who afterward found in Mr. Secker all that tender care and assistance which they could have hoped for from the nearest relation.

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It being judged necessary, by Mr. Secker's friends, that he should have a degree at Oxford; and he having been informed that if he should previously take the degree of Doctor in Physic at Leyden, it would probably help him in obtaining the other, he went over and took his degree there in March 1721: and, as part of his exercise for it, he composed and printed a Dissertation *de Medicinâ Staticâ*, which is still extant, and is thought, by the gentlemen of that profession, to be a sensible and learned performance.

In April, the same year, he entered himself a gentleman-commoner of Exeter College, Oxford; after which he obtained the degree of Batchelor of Arts, in consequence of the chancellor's recommendatory letter to the convocation.

He now spent a considerable part of his time in London, where he quickly gained the esteem of some of the most learned and ingenious men of those days, particularly of Dr. Clarke, rector of St. James's, and the celebrated dean Berkeley, afterwards bishop of Cloyne, with whom he every day became more delighted, and more closely connected. He paid frequent visits of gratitude and friendship to Mrs. Talbot, widow of Mr. Edward Talbot, by whom she had a daughter five months after his decease. With her lived Mrs. Cath. Benson, sister to bishop Benson, whom, in many respects, she greatly resembled. She had been for several years Mrs. Talbot's inseparable companion, and was of unspeakable service to her at the time of her husband's death, by exerting all her courage, activity, and good sense (of which she possessed a large share) to support her friend under so great an affliction, and by afterwards attending her sickly infant with the utmost care and tenderness, to which, under Providence, was owing the preservation of a very valuable life.

Bishop Talbot being, in 1721, appointed to the see of Durham, Mr. Secker was, in 1722, ordained deacon by him in St. James's church, and priest not long after in the same place, where he preached his first sermon, March 28, 1723. The bishop's domestic chaplain at that time was Dr. Rundle, a man of warm fancy and very brilliant conversation, but apt sometimes to be carried by the vivacity of his wit into indiscreet and ludicrous expressions, which created him enemies, and, on one occasion, produced disagreeable consequences. With him Mr. Secker was soon after associated in the bishop's family, and both taken down by his lordship to Durham, in July 1723.

In the following year the bishop gave Mr. Secker the rectory of *Houghton-le-Spring*. This preferment putting it in his power to fix himself in the world, in a manner agreeable to his inclinations, he soon after made a proposal of marriage to Mrs. Benson; which being accepted, they were married by bishop Talbot

Talbot in 1725. At the earneſt requeſt of both, Mrs. Talbot and her daughter conſented to live with them, and the two families from that time became one.

About this time biſhop Talbot alſo gave preferments to Mr. Butler and Mr. Benſon, whoſe riſe and progreſs in the church is here interwoven with the hiſtory of Mr. Secker. In the winter of 1725-6, Mr. Butler firſt publiſhed his incomparable ſermons; on which, our Authors inform us, Mr. Secker took pains to render the ſtyle more familiar, and the author's meaning more obvious: yet they were at laſt by many called obſcure. Mr. Secker gave his friend the ſame aſſiſtance in that noble work *The Analogy of Religion, &c.*

He now gave up all the time he poſſibly could to his reſidence at *Houghton*, applying himſelf with alacrity to all the duties of a country clergyman, and ſupporting that uſeful and reſpectable character throughout with the ſtricteſt propriety. He omitted nothing which he thought would be of uſe to the ſouls and bodies of the people entruſted to his care. He brought down his converſation and his ſermons to the level of their underſtandings; he viſited them in private, he catechized the young and ignorant, he received his country neighbours and tenants kindly and hoſpitably, and was of great ſervice to the poorer ſort of them by his ſkill in phyſic, which was the only uſe he ever made of it. Though this place was in a very remote part of the world *, yet the ſolitude of it perfectly ſuited his ſtudious diſpoſition, and the income ariſing from it bounded his ambition. Here he would have been content to live and die; here, as he has often been heard to declare, he ſpent ſome of the happieſt hours of his life; and it was no thought or choice of his own that removed him to an higher and more public ſphere; but Mrs. Secker's health, which now began to be very bad, and was thought to be injured by the dampneſs of the ſituation, obliged him to think of exchanging it for a more healthy one. Accordingly an exchange was made, through the friendly interpoſition of Mr. Benſon (who generouſly ſacrificed his own intereſt on this occaſion, by relinquiſhing a prebend of his own to ſerve his friend) with Dr. Finney, prebendary of Durham, and rector of Ryton; and Mr. Secker was inſtituted to Ryton and the prebend, June 3, 1727. For the two following years he lived chiefly at Durham, going every week to officiate at Ryton, and ſpending there two or three months together in the ſummer.

* Our Authors have not pointed out what part of the kingdom *Houghton-le-Spring* lies in; but, we take it for granted, it is in the biſhopric of Durham.

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In July 1732, he was appointed chaplain to the king; for which favour he was indebted to Dr. Sherlock, who having heard him preach at Bath, had conceived the highest opinion of his abilities, and thought them well worthy of being brought forward into public notice. From that time an intimacy commenced between them, and he received from that great prelate many solid proofs of esteem and friendship.

His month of waiting at St. James's happened to be August, and on Sunday the 27th of that month he preached before the queen, the king being then abroad. A few days after, her majesty sent for him into her closet, and held a long and gracious conversation with him; in the course of which he took an opportunity of mentioning to her his friend Mr. Butler. He also, not long after this, on Mr. Talbot's being made Lord Chancellor, found means to have Mr. Butler effectually recommended to him for his chaplain. The queen also appointed him clerk of her closet; from whence he rose, as his talents became more known, to those high dignities which he afterward attained.

Mr. Secker now began to have a public character, and stood high in the estimation of those who were allowed to be the best judges of merit; he had already given proofs of abilities that plainly indicated the eminence to which he must one day rise, as a preacher and a divine; and it was not long before an opportunity offered of placing him in an advantageous point of view. Dr. Tyrrwhit, who succeeded Dr. Clarke as rector of St. James's in 1729, found that preaching in so large a church endangered his health. Bishop Gibson, therefore, his father-in law, proposed to the crown that he should be made residentiary of St. Paul's, and that Mr. Secker should succeed him in the rectory. This arrangement was so acceptable to those in power, that it took place without any difficulty. Mr. Secker was instituted rector the 18th of May, 1733; and in the beginning of July went to Oxford to take his degree of doctor of laws, not being of sufficient standing for that of divinity. On this occasion it was that he preached his celebrated *Act-Sermon*, on the advantages and duties of academical education, which was universally allowed to be a master-piece of sound reasoning and just composition: it was printed at the desire of the heads of houses, and quickly passed through several editions. It is now to be found in the 2d collection of *Occasional Sermons* published by himself in 1766.

It was thought that the reputation he acquired by this sermon contributed not a little toward that promotion which very soon followed its publication. For in December 1734, he received a very unexpected notice from bishop Gibson, that the king had fixed on him to be bishop of Bristol. Dr. Benson was about

the

the same time appointed to the see of Gloucester, as was Dr. Fleming to that of Carlisle; and the three new Bishops were all consecrated together in Lambeth Chapel, Jan. 19, 1734-5, the Consecration-Sermon being preached by Dr. Thomas, now bishop of Winchester.

Having thus accompanied Dr. Secker to his attainment of the episcopal dignity, we shall here close this first grand period of his life; reserving our abridgment of the remainder of this very ample piece of biography for our next publication.

ART. X. *The History of Duelling; containing the Origin, Progress, Revolutions, and present State of Duelling in France and England, including many curious historical Anecdotes.* 12mo. 3 s. bound. Dilly. 1770.

THE Author has divided his work into two parts, and each part into several sections. The first part is a translation from the French of *M. Coustard de Masi*, one of the French king's musqueteers, and consists chiefly of extracts from history, some of which are indeed curious, but most of them are ill applied.

At the top of some of the sections is a principle of the laws of single combat or duelling, in civil or criminal cases, as it was formerly established in France; and the rest of the section contains the recital of some historical fact as a proof and illustration of the principle.

The second section is as follows:

'Gontran XI. king of Burgundy, as he was hunting in the forest on the mountains of Vosges, discovering the tracks and remains of a buffalo that had been killed, ordered the ranger of the forest to undergo the question, to force his discovery of the culprit.

'He accused Chandun, the king's chamberlain, who denying the charge, the trial by combat was ordered. Chandun being sick and unable to encounter his accuser himself, substituted a champion, one of his nephews, who was accepted.

'They fought before the king. Chandun's nephew mortally wounded his adversary with a thrust of his lance, and felled him to the ground; but as he was going to cut the victim's throat with a dagger which he drew from his girdle, he gave himself a desperate wound, and dropt instantly dead on his antagonist's body, who expired in a few moments after him. Chandun suffered death in consequence.'

The principle to be proved and illustrated in this section is, 'that the party whose champion was conquered was put to death.' But the fact proves just the contrary; for the ranger who fought in person was conquered, and Chandun, whose

champion conquered him, was put to death, because, after the conquest, the unhappy victor received, by accident, a mortal wound.

The following canons of duelling are curious:

'The challenger was obliged to appear in the lists before mid-day, and the challenged before three in the afternoon. He who did not present himself according to the time appointed, incurred the charge of conviction, unless the judges present decreed otherwise.

'The herald at arms proceeded on horseback to the door of the lists, summoned the challenger to appear before him, and then ordered the challenged to present himself, when he thus addressed them:

"Now listen, Gentlemen, and all here present attend, to what our king commands should be strictly observed on these solemn occasions.

"I. It is forbidden all persons whatsoever, excepting those who are appointed guards of the lists, on the penalty of forfeiting life and fortune, to be armed.

"II. It is forbidden to appear on horseback; to gentlemen, on the penalty of losing the horse; to plebeians, under that of losing an ear.

"III. It is forbidden to all persons whatsoever, excepting these especially appointed, to obtrude themselves into the lists, on the penalty of losing life and fortune.

"IV. It is forbidden to sit on any bench, form, or even on the ground, on the penalty of losing a hand.

"V. It is forbidden to cough, spit, speak, or make any sign whatsoever, on pain of death."

'After the recital of these prohibitions, the combatants were to swear that they had no charms or witchcraft about them.

'On a pillar erected before the scaffold where the judges sat, stood a cross, on which, and the form of prayer that began with *Te Igitur*, the combatants solemnly swore they had said nothing but the truth.

'According to the established canon of duelling, the lists were forty feet wide, and four and twenty long.

'The list-marshal, who was charged with the conduct of all matters relating thereto, gave the signal for the combatants to charge by throwing a glove.

'If, during the contest, either of them went out of the lists, his defeat was declared.

'The heralds at arms houghed or hamstrung the unfortunate vanquished, whether alive or dead, stript them of their armour, left them naked upon the ground, scattered their weapons about the lists, and left their bodies stretched upon the ground until the sovereign's orders were given in what manner they should be disposed of.

'All

'All the poſſeſſions of the foiled hero fell by forfeiture to the king.

'The liſt-marſhal's ſhare of the vanquiſhed party's ſpoils extended no farther than to his arms, which he claimed by right.'

It is impoſſible to read ſo horrid a memorial of the cruelty, abſurdity, and ſuperſtition of our anceſtors, without a grateful ſenſe of the benefits we have derived from learning. We are ſometimes inclined to think that books have very little influence upon the morals of mankind, from the perpetual violation of all the precepts which they enforce; but though we cannot perceive the benefit as it gradually accrues, any more than the increaſe of a plant as it grows, yet by comparing the paſt times with the preſent, we can as plainly perceive that benefit has accrued, as we can that a plant has grown.

Among other ceremonies, mentioned in theſe canons of duelling, the combatants ſwore they had no charm about them; upon which it may be remarked that the Garter, worn by our Knights of that Order, which ſome have ignorantly imagined to have been given and inſcribed as an enſign, in conſequence of a garter dropped by the counteſs of Saliſbury, and taken up by the founder Edward III. in a dance, was intended as a counter-charm, a taliſmanic ligature, and bound on the legs of the knight as a token of the protection of God, the Virgin, and St. George: the inſcription manifeſtly relates to the hurtful contrivances of an enemy, which it imprecates back on himſelf. *Honi ſoit qui mal y penſe*; may evil be to him that deſigns evil to the wearer; or, in other words, "let his travel come upon his own head, and his wickedneſs fall upon his own pate."

When duelling was eſtabliſhed by law, perſons of no higher degree than a burgeſs were obliged to fight on foot and with ſticks.

In the time of Philip duke of Burgundy one Mahuot, a burgeſs of Valenciennes, had killed the relation of another burgeſs whoſe name was Plouvier: Plouvier accuſed him of the murder, and a trial by combat was ordered in this manner.

A circular piece of ground was incloſed, with only one way to enter it. At this entrance two chairs, covered with black, were placed oppoſite to each other, in which the challenger and the challenged were ſeated to wait for the ſignal of combat. The maſs book was brought to them, and they ſeverally ſwore that what they had alleged was true.

Their dreſs conſiſted only of boiled leather, very tightly ſewed all over their bodies: they were bare-footed, and had their heads ſhaved; the nails of their hands and feet were cloſely pared, that they might not wound each other unfairly

by grappling: they had ſhields, the points of which they carried upwards, the nobility only being permitted to carry them downward. Each combatant alſo was furniſhed with a large ſtick or quarter-ſtaff of equal dimenſions: two baſons of greaſe were brought them to anoint their bodies, and two pots of aſhes to take the greaſe from their hands. To each of them was alſo given a piece of ſugar, under the notion that it would keep them in wind during the conflict.

They fought in the preſence of the duke; and, at the onſet, exchanged ſeveral violent blows with the quarter-ſtaff. Mahuot, being leſs robuſt than Plouvier, took up ſome ſand and threw it into his eyes, at the ſame time wounding him in the forehead; but Plouvier at length getting hold of Mahuot threw him upon the ground, jumped upon his body, thruſt out both his eyes with a bodkin, and then diſpatched him with a violent blow of his own quarter-ſtaff upon his ſkull.

It will certainly be thought ſtrange that either of theſe combatants, after care had been taken even to pare their nails, ſhould have been truſted with a bodkin: ſuch, however, is the account here given, but whence it is extracted does not appear. Bodkin was at that time a name for a ſmall poignard or dagger, and in this ſenſe is probably uſed by Shakeſpeare in the well known ſoliloquy of Hamlet.

The paſſion for duelling was carried ſo high in the reign of Louis XIII. that when acquaintances met, the uſual enquiry was not as it is at preſent, what news do you hear? but, who fought yeſterday? Perhaps it was about this time that our petty gentlemen, and men of honour were called *Blades*. The French uſed the word *lame* and *bonne epée* in the ſame ſenſe.

The firſt part of this work concludes with an apology for duelling, as it is at preſent practiſed, which, according to the Author, is the principal preſervation of French courage and French politeneſs. The ſecond part contains Mandeville's apology for duelling, with which moſt of our Readers are probably well acquainted. Mandeville, with a ſpirit which his principles may be ſuppoſed naturally to produce, thinks it very well worth while to cut throats for the ſake of good-breeding; and ſays it is ſtrange that the nation ſhould grudge to ſee half a dozen men ſacrificed in a twelvemonth, to ſecure politeneſs of manners and the pleaſure of converſation. Voltaire's ſentiments of this practice are inſerted next, which are diametrically oppoſite to thoſe of Mandeville. Some account is given of the preſent method of duelling in France, which is well known to be by *rencountre*; the parties who have ſecretly agreed to fight give no challenge, nor take any ſecond, but meeting in a place agreed upon, juſtle each other and immediately

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diately engage, as if upon a ſudden quarrel, by which means the puniſhment awarded by the law againſt duelling is avoided.

The reſt of the pamphlet is a mere "patched rag," containing an account of the duel between a gentleman of the Sackville family and Lord Bruce, which having been publiſhed in the Spectator or Tatler, has long been in the hands of almoſt every girl in England, and an extract from the Conſcious Lovers, in which Beville expoſtulates with Myrtle on receiving his challenge.

That in certain circumſtances it is honourable to fight a duel, and diſgraceful to avoid it, cannot be denied. We have been told, indeed, that there is more true honour in conforming to the laws of God than the caprice of men; but the words *true honour* here are equivocal terms. It is indeed true that a man ought to receive more honour for not fighting than for fighting a duel, but it is equally true that he does not, and that, till the general opinion of mankind is more conformable to common ſenſe, he cannot. Honour and diſgrace ariſe wholly from the opinion of others, whether erroneous or juſt; and perhaps the public opinion in favour of the duelliſt is more abſurd than any other that has degraded mankind. Ideas that have been uſed to occur in a particular aſſociation have often a very different effect upon the mind when exhibited in another: in one we implicitly adopt them as conformable to reaſon and truth, in the other we inſtantly diſcover their abſurdity, and reject them with a ſenſe of reſentment that always attends the diſcovery of an impoſition.

If having ſeized a man, who had firſt violated and then murdered my wife, I ſhould carry him before a tribunal, and demand juſtice, what ſhould we think of the judge if he ſhould order that the criminal and I ſhould caſt lots which of us ſhould be hanged?

In the caſe of duelling the public is this judge: I receive an injury for which nothing but death can atone, but the law will not interfere. I do not indeed appeal to the public, but, what is worſe, the public officiouſly interferes, and condemns me under the penalty of perpetual diſgrace, to caſt lots with the aggreſſor for my life!

This is the caſe with reſpect to the challenger, if he is ſuppoſed to have received an injury for which life ſhould atone: if he is not ſuppoſed to have received ſuch an injury he has no pretence to demand that the life, even of his adverſary, ſhould be put in hazard.

If upon this view of the matter the public ſhould inflict diſgrace upon every challenger, as a blockhead, inſtead of enjoining a challenge under the penalty of diſgrace, as the duty of thoſe who have been groſly injured already, many a uſeful life will

be ſaved, and a man may have ſome chance for honour in this age of learning and refinement, without the ſacrifice of virtue, humanity, and common ſenſe.

ART. XI. *Æolus; or, the Conſtitutional Politician. With the Remarks of a Briton on the Trial of the Iriſh Chairmen, a gentle Reproof to the Monthly Reviewers, and a Converſation between an Elector and his Repreſentative. In a Letter to Sylvanus Urban, Eſq;* 8vo. 3 s. ſewed. Bladon. 1770.

IN this miſcellaneous publication the Author goes through a particular examination of the caſe of the Iriſh chairmen, who were convicted of the murder of Mr. Clark at the Brentford election; and he *re-tries* and *acquits* them on the evidence of the ſeſſions-paper, in which their Old-Bailey trial is recorded. We are ſorry he had no better evidence, no authority more indiſputable than thoſe papers.—He has, however, made the beſt uſe of his materials, and given the public an excellent *critique* upon the ſubject.

This *examen* is preceded by a piece of witty, humorous, and ſevere ridicule upon Mr. Wilkes, and the leaders of *the oppoſition* *, who made a *party affair* of the accident.—He alſo diſſents, entirely, from the judgment of the Monthly Reviewers, as given in their account of Foot's, Ingram's, and other pamphlets; and his charge againſt us amounts to this:—'That by placing the *fulleſt confidence* in the report of a *faction*, utterly unworthy of any *credit at all*, you' [the Reviewers] 'have, altogether without *intending* it,' [Sir! your moſt obedient!] 'violated *truth*, to which in general you pay ſo conſcientious a regard;' [your very humble, again!—but that *in general*, by the way, is an ugly drawback!] 'greatly contributed to confirm the factious part of the public in their *error* and their *rancour* reſpecting the pardon in queſtion; and, in ſome degree, *injured* a —— whom, for his many virtues, you love and honour, by miſrepreſenting the facts on which the pardon was founded †.'

An heavy charge, indeed! and the ſubſequent inference is not much lighter. 'Permit, Gentlemen, ſays he, a conſtant reader of your Review, and who eſteems your ſenſe and know-

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* To this part of the work the title *Æolus* more particularly refers. The hint ſeems to have been borrowed from Swift's account of the *Æoliſts*: John Wilkes is the Britiſh Æolus, and the hero of the preſent performance.

† We are the more obliged to this gentleman for the very favourable opinion he has expreſſed of us and of our labours, and value ourſelves the more for the handſome things he has ſaid of us, in his 79th and 80th pages,—as he declares he has not 'the leaſt knowledge of any of us, by name or by perſon.'

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ledge,

ledge, and highly honours your general attachment to the causes of *benevolence* and *truth*, very plainly to tell you, that *one* of these *three things* must happen:

'I. That you *prove* from the *trial* the *conviction* of the chairmen by several witnesses, beside F—, of the guilt you ascribe to them:—that you also prove Balf or Macquirk *gave the blow*:—and again, that these men assaulted and wounded Clark; for all this you *positively assert*.—If all this is proved to be true, it follows, that these men, by their own proper acts, were *morally* as well as *legally* guilty (if the blow was mortal) of murder in its highest enormity;—and as murderers to this clear amount of *actual* not *implied* guilt, improper objects of his majesty's clemency.

'II. If you *cannot* establish the *truth* of your *assertions*, you must publicly *retract them* [so we will, when we see *sufficient* reason for it] and own your mistake in the most explicit terms.

'III. In case you fail in both the other conditions, your assertions must remain, to the disgrace of your Review, [hard words, indeed, Mr. Æolus!] *detected*, *manifest*, *malignant*, falsehoods.'

To this we shall only reply, in brief, that we are not, in the least degree, conscious of having ever uttered or abetted any manifest or malignant falsehood, on this or on any other occasion; that we drew our idea of the chairmen's guilt from such circumstances as then occurred to our knowledge and belief, exclusive of the printed account of the Old-Bailey trial, which to this hour we have not seen; that we do not yet perceive the least reason to alter our opinion,—no, not even after an attentive perusal of this elaborate commentary on the sessions-paper; and, moreover, that we are verily persuaded that the author of *Æolus* himself, had he been near the scene of action, would have seen things in a light very different from that in which he has viewed them, at a great distance from the capital (for such he intimates his residence to be) and through the imperfect, dusky medium of the *short-hand reports* to which he is principally, if not solely indebted for his information: indeed he acknowledges that he hath 'no other authority.'

To put in a *formal*, *argumentative* reply to the charge brought against us by this ingenious Writer, in a discussion of near 60 pages, would lead us too far astray from the immediate duty and current business of the month; beside, the subject of poor Clark and his wound is now grown too stale for us to harrow up, and present to the offended nostrils of our Readers; who have certainly had enough of Balf and Macquirk, and the Brentford election. We shall, therefore, leave this matter as it lies, before the impartial public. If we have too hastily pronounced upon any circumstance that we had occasion to mention in our review of the pamphlets which appeared during the heat and hurry

hurry of that famous controversy, if we then inadvertently said any thing that was wrong, nothing that we now say will make it right. But, in truth, we do not apprehend that we have any thing to retract. If we have seen things in a light different from that in which some others have viewed them, it is the common case, and what every man is liable to in matters of opinion and dispute. The Author of *Æolus* thinks, from reading the sessions-paper, that the chairmen were innocent; we thought, and we still think, *one* of them at least ought to have been hanged; and so, we verily believe, do great numbers beside; particularly of those who saw what passed at the Brentford election *: of the *real* circumstances of which this gentleman appears to have been, indeed, very partially informed.

And here it may not be improper to remark, that if it be requisite, and high time, as it surely is, to put a stop to the abominable practice of election *club-law*, it was as right to begin the work of reformation at the juncture of which are speaking, as at any other; and that if ever a proper object offered to make an example of among those hireling ruffians, who are ever ready to knock people's brains out at half a crown a head, the person we have in view, was, of all men, perhaps the fittest. But as it may be thought somewhat invidious (though he is now out of danger) to enlarge on the character of this *desperado*, we shall only add, for the sake of the public, our sincere wish that his future course of life may be more innocent than the past.

In the latter part of this well-written, and, indeed, very entertaining performance, we have a most curious dialogue, or conversation, *supposed* to have passed between the Author and his representative in parliament; in which the character of a modern patriot is well roasted, and properly served up, for the entertainment of the public.

On the whole, we cannot but consider this production as well fitted to give one of the severest blows that hath yet been aimed at the present opposition, and at all who have appeared in connexion with it. The Author writes like an honest man, who hath no dependance on, nor personal regard for, any person in power, and who hath *really* nothing in view, from the em-

* Those, too, who were present at the Northampton election, previous to that for the county of Middlesex, cannot have forgotten how forcibly he there exercised his electioneering talents; of which many a bruised limb, and many a broken head, bore ample testimony. In short, such has long been the character of this Herculean *Infant*, as he was called, that there was not a sober inhabitant in the neighbourhood of Covent Garden, where he was best known, who did not greatly rejoice at the prospect of his *elevation*, before the royal clemency otherwise disposed of him.

ployment

loyment of his pen, on the preſent occaſion, but the peace nd proſperity of his country †. His book appears to have been *written*, though but lately *publiſhed*, ſome time before the duke of Grafton quitted his poſt at the helm of adminiſtration; but there is nothing in it, in any degree, flattering to his Grace. ' 'Tis not, ſays he, the exchange of a jockey D— for a jockey M——, nor the exchange of one jockey for another, but the total extinction of *jockeyſhip itſelf*, with all its *monſtrous enormities*, that the public ſafety *demands* from the great.—I honour, my Lord D—, your parts, your abilities, your firmneſs in the ſervice of your country. I honour, my Lord M——, the high merit of your private character, and I reſpect the general eſteem it has attached to you, as a worthy and benevolent Engliſh gentleman. But, for God's ſake, is it *poſſible either* of you can *expect*—is it not abſolutely *impoſſible either* of you ſhould *obtain*, upon the genuine conſtitutional *moral* principles of the Britiſh government, the public eſteem and confidence, as miniſters, when, in the full obſervation of that public, you are *falſe* to your *fortunes*, to your *dignities*, to your *families*, by a baſe proſtitution of ALL to the artifices, to the rafcality, to the ſupport of ſharpers, bucks, grooms, ſcoundrels, and gamblers? Will not ſuch evil communication *infallibly* corrupt better eſtabliſhed manners than nobility can lay claim to? And will not the public *juſtly* infer, that if you ſpare not your *own* fortunes and honours from *ſuch* ſhameful abuſe; the revenue and honour of the public will be laid *quite open*, while you are in power, to the rapacity of the ſame race of plunderers, without reſerve or reſtraint?'——In ſhort, he moſt juſtly infers, and it is the great point for which he contends throughout the chief part of his book, that ' nothing but *moral order* among the great, can make *them* worthy of public truſt; nothing but a reſtitution of *moral order* among the people, can make *them* capable of *civil rule*.'

Thus far with regard to the Author's motives, principles, and ſpirit. In reſpect of his abilities, in general, we can only ſay, that in *reaſoning* he has the preciſion of a philoſopher, and in *pleaſantry* he has the humour of a Swift:—with a daſh of Swift's *indelicacy* too.

† *Intereſted* views, indeed, he profeſſes to have, but theſe will be beſt expreſſed in his own words: ' As a Briton, juſtly alarmed for the honour and ſtability of that government which is to protect his All, and not as a *proſtitute advocate* for any of its adminiſtrators—I give my free-born ſentiments, &c.'——In another place he ſays, ' I write merely as one of the vaſt multitude that muſt partake of that *overwhelming* ruin, into which the ſenſeleſs unmeaning *faction* of the preſent time is *precipitating* this unhappy country.' And there is ſuch an air of *ſeriouſneſs* and *feeling* in his manner, in making theſe declarations, that we give him entire credit for his ſincerity.

MONTHLY CATALOGUE,

For JUNE, 1770.

RELIGIOUS and CONTROVERSIAL.

Art. 12. *Remarks* on the Principles and Spirit of a Work entitled, *The Confeſſional.* Being a *Sequel* to the ſecond Edition of *A full Anſwer to the Eſſay on Spirit.* By the Rev. William Jones, A. B. late of Univerſity College in Oxford, and Rector of Pluckley in Kent. 8vo. 2 s. 6 d. ſewed. Robinſon and Roberts, &c. 1770.

MR. Jones falls upon the author of the Confeſſional,—with what temper, and in what ſort of ſtyle, the Reader will learn from the following paragraph, extracted from his preface:

Speaking of the *Three Letters** which have been addreſſed to Mr. Blackburne, and which he conſiders as a 'fair and full confutation of the Confeſſional, he obſerves, that there are readers who will hardly be at the pains to follow the argument to ſuch a length; as there are doubtleſs ſome admirers of the Confeſſional who have not had patience to attend their guide through all the multifarious *doublings and turnings of his hiſtorical* LIBEL.' Therefore, ſays this candid, meek, and polite Remarker, 'I thought it might be of uſe to ſhew the author's miſtakes in a ſmaller compaſs; for if his principles are agreeable *neither to ſcripture*, nor *reaſon*, nor the *univerſal practice of Chriſtians* in all ages, *ſcurrilous anecdotes*, and *ſcraps* of hiſtory, pointed againſt the CHURCH and CHURCHMEN, with all the art the author is maſter of, and *more invectives than any dictionary can ſupply him with*, will never compenſate for ſuch a defect, but in the opinion of thoſe who are under the ſame prejudices with himſelf.'

Of this Writer's theological principles, and of his manner of writing, we have, on former occaſions †, endeavoured to give our Readers a competent and juſt idea; and a few ſtrictures have been offered on ſome things advanced by him, on particular points of what is called orthodoxy, as well as on the ſubject of natural philoſophy ‡. On the whole, we have not expreſſed the moſt favourable opinion of Mr. Jones's abilities; but that juſtice which is due to all men, and all parties, obliges us to obſerve, on the preſent occaſion, that we think he appears to ſomewhat more advantage in his preſent production; although we are as far from conſidering him as an equal match for the maſterly writer of the Confeſſional, as we are from inclining to ſubſcribe to that ſyſtem of divinity for which Mr. J. is ſo warm and zealous an advocate. Thoſe, however, who are deſirous of entering into the arguments that are brought by this Gentleman, in aid of what has been offered by the Waterlands and the

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* See Review, vol. xxxviii.

† See our account of his Full Anſwer to the Eſſay on Spirit, Review, vol. ix. p. 127. and of his Catholic Doctrine of the Trinity, vol. xvii. p. 284.

‡ See our account of his Eſſay on the firſt Principles of Natural Philoſophy, Review, vol. xxvii. p. 122.

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raps, and other champions of Athanasianism and church-authority, with all their sacred train of tests, and articles, and prescriptions, and subscriptions, &c. &c. will here find that our Author hath as much, and as much to the purpose, to say in support of his cause, his creeds and confessions, his articles and ecclesiastical establishments, as the rest of 'em. Aye, and that he can abuse, and rail at, your Clarkes, your Hoadleys, your Whistons, and your Claytons, as piously as Athanasius or Calvin themselves could have done, had they lived in the days of these notorious heretics.—It was indeed said, by a celebrated wit and preacher now living, by way of sarcasm on a gentleman with whom he had a controversy, "Let him rail on—he can do nothing else." But this is not seriously applicable to the Author of the present Remarks; nor will the learned writer of the Confessional, against whom some able pens have been drawn, find him one of his most contemptible opponents.

Art. 13. *Sermons principally addressed to Youth. To which is added, a Translation of Isocrates's Oration to Demonicus.* By J. Toulmin, A. M. 12mo. 3 s. sewed. Baldwin, &c. 1770.

These are sensible, serious, practical sermons, and seem very well calculated for the benefit of those to whom they are immediately addressed. The translation annexed to the discourses is added, we are told, because it falls in with the design of their publication, that of instilling into the minds of youth the sentiments of wisdom and virtue.

Art. 14. *God All in All. Being a Letter to the Baptist Church Meeting at Goodman's Fields, London, under the pastoral Care of the Rev. Mr. Abraham Booth.* By S. W. who was ejected by the said Church, 21 Feb. 1770, for not believing that the Man Christ was God. To which is added, a few Thoughts on the distinct Properties of the intelligent and material Creation, and the Relation they are kept in by God to each other in the human Body and Soul. 8vo. 1 s. Bladon.

The world has very little to do with these private disputes, and it is pity any society should be exposed by them. This performance may, however, among other instances, serve to convince us, that enthusiasm and rhapsody are not confined to any particular set of opinions. Any farther notice of the pamphlet is quite unnecessary: it is sufficient just to say that such a one is published, and might well have been spared.

Art. 15. *Observations upon three Sermons*, preached by the Rev. Mr. Gaunt, at St. Martin's, Birmingham, intitled, *The Impossibility of being saved by Faith without Obedience*; tending to point out some of the Falshoods and Contradictions advanced by that Author. 8vo. 6 d. Folingsby. 1770.

This Writer is very severe upon Mr. Gaunt's three discourses, which he pronounces to be a mere *jumble of words*, without matter, without argument, and without meaning: a censure not uncommonly passed when prejudiced persons are attacked in some favourite opinions. Mr. Gaunt is charged with contradicting himself, one while saying, that men are justified neither by faith, nor by acts of righteousness and virtue, but only by the merits of him who became

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obedient unto death, even the death of the cross, and another while declaiming, we may properly enough affirm, that a man is justified by works. He is farther charged with contradicting the articles and homilies to which he had subscribed, and with falsely quoting one of those articles. But we must leave him to plead his own cause, and defend himself as well as he can.

Art. 16. *An Essay on the Epistle to the Romans; with Notes. Designed as a Key to the Apostolic Writings.* By J. C. Author of the first Part. Part II. 8vo. 6 d. Johnson and Payne. 1769.

This little pamphlet, consisting of eight pages beside the preface and title page, carries on an essay begun sometime ago *, and, we suppose, to be farther continued. In the former part the Author had given what he calls a short and comprehensive view of the gospel of man's salvation: that was extended to the 27th verse of the third chapter, with which this second part begins, and which he thus paraphrases: 'Now what think ye of meriting eternal life? Glorying in the flesh, you see—from the foregoing summary of religion, v. 18—26—is for ever abolished.—*The law condemns the whole human race, and the gospel proclaims the sentence just.* How then do ye expect to be justified? By your own performances? No, surely: it must be by the object set before you in the gospel, or Christ hath died in vain—If there had been a law given that could have given life, verily righteousness had been by the law. Gal. iii. 21.'

There is something peculiar in this Writer. In a note on the verse he says, 'Upon a cursory reading, it looks as if the *gospel* only excluded boasting, and the *law* entered not into the Christian covenant. But by attending to the scope of the epistle, and preserving the thread of discourse, a judicious reader, not tied to system, will find the law excludes boasting, as well as the gospel, and the gospel includes working as well as the law—and that the apostle is not speaking of justification by faith nor works, in the common acceptation of the words, but of salvation by grace according to the constitution of the gospel. Faith stands for the object of faith, and works for the law in general. To interpret otherwise, is to make that great master of reason, St. *Paul*, contradict himself, which is too often done by his commentators.'

Towards the close he has this reflection: 'How much then is it to be wondered at, that the same veil by which the *Jews* are wilfully blinded to this day—should so long hang over the face of the Gentiles, under the light of the gospel! Washing a cup or a dish, or performing any ritual, rather than try their deeds by the moral law—lest it should convince them of sin, righteousness, and a world to come. Any thing for *Jew* or *Gentile* but the *moral law!*' Such observations this Writer draws from, and founds upon, the texts in question, according to the explication he gives.

Art. 17. *Reflections on the seven Days of the Week.* 8vo. 6 d. Rivington. 1770.

In these Reflections we see, with pleasure and reverence, the pious and good disposition of the Writer; who, as we learn from the prefixed advertisement, was a lady of some distinction, lately deceased.

* See an account of the first part, Rev. Nov. 1768.

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Art. 18.

Art. 18. *Scripture interpreted by Scripture; or, the Doctrine of the Trinity deduced from the Old and New Teſtaments.* By Sir John Thorold, Bart. 8vo. 2s. Rivington, &c.

It is not very common in the preſent day to find perſons of rank intereſting themſelves in religious ſubjects, and appearing publicly in their ſupport; but whenever they do this, and ſeem to do it from worthy motives, they are entitled to reſpect, even though they ſhould be miſtaken in their opinions. Sir John Thorold, we apprehend, is of this number, and has, we have been told, much better claims to eſteem and regard than can riſe from title or any external advantages, or mere literary abilities. His view, in the preſent publication, is, without doubt, to do ſervice to his fellow-creatures, by ſupporting what he thinks a clear and eſſential article of divine revelation, and very neceſſary to be embraced by Chriſtians. After having obſerved in the preface, that the infinitely wiſe and gracious Author of our being, who hath indued us with the faculty of communicating our thoughts to one another, hath been pleaſed, in ſeveral ways, to communicate his will to men, he thus farther proceeds, 'To deny *the poſſibility* of God's doing this, is to deny his *power*.—To deny the *probability* of it, on fitting occaſions (of which occaſions *he*, and *he alone*, is the *judge*) is to deny his *goodneſs*.—And againſt evidence, to deny the *reality* of it, is to deny his *veracity*.—It is to ſin againſt God; and it is to ſin againſt man: inaſmuch as it attempts to *invalidate the authority* of teſtimony, divine and human.—Nay, by ſuch irrational perverſe behaviour, man ſins againſt *himſelf*; ſince, by believing nothing but what falls under the cognizance of his own ſenſes;—by denying the authority of *moral evidence*, he renders himſelf *unfit*, and to ſay the truth, *unworthy* to be a member of *civil ſociety*.'

We preſume that the worthy baronet would not extend his meaning, here, to perſecute any perſons who in ſpeculative matters ſhould happen to differ from himſelf: but to proceed with his own reflections: ſuch a one, he adds, 'excludes himſelf *alſo*, *on his own principles*, from the pleaſure and profit of *hiſtorical narrations*, ancient and modern, foreign and domeſtic.—The revelation, which the ſovereign Proprietor and Ruler of the univerſe hath vouchſafed to make to mankind, for reaſons infinitely wiſe and good, is committed to *writing*.—In theſe *divinely inſpired writings* is contained the doctrine concerning the *divine eſſence*.—Whether this doctrine hath been *collected* in the enſuing ſheets with *fidelity* from the *holy ſcriptures*, is ſubmitted to the *calm*, *diſpaſſionate judgment* of the *ſerious* and *candid reader*.'

The arguments here offered in defence of the doctrine are the ſame with thoſe which have been repeatedly and largely conſidered by different writers upon this ſubject, though here thrown together in ſomewhat of a different form. He takes notice of the ſuppoſed alteration of the famous text in the firſt Epiſtle to *Timothy*, ch. iii. 16, and of the interpolation which had been charged on 1 John v. 7, 8, and propoſes ſome particulars in vindication of the laſt mentioned paſſage; but obſerves, that ſhould the alteration and the interpolation be admitted as fact, nevertheleſs theſe texts, in his opinion, when conſidered in connection with ſeveral others which he

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beings, would plead in favour of the cauſe he has eſpouſed. He lays conſiderable ſtreſs on 'the plain intimation which, he ſays, we find at our entrance into the ſcriptures of truth, of a plurality of *ſomewhats* (which for want of a fitter word are termed *perſons*) in the *Godhead*. This intimation (he adds as others have done) is conveyed by the three following expreſſions,—*Elohim*, *He* created the heavens and the earth;—*Elohim*, *He* ſaid let *us* make man, &c.—*Jehovah Elohim* ſaid, behold! the man is become as *one* of *us*.' Theſe things have been often canvaſſed by other writers, we ſhall therefore take our leave of this, we believe, well meaning Author, without farther reflections.

Art. 19. *A Treatiſe on the Exiſtence of a Divine Being from all Eternity. To which is annexed, a ſuccinct Treatiſe on the Immortality of the Soul. Illuſtrated to Demonſtration.* By Chriſtianus. 4to. 1s. Norwich printed, for the Author, and ſold by Wilkie in London.

Different writers have different motives for preſenting their productions to the world. This Author, in his introduction, tells us, that it is a ſufficient apology for any man who wiſhes well to his country, to offer his thoughts when he can have no other end in view but the public good. Beſides this introduction, the work is farther uſhered in by an anonymous letter, which is one among many received, it is ſaid, from ſeveral judicious perſons, deſiring that this Treatiſe, firſt written for the inſtruction of a private family, might be made public. Then follows a dedication of it to the moral and virtuous, which is concluded by a Latin ſentence in capitals, SUCCESSUS A DEO EST, engliſhed in the ſame CAPITAL manner, SUCCESS IS FROM GOD. To this is added, an addreſs to the Public, in which, among other things, it is obſerved, that as poor mechanics cannot purchaſe a number of books 'this Treatiſe will not only inform them, but will alſo eſtabliſh a well-grounded belief on the exiſtence of a God from all eternity, and will ſave the expence of many volumes, yet anſwer the ſame' *end*, we ſuppoſe, ſhould have been ſaid. As to the Treatiſe itſelf, it contains, no doubt, many good obſervations, but often ſtrangely and incoherently expreſſed and put together. The Writer had probably a good deſign in view; but we will ſay no more, leſt it ſhould be found that he is rather the object of pity than of cenſure.

Art. 20. *A Treatiſe of the Viſitation of the Sick, or of the Duties of the parochial Clergy, which concern thoſe that are dangerouſly ill. Publiſhed for the Uſe of young Divines, and thoſe who have not been much converſant in this important Duty.* By John Stearne, D. D. Attempted in Engliſh by a Country Clergyman. 12mo. 1s. 6d. Exeter printed, and ſold by Law in London.

The Tranſlator tells us, 'there is ſuch a particular vein of piety and good ſenſe in this ſmall Chriſtian manual, which is in very few hands, that he thought a plain and familiar tranſlation of it out of the Latin into the Engliſh language might be of particular ſervice.' In ſupport of his ſuppoſition he urges the authority of Mr. Boſwell; who, he ſays, in his *Method of ſtudy*, after ſpeaking of the difficulty of this part of the paſtoral office, and the impracticability of giving rules that ſhall anſwer all the emergencies attending ſick perſons, farther adds, 'however, ſome general directions of this kind may not

not be unserviceable. The best that I have met with are found in a little useful treatise, entitled, *Tractatus de Visitatione Infirmorum, &c. Authore Joanne Stearne*, S. T. D. This author appears to have studied the subject in a particular manner, and to have had a masterly insight into the infirmities of humanity; he having mentioned almost all the cases and spiritual indispositions that sick persons are liable to, and directed suitable applications for the cure and removal of them.'

The Author himself tells us, that his sole end in this publication is to lay down such rules as may be of use to the clergy and ministers of the gospel, and which in particular may afford some help to the younger and less experienced part of them; and relying, he adds, upon God's blessing I do not despair of attaining my end. After these accounts taken from the book itself, we need only farther observe, that it seems on the whole very well adapted for the end proposed, and is, we believe, carefully translated. How much would it contribute to render the clergy respected, did they in general pay but part of that attention to the duty of their office which is here recommended! How much more honourable would it prove to their own character, as well as beneficial to society, than many of those avocations and pursuits, by which disgrace is sometimes reflected on their order, and religion itself is greatly injured.

Art. 21. *An Exposition of the Catechism of the Church of England, by Question and Answer; designed chiefly for the Use of Schools.* By Thomas Vivian, Vicar of Cornwood, Devon, and formerly of Exeter College, Oxford. 12mo. 2s. Dilly.

In the dedication of this work to the Bishop of Exeter, the Author speaks of the care and attention his lordship has paid to the business of *confirmation*, and expresses his hope that, under his lordship's patronage, this Exposition may be serviceable to promote that religious knowledge expected in them who came to be confirmed.

The Church Catechism is here first given, with several *marginal* questions to be put to the children, in order to lead them, as it were of themselves, into some notion of the meaning of what they repeat. To this is added, and what is the chief part of the book, a much larger catechism, founded on the same plan, which treats of the various heads of religion and duty, all of them attended with some texts of scripture. The Author appears desirous of doing good; and it is honourable to a clergyman strenuously to labour for conveying religious instruction, especially among the younger members of society.

Art. 22. *Mystery unmasked, addressed to People of any Religion, and those of none. Being a Treatise tending to reconcile the most abstruse Branches of Christianity to Reason: As, the Trinity; Original Sin; Free Will; the Eucharist; Christ's Descent into Hell; the Resurrection. To which is added, Sentiments concerning extempore Harangues; a Form of private Prayer; and two Psalms in English Verse: One more particularly adapted to the Jews; the other suitable both to Jew and Gentile.* By Aurelius Clement of Pembrokeshire. B. A. late a Scholar of St. John's College, Cambridge. 8vo. 2s. sewed. Whilton.

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This odd medley discovers rather the good intention of the Author than his learning or judgment: the strange title he has chosen will raise no high expectations, and might at first mislead us; but he tells us, 'Tis so far from being his design to make any attack upon religion, that his sole intention is to promote it, by endeavouring to reduce our pious tenets to the square of reason, and by removing the *lees* of popery and priestcraft which escaped the general reformation, and still, in some measure, adheres to it, to render our devotion perfectly catholic, and universally followed.'

He is a zealous advocate for the established church, and speaks rather contemptuously of the Dissenters, with whom he indeed appears to be but little acquainted, though he is charitably disposed to unite all Christians. But while he pleads for episcopacy, he does not fail to lash some of those who appear under this character, as particularly when he has occasion to mention some predictions, as he supposes, unfulfilled, which foretel times of great peace, virtue, and concord. 'Doth the wolf, says he, dwell with the lamb?—Doth confidence and honour supersede the use of the laws?—Doth not avarice and ambition haunt the cottage, cloister, and the court?—Even the lordly bishop scarce through shame condescends to visit his flock; life, the world engross him wholly: his diocese is as dreadful exile as Ovid's banishment into the North.'

Our Author's way of reconciling *mystery with reason* is by labouring to remove what he thinks to be mistakes about them, and then asserting that we are to believe only the simple proposition, without enquiring into the mode, and subject, which we know nothing about. This, if we understand him, is what he designs in the article of the *Trinity*, though his account of the matter appears to be what is termed *Sabellianism*, which he nevertheless in words rejects. While he is talking upon this subject he runs into a long digression upon the restoration of the Jews, the division of the land of Canaan, the dimensions of the temple, &c. according to Ezekiel's account, which can have little connection with his subject: for farther particulars we refer the Reader who desires them to the book itself.

Art. 23. *A Letter to the Rev. Mr. John Wesley, relative to his pretended Abridgment of Zanchius on Predestination.* By Augustus Toplady, A. B. Vicar of Broad Hembury, Devon, and Chaplain to the Right Hon. Lord Holland. 8vo. 6d. Gurney.

Mr. Toplady complains, that whereas he published in November last a two shilling pamphlet, entitled, The Doctrine of absolute Predestination stated and asserted, &c. translated in great measure from the Latin of *Jerom Zanchius* *: in 'the month of March 1770, to use his own words, one sneaks a printed paper, consisting of *one sheet*, folded into *twelve pages*, *price one penny*, and entitled, The Doctrine of absolute Predestination stated and asserted, by the Reverend Mr. A—— T——.'

This he ascribes to Mr. Wesley, and tells us that in this paper he pretends to give an abridgment of the pamphlet before referred to. To this gentleman, therefore, the Author addresses these questions,

* See Review for March 1770.

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'Why did you not make your abridgment *truly public?* Why did you not abridge me *faithfully and fairly?*' Mr. Wesley we suppose had intimated that the present Writer was but a *young* translator, it is here replied, 'Better, however, to be a young translator than an old *plagiary*.'

Mr. Wesley is farther complimented with having all the sophistry of a Jesuit, the dictatorial authority of a pope, and with being 'a restless Arminian, who has eagerly endeavoured to distinguish himself as the bell-wether of his deluded thousands.' But a farther account of this battle will not, we apprehend, afford much entertainment, at least not much edification to our Readers. Mr. Toplady is angry; he is no doubt a very well meaning man, and seems to have some reason to complain; but we cannot perceive in this performance much of the meekness of Christianity.

POLITICAL.

Art. 24. *The Usage of holding Parliaments, and of preparing and passing Bills of Supply, in Ireland, stated from Record. Published by Authority. Dublin, printed by Boulter Grierson, Printer to his Majesty.* M,DCC,LXX. *To which is added, Annotations, together with an Address to his Excellency George Lord Townshend, Lord Lieutenant of Ireland.* By C. Lucas, M. D. one of the Representatives of the City of Dublin in Parliament. Dublin printed, London reprinted. 8vo. 1 s. Robinson and Roberts.

It is a melancholy prospect to see discontents prevailing in every part of the British empire. The time has been when the nation groaned under the tyranny of imperious barons; the regal power acquired strength from the decay of the feudal system, and then we smarted by the concentration of these petty jurisdictions in the persons of despotic kings. Those times are happily passed, and yet complaints of arbitrary measures are as frequent as ever: and should sovereign power be again branched out into an aristocratic form, and a junto venture on schemes injurious to the constitution, under the shelter of the crown, the people may suffer more under a mild prince, than under the single tyranny of a Tudor. Whether the present state of affairs may correspond with this description or not, thus much is certain, that though some late measures of government are every where complained of, none of them are hitherto attributed to the prince, though the people look to him for redress.

The conduct of the Irish parliament having operated in a way quite the reverse to that of the British parliament, in offending the ministry instead of the people, it has suffered an unexpected prorogation; and the above pamphlet, Dr. Lucas informs us, was advertised, as the title expresses, by authority; but, after a partial sale, was suddenly stopped by an order from the castle of Dublin: because, as the Doctor conjectures, it was found, on mature perusal, rather to favour the arguments of the opposition than support those of administration. As the publication therefore was suppressed, the patriotic Doctor having by chance procured one, has republished it with his annotations; professing that 'one way or other it must bring light out of darkness, and promote the knowledge and the cause of truth.'

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As the pamphlet itself consists chiefly of extracts from old parliamentary records, it is not easy to give more than a general idea of the tendency of it; and this being done to our hand by Dr. Lucas, in his dedication to the Lord Lieutenant, we shall quote the passage in his own words:

'Our national constitution, with parliaments, instituted upon the model of those of England, and established by the most sacred authority of living records, we are taught by your excellency's authorised pamphlet, to be but ideal or absolute nullities: according to this new doctrine, nothing is to be moved in either house of parliament, but such as is judged fit to be dictated by the prerogative, through the king's vicegerent and privy council. By this, it is asserted, that, though in England, the power of moving for and framing laws, is vested in both houses of parliament; in Ireland, that power is vested in the prerogative alone; or, to use the author's, which I may now call, your excellency's, words; "In Great Britain the parliament are the formers or promoters of the law; in Ireland, the king, by his chief governor and council; in Great Britain, the final decision, by affirmation or negation, rests in the king; in Ireland, it rests in the parliament."—If this doctrine be inforced, as this pamphlet was published by authority, how vane and chimerical are the received notions of our government, though established for several centuries among us, by the most sacred authority, upon the plan and principles of the government of England?

'But, though this innovation may be thought humiliating enough to a parliament, formerly derived, but now to be perverted, from the same salutary source of the British legislature, being thus to be levelled with the pitiful remnant of the parliaments of *France*, yet subsisting by the tyrant's permission, for registering his arbitrary edicts; this pamphlet, published by order, and under the sanction of your excellency's authority, no doubt, for new modelling this government, adds another body to the legislature: for, not content with the share the privy council now assumes in the legislature, which is no less than that of a fourth estate; by the doctrine of this pamphlet, thus authorised by your excellency; they are not only to assist the chief governor in preparing such bills and other matters, as are to be moved by their permission, in parliament, but they are to have seats, with deliberative voices, in the house of peers.'

There is a tartness throughout Dr. Lucas's address to his excellency, which will be better relished by Irish than by English patriots, who have enough of that kind of entertainment at home prepared on their own account.

Art. 25. *The Political Detection; or, the Treachery and Tyranny of Administration, both at home and abroad.* Displayed in a Series of Letters signed *Junius Americanus.* 8vo. 1s. Oliver. 1770.

Although there is something illiberal in the manner, and malignant in the spirit of this American *Junius*, yet there are in his letters many animadversions on the conduct of administration, particularly with respect to the colonies, which are worthy of public attention and enquiry. These letters were originally, like those of the British Junius, printed in the news-papers. This collection of them commences

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nounces at July 9, 1769, and ends with March 3, 1770.——*To be continued.*

Art. 26. *The American Gazette:* Being a Collection of all the authentic Addreſſes, Memorials, Petitions, and other Papers, which have been publiſhed from the Date of the circular Letters, ſent from the Aſſembly of Maſſachuſet's Bay in February 1768, to the preſent Time. Including a Journal of American Tranſactions, and the intereſting Correſpondence between Governor Bernard, General Gage, and the Miniſtry, &c. &c. The Whole calculated to exhibit an impartial Review of the preſent unhappy Diſputes between Great Britain and her Colonies. N° VI. 8vo. 1 s. 6 d. Kearſley, &c.

The above concludes this collection; the firſt number was announced to our Readers in the 39th volume of the Review, p. 326. A General Index, and a Table of Contents, to the volume, are given with this number.

Art. 27. *An Oration*, delivered by the Rev. Mr. Horne, at a numerous Meeting of the Freeholders of Middleſex, at Mile-end Aſſembly-Room, March 30, 1770, to conſider of an Addreſs, Remonſtrance, and Petition, to his Majeſty. Containing a minute and circumſtantial Detail of all the *Grievances* and *unconſtitutional Steps* which have been taken, from the Seizure of Mr. Wilkes's Papers to the preſent Time. With many *ſpirited Remarks*, and ſeveral Pieces of *ſecret Intelligence* of a very intereſting Nature, not known to the Public before. 8vo. 6 d. No Publiſher's Name. Advertiſed for Wheble.

This circumſtantial title-page ſufficiently ſpeaks the import and contents of Mr. Horne's very popular harangue; of which, from its conformity with the accounts given in the public papers, of what paſſed at the famous Mile-end aſſembly of March 30, this ſeems to be a pretty faithful echo.

Art. 28. *A Letter to the Rev. Dr. Wilſon, Prebendary of Weſtminſter, and the Rev. Mr. Horne, Miniſter of New Breniford, on their political Conduct; with an original Picture of modern Patriotiſm.* 8vo. 1 s. Brough.

A brotherly *Remonſtrance* againſt the political conduct of the two gentlemen above-mentioned. The Author, who ſigns himſelf—'One who is *leſs* than the *leaſt* of all Curates,' counſels his reverend brethren to 'let their zeal for *patriotiſm* be tempered with prudence'—to 'prove themſelves dutiful and *peaceable* ſubjects'—to 'conſider ſeriouſly the *ordination-office*, together with biſhop's Burnet's *Paſtoral Care*, and not to hunger ſo much after the *thin* and *meagre* diet of the *Popularis Aura*, as "that moſt *ſolid* and *ſubſtantial* MEAT, which endureth unto *everlaſting life*."——This is good advice; but the Author writes, for the moſt part, in ſuch a peculiar ſtrain, that it is not always an eaſy matter to diſtinguiſh between his ſerious and his ludicrous intentions.

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POETICAL.

Art. 29. *Party Diſſected; or Plain Truth; A Poem.* By a Plain Dealer. 4to. 2 s. Bell, &c. 1770.

Prefixed to this rhyming declamation againſt Faction, the Reader will find *an Apology* for the Author, addreſſed to the Reviewers; in which are the following verſes:

'Long has the Author of the following lines,
Amus'd himſelf in coupling ruſtic rhymes;
But never dar'd t' appear in print before,
Or of effects, the cauſes to explore:
At laſt, expoſing the unfiniſh'd page,
He dreads your cenſure, and expects your rage;
A juſt decree his reaſon will reſtore,
If you command, he ne'er will ſcribble more:
To your deciſion, he ſubmits his cauſe,
With due obedience to your mental laws.'

We are ſorry that truth and integrity will not ſuffer us to declare ourſelves as much pleaſed with the poetry as with the modeſty of this *young* writer (for ſuch he profeſſes himſelf to be) and that we cannot even think of injuring an ingenuous well-meaning youth ſo much as we certainly ſhould do, were we to encourage him to perſiſt in an application to the Muſes, of the ſucceſs of which we have, indeed, very little expectation.

Art. 30. *The Poetical Works of* W. W[illiam]oty. 12mo. 6 s. ſewed. Flexney. 1770.

Yet if good-nature aſk one ſprig of bays,
Pardon the trifles which you cannot praiſe.
Vet. Anon.

Art. 31. *The ſecond Chapter of the Prophet Joel verſified.* By T. A. Student of Trinity College, Cambridge. 4to. 6 d. Beecroft.

The production of ſome young man who has, probably, been ſpoiled by the indulgence of his parents. His tutor, however, if he knew of this publication, ought to have ſaved both his unfledged pupil, and the learned ſociety to which he belongs, from the diſgrace of it.

Art. 32. *The Summer Day: A Poem, in four Cantos. Morning, Noon, Evening, and Night.* 8vo. 2 Parts. 4 s. Robinſon and Co. 1769.

The Author of this deſcriptive poem is by no means deficient in imagination, but we can ſay nothing in praiſe of his verſification.

Art. 33. *Julia to Pollio, upon his leaving her abroad. Written ſome Years ago, and now firſt publiſhed from the original Manuſcript.* 4to. 2 s. Robinſon and Co.

This poem is written under the idea of real characters. The well known amour of Lord P—— and Miſs H—— is the ſubject.—Julia complains with ſome paſſion, but with little poetry.

HUSBANDRY.

Art. 34. *Essays on Husbandry.* Essay I. A general Introduction, shewing that Agriculture is the Basis and support of all flourishing Communities; the ancient and present state of that useful art; Agriculture, Manufactures, Trade, Commerce, justly harmonized; of the right Cultivation of our Colonies; together with the Defects, Omissions, and possible improvements in English Husbandry. Essay II. An Account of some Experiments, tending to improve the Culture of LUCERNE by Transplantation, being the first Experiments of this Kind hitherto made and published in England; from whence it appears that Lucerne is an Article of great Importance in English Husbandry. The Whole illustrated with five Copper-plates, and 25 Representations cut in Wood. To which is prefixed an Epistle Dedicatory in Verse. By the Rev. Walter Harte, A. M. Canon of Windsor, and Chaplain to the Earl of Chesterfield. The second Edition. 8vo. 5 s. 6 d. in Boards. Bath printed, and sold by Johnston, &c. in London.

Of this useful and entertaining work an account was given in our 32d vol. p. 81, *et seq.* It was then published without the Author's name; and its being now acknowledged by Mr. Harte, is the reason of our mentioning the present edition.

NOVELS.

Art. 35. *The Maid of Quality; or, the History of Lady Lucy Layton.* 12mo. 2 Vols. 6 s. Vernor.

Lady Lucy Layton is led through a long laboured labyrinth of lamentable distresses, before her title to nobility is discovered; and the intricate adventures of her and her friends, until terminated by a cluster of marriages, may prove very agreeable to such readers as love to have their expectations kept continually on the stretch, and to be perpetually surprised. In this view the story is not unentertaining, though the vicissitudes are brought about by some very questionable and, we hope, unnatural characters. Libertines, indeed, are too frequently seen; and if among these some may be found perhaps totally corrupted, to the eradication of every moral principle, it is hardly doing youth any good service to single out such disgraceful pictures of human nature; and still less so, to heighten the colours by what is certainly a prostitution of the powers of imagination. It is true there are specious arguments used in favour of such exhibitions; but all the wit in the Beggar's Opera does not atone for the representation of it.

Art. 36. *The Younger Sister.* 12mo. 2 Vols. 5 s. sewed. Lowndes.

Could the generality of novel writers be supposed to labour in that department in hopes of reputation, their case would be unfortunate; as, after a transitory perusal, the adventures they form are commonly thrown aside with dissatisfaction, and are never thought of more: But as solid pudding is no contemptible gratification to us authors, if the critic cannot in conscience bestow the empty praise also, let him not deny the charitable wish of a comfortable portion of the former, should the history of Miss Somerset, and her numerous

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friends,

friends, huddled together in the present narrative, happily furnish any to the industrious biographer. If a wish of this sort, which is far from being a niggardly one, will excuse us to the Author for not entering into the particulars of a tale so very like other tales, not to extend the comparison to real life, we are satisfied too.

Art. 37. *Fatal Friendship; a Novel.* By a Lady. 12mo. 2 Vols. 5 s. sewed. Lowndes.

The friendship between two young ladies, which operates to an incredible degree of refinement, is, by a rivalship for the same gentleman, and his attachment to one of them, rendered fatal both to him and her. Thus the catastrophe is affecting, while the letters are written in a lively agreeable style.

Art. 38. *The Life and extraordinary Adventures, the Perils and critical Escapes of Timothy Ginnadrake, that Child of chequered Fortune. In 3 Vols.* 12mo. Vol. I. 3 s. 6 d. sewed. Bath printed, for the Author, and sold by Dodsley, &c. in London.

As this work is printed by subscription for the Author, and only the first volume has made its appearance, we shall defer our account of the work till it is completed.

Art. 39. *Henrietta, Countess Ofenvor; a sentimental Novel, in a Series of Letters.* By Mr. Treysac de Vergy, Counsellor in the Parliament of Paris, and Editor of the *Lovers* *. 12mo. 2 Vols. 6 s. bound. Roson.

Mr. de Vergy has, for once, tried his hand at a *decent* novel. Here is no lewdness; nothing vicious nor favourable to vice: yet, in truth, the Author seems to be gotten so far out of his element, that he has given us a work in which, at the same time that there is little to censure, there is nothing to praise. Readers advanced in life may peruse it without pleasure or disgust; and those of younger years will run it over without entertainment or instruction. We do not, however, mean to pronounce it absolutely a *dull* performance. There is something sprightly in this Writer's manner; and yet, unhappily, this book is neither delightful nor interesting. In short, it is an out-of-the-way production; and if our Readers desire to know more of it, they must peruse it themselves: for, be it honestly acknowledged, we are quite at a loss to delineate its character: nor will Mr. de Vergy's own very brief account of it be much more satisfactory. Speaking of it himself, in his preface, he says, 'of Henrietta I'll say but this—all the characters are new—if *good*, the public will do it justice; if *bad*, to commend it would be ridiculous.'—For the *novelty* of his characters, however, we hardly know how to take this gentleman's word; as we think them all common enough,—except that of Henrietta's mother. She, indeed, is the oddest composition of pride, ambition, and female sophistry we ever met with: a sort of unprincipled fine lady, intended, perhaps, for a copy of one of those notorious originals, the V——s or the H——s of the present age.

* See Review for December last, p. 480.

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Art. 40. *The History of Sir Charles Dormer and Miss Harriet Villars: In which are exemplified, from a late Catastrophe in real Life, the Contrast of Virtue and Vice, and the dangerous and fatal Consequences arising from Confidants and Intermeddlers in Family Affairs.* By a Lady. 12mo. 2 Vols. 5 s. sewed. Rofon.

Mr. Boyle, in his Occasional Meditations, speaking of plays and romances, which even in his days, he says, made up the libraries of gallants, and filled the closets of the ladies; immediately adds, that the Devil is not only a liar, but the father of lies, that is, the great patron and promoter of falsehood. And truly to whatever good purposes fiction may be sometimes applied, the long established demand for the manufacture gives some degree of credit to the patronage Mr. Boyle mentions.

The romance now before us (which though ingeniously stretched to two curious *open-worked* volumes, would hardly fill a good old-fashioned twelvepenny pamphlet) reads with some decency till the hero and heroine are married; when a character, depraved beyond all credibility, is introduced to disturb their repose, under the name of Kitty Thornton. The story is terminated so absurdly as not to be worth attention; and tho' it is said to be written by a lady, it is hardly probable a lady (of any decency, which indeed was not added) would defile her pen with such detestable sentiments, and such prophane exclamations, as those which mark the character of this Miss Thornton; unless, indeed, we first suppose that there may be *such ladies* as Miss Thornton existing.

MISCELLANEOUS.

Art. 41. *Impartial Observations on the Reigns of the Kings of Great Britain, of the illustrious House of Hanover. With the Behaviour of the English in each Reign.* 8vo. 6 d. Jones in the Strand.

This Observer speaks of the misbehaviour of our countrymen to their princes of the Hanover-family, from his memory, having, he says, 'lived in five reigns.' It does not appear what countryman our Author himself is; but it is evident that he is no way disposed to judge too favourably of the English, whom he represents as a factious discontented people, ever dissatisfied with those who bear rule over them. But it is no wonder that he deems thus severely of this nation in particular, since he does not seem to entertain a more favourable opinion of the human nature in general. For, speaking of the late Duke of Cumberland, (who, he says, was, at his first going to reside at Windsor, 'looked upon there with *derision* and *contempt*, till they found, by experience, his natural, humane, and benevolent disposition, when he became as it were their idol!')—— 'This shews, says our notable *Philanthropist*, a depravity of human nature, in *refusing* to think well of another [*who* or *what?*] till it is impossible to think otherwise.'—So here is a writer abusing a people for not thinking or speaking too well of their governors, while he is, himself, traducing the whole rational creation!

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Art. 42. *The Deſtruction of Trade, and Ruin of the Metropolis, prognoſticated from a total Inattention to the Conſervancy of the River Thames.* Addreſſed to the Maſter, Wardens, Aſſiſtants, &c. Elder Brethren of the Trinity, by their affectionate Brother Mercator. 4to. 1 s. Newbery.

This important ſubject was lately conſidered by Sir Stephen Theodore Janſſen, in a letter to the late Lord Mayor *. Mercator thus predicts the tendency of the embankments now carrying into execution:

'Embank the north ſide of the Thames, that will throw the current over upon the ſouth ſide—The ſouth ſide will then be deluged;—Embank that alſo—That will force the filth down to London Bridge, and dam up the paſſage.—Rebuild that Bridge, then a free paſſage will be formed for the filth into the Pool; the ſhipping will then reſt on the ebb, as in other tide harbours.

Finis coronat opus.'

The neceſſary conſiderations in ſchemes of ſuch extenſive influence are various, and include a number of relative particulars. Thus he obſerves, 'in a caſe of this nature, of ſo general concern, a regard muſt neceſſarily be had to the opinion of thoſe, who are thoroughly converſant in the ſtate and navigation of the river, the windings, ſhoals, depth of water in various parts, operation and effect of tides, winds and downfalls, as likewiſe is well to be conſidered the utility of craft above, and of the ſhipping below bridge, the true conſequence of varying, accelerating, or impeding the courſe of the main ſtream, and various other requiſite enquiries; for though even the Legiſlature may, as lately has been often done, paſs acts for widening ſtreets, or ſuch like commodities, and in ſuch caſe happen undeſignedly to injure this or that individual, it is nothing in conſequence like the caſe before us, where the whole navigation of the Thames is in queſtion, and where it becomes at beſt a moot point, whether the navigation, to anſwer the purpoſe of individuals, be improved or ruined. It is a point too delicate, I ſay, even to be determined in Parliament, without the utmoſt care and caution, much leſs may it be preſumed by the Common-council of London, who have no legal concern in the propoſition, or by the Court of Conſervancy, whoſe only power is to prevent all kind of variations, and this more particularly when neither have duly conſidered, or in any degree well informed of the nature and conſequence of the point in queſtion.'

A continuity of theſe embankments, will however have an obvious ill conſequence, which has perhaps already withheld particular perſons from carrying the optional powers they have accepted, into execution. 'Nor does it ſeem clear—that any harbour or inlet will remain for the coal lighters, or craft of a larger dimenſion; for if they are puſhed out into the mid-ſtream, it muſt be of ſome conſequence to thoſe who employ them, as alſo an interruption to the paſſage of boats and veſſels laden with fire-wood, timber, corn, meal, vegetables, &c. the turning to windward, with the aid of the tide,

* See Review, p. 328. *ante.*

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for

for a market will not be then practicable, the recourse of Queenhithe and the remainder of Fleet-ditch, will then be of little avail, as they may not be attained with the like facility as heretofore, and may be many days acquiring, what is now attained in a few hours: these are sensible obstacles, and have been well considered between the two lower Bridges, by a very judicious reserve, and intimates, that whatever good, if any, may attend these embankments, the ancient convenience of inlets, for the repose of the craft out of the main stream, is more than a counterpoise, and I think if that were the only reason, embankments may not be permitted.'

Without extending our reviewing powers to the River Thames, the object in question, it may be remarked, that however right the Author of this tract may be in his principles, he is rather too personal and sarcastic in many places, to obtain a cordial attention; or not to render his *affection* somewhat doubtful.

Art. 43. *The Conduct of the Right Reverend the Lord Bishop of Winchester, as Visitor of St. Mary Magdalen College, Oxford, fully stated: with brief Observations on visitatorial Power. Addressed to his Lordship.* 8vo. 1 s. 6 d. Evans, &c. 1770.

As there has been a former publication by Dr. Kent, partly upon the same subject, the Author of this pamphlet, acquaints us that he has here accommodated the substance of that to his present purpose, that he had liberty to make what use he thought proper of that performance, as likewise of other authentic papers relative to the proceedings in question. The matter of fact complained of is thus represented,—that Dr. Walker was amoved from his fellowship by the president and fellows of Magdalen College, because he had held, for more than the space of a year, two ecclesiastical preferments: which (according to his own account) were taxed together in the ancient *valors* at 37 marks: he appealed to the visitor, and was restored upon this plea; *viz.* that *beneficium ecclesiasticum* being in the singular number, and he having no preferment, separately taken, above the value of twenty marks, his fellowship ought not to be considered as void. The words of the statute, in Latin, are then given us at large, after which follows the bishop's letter, or decree, in which he says, 'I can easily persuade myself, that it was not the intention of your founder to permit any of your fellows to enjoy, together with his fellowship, a certain annual income of four or five times the value of it; and could therefore have wished that no appeal so circumstanced had been brought before me, but as the founder has not declared his intention in express words, and as it has been the constant rule not to make inferences from statutes, which have a disqualifying tendency; and further, as the visitor is unhappily tied down to a plain, literal, and grammatical construction, I think myself obliged to determine that Dr. Walker has not been legally amoved from his fellowship; and therefore to decree that he should be restored to it again.' It is also farther observed, in this letter, that a change of times, and difference of circumstances, may make it desirable that more scope had been given to the visitor, who might then have seen this application in a different light, and have judged accordingly. The bishop concludes with observing that Mr. president and the other

other gentlemen concerned in the motion of Dr. Walker, were too haſty in taking that ſtep, *without conſulting their viſitor.*

Any perſon from a general view of the caſe would be led to conclude that when the founder of a College had expreſſed, that a fellow ſhould be amoved from his fellowſhip, when he became for one year poſſeſſed of an eccleſiaſtical preferment of ſuch a value, did certainly intend that this rule ſhould extend to any number of preferments which together might amount to the ſtipulated ſum; although in the ſtatute he had uſed only the ſingular number: but there are caſes in which it may be neceſſary to adhere to a literal meaning, and we do not by any means pretend to enter into the merits of the diſpute.

This Author pleads that viſitors have given different viſitatorial interpretations, full of inferences from every kind of ſtatute, and conducive to the well governing of the ſociety; that they conſidered the whole deſign of the founder, and laboured ſo to regulate the ſeveral parts of which it was compoſed as to give order, conſiſtency and ſtability to the whole ſyſtem; not overlooking the ſolemn charge he had given them, that his *intention* ſhould be moſt ſtrictly obſerved.

After many ſpirited reflections upon Dr. Walker's caſe, in which the biſhop is warmly cenſured; the farther part of this pamphlet is employed upon a tranſaction ſubſequent to it, and which this writer thinks, of a nature more ſerious and alarming. Dr. Kent having, we are told, ventured to expreſs his diſſatisfaction at the decree in a letter to his lordſhip, and which was apprehended to have been done in terms diſreſpectful to his lordſhip's office and authority, as viſitor, was after ſome other meaſures, cited to appear at Chelſea, to anſwer to certain articles to be objected to him "for a contempt of the office and authority of the viſitor, and particularly for writing to the ſaid viſitor a contemptuous letter dated 18th May." The event appears to have been that Dr. Kent was ſuſpended from all the emoluments and profits of his fellowſhip for the ſpace of ſix months. This Author hopes he ſhall not be cenſured as a forward and *petulant* man, if with due reſpect to his lordſhip's ſtation and character, he endeavours to mark out, as far as this inſtance is concerned, the limits between lawful authority and uſurped power, under which latter claſs he ſeems to apprehend the proceedings in queſtion are to be ranked. Though there is great appearance of truth and reaſon in what is here offered, we can only at preſent recurr to the well known rule in diſputed caſes, *audi alteram partem.*

Art. 44. *Eſſays on the Game Laws, now exiſting in Great Britain; and Remarks on their Principal Defects: alſo Propoſals for the better Preſervation of the Game in this Kingdom. With a Plan for the Deſtruction of Vermin.* By a Sportſman. 8vo. 1 s. Becket.

To hear the clamour that is continually made about game, is enough to make a meer citizen imagine, that to prevent poaching was as important a national concern, as to prevent the running of wool out of the kingdom, or of tea and brandy into it. Whereas it ariſes only from the arbitrary view of certain men of fortune, proud of the noble character of *ſportſmen*, who are ready to move heaven and earth to preſerve the excluſive property in a little animal called a hare,

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hare, and in a few small birds, for their own tables; when not many persons would envy them these curious articles, but for the absurd and odious distinction established as to the property of animals wild by nature. What can be more *illiberal*, or more resembling oriental tyranny, than the privilege assumed by these *sportsmen*, of sporting through a farmer's inclosures, in an eager pursuit of the most timorous animal in nature! at the same time that the honest farmer, who incurs great loss by feeding these creatures, and whose fences are torn to pieces at the pleasure of the neighbouring bashaws, dares not touch one of these sacred quadrupeds, unless he receives it at the special grace of the hunter, who considers a favour of this kind as full compensation for the injuries sustained by the chase for a whole season. It would be difficult to conceive a scheme more unjust, calculated merely to gratify a truly ridiculous piece of ostentation! and here comes a Nimrod in fond of extending the penal laws, as to estimate the life of a hare as equal to that of any one of his fellow creatures who is not possessed of an hundred pounds a year! This is his proposal:

'If it was felony for an unqualified person to kill game, there would be as few poachers as there are thieves; and *a person* who deprives us of what we value more than our domestic animals, or perhaps any other part of our property, *deserves* the punishment of a thief.'

We appeal to such of our readers who value a *qualification* in the head beyond one in land, whether it is worth while to attempt to reason with this *sportsman*? It may however be hinted to him, that the more pains sportsmen take to monopolize game, the less they will have of it. Many a fine nest of eggs is, by way of revenge, crushed by spiny feet, tipt with iron, and many a young hare is worried by farmer's dogs; which all the associations of sportsmen in England cannot prevent, but which indeed, they rather occasion.

Our Author laments his case very pathetically on account of the decrease of game. 'I am, says he, an old sportsman, and have seen the game gradually decrease every year;'—we have just above told him the reason why——'I hope I shall not survive the game of this island, or be obliged to banish myself from my native country to enjoy the pleasures of the chase in my old age.' Poor gentleman! if he must go abroad, he will not meet with better sport than among the Ottawawas or the Tweeghtwees: all the difficulty will be, that as these Indians are also associated for the preservation of their game, and are very tenacious of their hunting grounds, he may find it as difficult to make out his own qualification there, as to dispute theirs.

Our Author's scheme for the destruction of vermin, is by a premium for them all over the island at one time; which is something like Swift's scheme for extirpating the *lues venerea*, by a universal salivation.

Art. 45. *The Night and Moment; A Dialogue.* Translated from the French of M. Crebillon. 12mo. 2s. Richardson and Urquhart.

Love is the subject of this dialogue, and it exhibits a very just display of the licentiousness of French manners. The chastity of the expression, and the indecency of the sentiments conveyed in it, form

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a contraſt to each other. In a language, which cannot raiſe a bluſh in the moſt innocent, it endeavours to excite the moſt diſorderly emotions. A capacity which might have been employed with utility to mankind in diſcuſſing the moſt important topics, its author has perverted to the unmanly purpoſe of recommending ſenſuality. His work is a proof of his genius, but does no great honour to his underſtanding, or his heart. The Engliſh tranſlator has not been able to do him entire juſtice. In the copy we perceive not that beautiful delicacy which runs through the original, and conſtitutes its only merit.

Art. 46. *A Soldier's Journal, containing a particular Deſcription of the ſeveral Deſcents on the Coaſt of France laſt War; with an entertaining Account of the Iſlands of Guadeloupe, Dominique, &c. and alſo of the Iſles of Wight and Jerſey.* To which are annexed, Obſervations on the preſent State of the Army of Great Britain. 12mo. 2s. ſewed. Dilly.

There is an air of natural ſimplicity in this journal, which ſhews it to be a genuine production of the hand it profeſſes to come from: it contains an amuſing account of the difficulties which the writer experienced on his enliſting, and being immediately ordered on the detached ſervices expreſſed in the title. In the relation of theſe expeditions it would be unreaſonable to expect other circumſtances than were likely to come within the obſervation of a man, who never roſe higher in his profeſſion than to the rank of *corporal*.

His concluding remarks relate to the wanton exerciſe of power by ſuperiors in command; and the neceſſity a ſoldier is driven to by the ſmallneſs of his pay, from his being ſo frequently called out to exerciſe, and from the extraordinary neatneſs in dreſs, required on thoſe occaſions.

Art. 47. *Strictures on Agriculture; wherein a Diſcovery of the phyſical Cauſe of Vegetation, of the Food of Plants, and the Rudiments of Tillage, is attempted. Addreſſed to the Landholders and Farmers of Great Britain and the Colonies.* By John Dove. 12mo. 1s. Millan.

It is impoſſible for the whole *ſtical* and *aſtical* families of epithets to give any adequate idea of the abſurdity of this myſtical, ſophiſtical, cabaliſtical, enthuſiaſtical, fantaſtical, performance. It is a rhapſody of Hutchinſonian nonſenſe, in which the whole ſcience of Agriculture is ſaid to be compriſed in one Hebrew word, and Moſes and the Prophets are aſſerted to teach farming and grazing in the higheſt perfection.

Art. 48. *The Conſpiracy of the Spaniards againſt the Republic of Venice.* Tranſlated from the French of the Abbé St. Real. Small 8vo. 2s. 6d. bound. Baldwin. 1770.

The French original of this work has long been celebrated as a maſterly compoſition. This laſt tranſlation of it is a pretty performance, and better ſuited to the ſtyle of the preſent age than the old one of 1675, or even the later verſion of Dr. Croxall.

This remarkable event is the ſtory on which the tragedy of *Venice Preſerved* was founded.

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Art. 49. *Four Letters from John Phillips of Liverpool to Sir William Meredith, on a very recent Occasion.* 8vo. 1 s. Cowburne at Liverpool. Sold by Bell in the Strand.

John Phillips may doubtleſs be very arch with his correſpondent, on ſome election quarrel; but as the letters are directed to a particular gentleman, it was not perhaps thought neceſſary by the writer that any one beſide the parties ſhould be able to underſtand them. But then friend Phillips ought to remember that he owes the Monthly Reviewers a ſhilling which they paid for theſe four letters, that are not worth an halfpenny to any one but himſelf.

DRAMATIC.

Art. 50. *The Old Women Weather-wiſe, an Interlude; as performed at the Theatre Royal in Drury Lane.* 8vo. 6 d. Bladon.

There is ſomething laughable in this little interlude; in which three venerable females con over, in burleſque ſtrains, their prognoſtics of the weather, and the ſigns of the times:—their aches, their cramps, their twitches, and the tremendous ſight of the comet 'with a ſwinging tail,' with which it threatens

'To ſinge the bum of Madam Venus.'

The piece ends with ſinging and dancing, in character; and the brandy-bottle is introduced with this wiſe reflection, that

'When the horrors grow too ſtrong,
There's nothing kills 'em like a ſong.'

And that

'When ſong and dance will not prevail,
And all your wiſe preſcriptions fail,—
——— At ſuch a time, 'tis very handy
To have, hard by, a little brandy.'

SERMONS.

1. *The Releaſe of Barabbas*; or, the Cauſes of popular Clamour and Diſcontent conſidered. In a Diſcourſe on St. John, ch. xviii. ver. 40. 4to. 1 s. Baldwin. 1770.

*** It does not with certainty appear that this ſermon was ever delivered from the pulpit; although, in p. 2, 'the ſolemnity of the day' is mentioned, and Good Friday is referred to, in a note. The Author declaims, with great earneſtneſs, againſt 'the *frenzy* of the times, the folly of the weak, the audaciouſneſs of the wicked, and the deſperate efforts of *faction*;' and inſiſts much on the infamous character of Barabbas, who, though guilty not only of ſedition but of murder, had the voices and favour of the people, in preference to the holy and beneficent Jeſus.—He laments, in his preface, that the clergy have not, as yet, diſtinguiſhed themſelves, and ſhewn their attachment to government, by their zeal in attempting 'to expel the common deluſion, to give men proper ſentiments of their civil and chriſtian liberty, and to recal them by the principles of reaſon, and the ſanctions of religion, to the practice of truth and ſoberneſs, &c.' Perhaps, however, the clergy ſhew their wiſdom and prudence in forbearing to interfere in our preſent political altercations; and eſpecially

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especially by avoiding the warmth and acrimony of this anonymous preacher, whose style and manner we cannot altogether approve, notwithstanding he appears to be a person of good sense, and animated by a laudable concern for the peace and happiness of his country: for, by siding with either party, as did the Sibthorpes, the Mainwarings, and the Hugh Peters's of former days, their endeavours might fatally operate like the king of Sweden's cask of brandy, which (mistaking it for water) he hastily emptied upon the flames, when the Turks had set his house on fire, and thereby increased the mischief instead of overcoming or abating it.

II. Before the Sons of the Clergy, at their Anniversary Meeting at St. Paul's, May 11, 1769. By Thomas Percy, M. A. Chaplain to the Duke of Northumberland, and Rector of Wilbye in Northamptonshire. To which is added a List of the several Amounts arising from the Collections since 1721. 4to. 6d. Rivington.

III. *The Christian's Heart's Ease*; or Balm for hurt Minds. A Sermon in Verse. 4to. 6d. Bladon.

In perusing this poetical sermon, we respected the Author's affliction, and were pleased with his verses,—though the particular cause of his sorrow and lamentation did not then with certainty appear. An advertisement, printed on a spare page of a poem, entitled, *Party Dissected* (see Art. 29. of this month's Catalogue) hath since informed us that this piece was 'occasioned by a disappointment in love.'

IV. At Yarmouth, Jan. 14, 1770, on the Death of Mrs. Persis Eldridge. By the Rev. Thomas Howe. 6d. Buckland.

CORRESPONDENCE.

B. N.'s second favour is received. This gentleman is still very angry, and charges the Reviewers with being state-tools, prostitutes, and a great deal more of the same polite and liberal sort. We excuse, however, all his rancour, since it appears to proceed, in a great measure, from his ardent love of Liberty, to which he thinks, or would seem to think, the Reviewers are not friends. We are sorry for the mistake of this our worthy public spirited Correspondent, and hope that, in time, when the times and himself are grown a little cooler, he will see reason to entertain more favourable sentiments of us; even though we should still continue to differ from him in our opinion of the merit of so singular a publication as a *Middlesex North Briton**.

☞ As B. N. is kind enough to promise us a continuance of his correspondence, we shall be obliged to him if he will communicate to us the *title* of the *second Letter* which he speaks of, that we may know what to enquire for at the publisher's.

* See Review for April, p. 325.

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FORTY-SECOND.

FOREIGN LITERATURE.

ART. I.

Hiſtoire de l' Academie Royale des Sciences, &c.—The Hiſtory of the Royal Academy of Sciences at Paris, for the Year 1765, continued from the Appendix to the 41ſt Volume, Page 503, and concluded.

CHEMISTRY.

THERE are no memoirs comprehended in this claſs; but a ſhort account is given of ſome obſervations of M. de Machy, who contraverts the experiments and reaſonings of M. Margraf, who had affirmed the exiſtence of a fixed alcali in many ſubjects of the vegetable kingdom, without previous incineration, or the action of a violent fire. It does not appear from this article whether M. de Machy ſpeaks of M. Margraf's experiments only from hearſay, or whether he had ſeen that chemiſt's very ſatisfactory paper on this ſubject, publiſhed in the 20th volume of the Berlin Memoirs; the ſubſtance of which we communicated to our Readers in the Appendix to our 40th volume, p. 555. The experiments there related appear ſo very decifive in proof of a pre-exiſtent, vegetable alcali, reſiding in the ſubſtances there mentioned, as to leave no room for doubt, unleſs we ſhould doubt the ability, or ſuſpect the fidelity of the relator; both which, we apprehend, are unqueſtionable. M. Machy pretends that the ſuppoſed nitre, produced in M. Margraf's experiments, is not a true priſmatic nitre, but that it is only the cream of tartar, undecompounded, united with the nitrous acid, and receiving from it a diſpoſition to chryſtalliſe in a needle-like form; and that, if Mr. Margraf has really procured vitriolated tartar from this ſalt, by adding to it the vitriolic acid, he has been deceived, probably by ſubjecting it to a degree

of heat ſufficient to alcaliſe ſome part of the tartar. Theſe and other uncircumſtantiated and unſupported aſſertions and ſuppoſitions, however, are not ſufficient, without further proof, to invalidate the very particular experiments contained in the memoir of that very intelligent chemiſt.

BOTANY.

Remarks on the Orge de Miracle, *or ramified Barley:* By M. Adanſon.

In the Appendix to our 38th vol. p. 586. we gave a ſhort account of a ramified ear of barley accidentally diſcovered by M. Adanſon, the grains of which he propoſed to ſow, with a view of determining whether the ſpecimen was only an accidental variety, or a new and diſtinct ſpecies of barley, which might be uſefully perpetuated, like the Smyrna, or branched wheat. An account is here given of M. Adanſon's trials. Two of the grains, taken from the longeſt branch of this ear, were ſown in a piece of garden ground, the ſoil of which had been pretty much exhauſted. One of them was deſtroyed by inſects, the other produced ſixteen ſtalks and ears, among which three of the latter only were ramous. One of theſe branched ears, in particular, had 5 branches proceding from it, containing three or four grains a piece; and the intire ear was found to contain a greater number of grains by one-fourth than an ear which was not branched. On ſowing the grains of theſe ramous ears the following ſpring, the crop conſiſted almoſt wholly of common barley; only one ear in about a hundred being ramified; ſo that this branched barley appears to be only a variety, and not a diſtinct ſpecies of that grain.

M. Adanſon has likewiſe made experiments on a ſpecies of barley, called in France, *Sukrion*, or *Orge nu*, the γυμνοκριθη of the Greeks, which in general contains only two rows of grains in each ear. Having choſen ſome of the ears which contained more rows, and a greater number of grains than ordinary, he ſowed theſe grains, and found that the plants proceeding from them produced a great number of ears as well loaded as thoſe from which the ſeed was taken; and thinks it poſſible, by an aſſiduous cultivation to produce this kind of barley, in a conſiderable quantity, with four rows of ears. He obſerves that the months of May or June are the moſt favourable ſeaſons for ſowing the *Sukrion*, with a view of procuring theſe enlarged ears; but that the produce of the ramified ears is more abundant when the grain is ſown at the common ſeaſon, or in April: and though both theſe kinds are only varieties; yet as the cultivation of them tends to increaſe the quantity of grain, and as the *Sukrion* particularly is of an excellent quality, and it's ſtraw is fine, and furniſhes very good fodder for cattle, he thinks it worth while to promote the propagation of them.

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At the end of this class an account is given of a supplement to M. du Hamel's treatise on the preservation of grains, containing some new experiments on that subject. The Author at last found the use of his ventilators, which he had long employed for this purpose, troublesome and expensive; and discovered that though it incommoded the insects contained in the corn, it neither destroyed them, or their eggs. In this work he recommends, from a long experience, the use of a kiln or stove, in which the grain is subjected to a heat of above 90 degrees of Reaumur's thermometer, (near 240 of Fahrenheit's) from which, or even 100 degrees (260 F.) it not only receives no detriment, but is rendered fitter for the uses of the miller and the baker.

Algebra and Geometry.

The first of these classes contains only one memoir, in which M. Bezout gives a general method of resolving equations of every degree; and under the second are given accounts of two works, the one intitled a course of the mathematics, for the use of the marine, by the same academician; the other, a compleat treatise of spherical trigonometry, presented to the academy by M. Mauduit.

Astronomy.

Memoir I. *On a singular Irregularity observed in the Motion of Saturn:* By M. de la Lande.

The principle of universal attraction, it is well known, produces considerable inequalities in the motions of all the planets. Of the primary ones, these irregularities have been most conspicuous in Saturn, and have been hitherto almost solely attributed to the considerable attractive power of Jupiter. In 1748 the academy proposed, for the subject of the prize of that year, the theory and calculation of these inequalities. The victorious paper of M. Euler did not however compleatly solve the question; as there still remained differences so considerable as of 8 or 9 minutes between his calculations and actual observations. M. de la Lande has at length discovered that there is an irregularity in the motion of Saturn, which cannot be attributed to the attraction of Jupiter, or of the other four planets, or to any other cause which is known to us; and that it is more considerable than that known to be produced by the action of the first mentioned planet.

This irregularity consists in an extraordinary acceleration of his motion, which appears to have taken its rise about the beginning of this century, and has particularly increased within the last 20 years. The Author does not pretend to assign the cause of this singular *phenomenon*. It may either, he thinks, be owing to some general and constant cause, the nature and laws of which are absolutely unknown to us; or may possibly be only the effect of some particular and accidental one, such as the at-

traction of a comet, for inſtance. The diſtance of this planet from the ſun, he obſerves, is ſo great, and his motion ſo very ſlow, that the attractive power of the ſun, by which he is retained in his orbit, is as it were conquered, or at leaſt ſenſibly modified, by ſuch ſlight cauſes as would produce no perceptible change in the motion of the planets nearer to the ſun; by whoſe attractive energy, together with the rapidity of their own motion, they are enabled to reſiſt the action of any foreign and tranſient impreſſions, ſo as not to be ſenſibly diſturbed by them: whereas it appears from obſervations made between the years 1686 and 1760, that the periods of Saturn's revolution, making allowances for all the known cauſes of irregularity, have differed from each other more than a week.

The Moon, which had for ſo long a time been the leaſt ſubmiſſive, and even rebellious to aſtronomical theory and calculation, has at laſt had all her irregularities reduced nearly within the narrow limit of a ſingle minute. Thoſe of Saturn amounted not long ago, according to the beſt tables, to 21 minutes. Happily for aſtronomy and the purpoſes of navigation, his extravagations are not of ſo much conſequence to us as thoſe of our domeſtic planet.

MEMOIR II. *On a new Method of perfecting Aſtronomical Inſtruments*; by the Duke de Chaulnes.

The aſtoniſhing progreſs which has been made in aſtronomy during 150 years paſt has been principally owing to the great ſuperiority of the modern inſtruments. By the admirable invention of the teleſcope, aſtronomers were enabled to ſee objects, and to meaſure angles too minute to be diſcerned by the unaſſiſted organ of ſight. To avail themſelves of the advantages reſulting from this invention, it became neceſſary to attend minutely to the accurate diviſion of their inſtruments; which was moſt obviouſly facilitated by augmenting their *radii*. This increaſe of ſize, however, was productive of inconveniences, which, in ſome degree, counterbalanced the advantages acquired by it; ſuch as the difficulty of the execution, the changes produced by the different temperature of the air, the unmanageableneſs of the inſtrument, its want of portability, &c. The noble author of this memoir therefore thought that if he could diſcover a method of dividing inſtruments of a ſmall radius, of a foot for inſtance, with a preciſion equal to that of inſtruments of 8 or 10 feet, and could at the ſame time render theſe ſmall diviſions ſenſible, he ſhould perform a conſiderable ſervice to aſtronomy. This curious memoir contains a particular account of the ingenious method which he followed to attain this end; and a ſubſequent paper furniſhes full proofs of his ſucceſs.

It is impoſſible for us, without the aſſiſtance of plates, to convey an idea of the author's very ingenious mechanical method

which he effected by calling in the assistance of the microscope, and by employing many other well-imagined expedients. By combining that instrument with the micrometer, he had formerly observed that he could very easily distinguish the 48,000th part of an inch. Parting from this idea, he thought that, by the assistance of the microscope, a degree of precision might be obtained, in the division of an instrument of a very small radius, equal, if not superior, to that of those of the largest size. Happily too, the late great improvements in the construction of the refracting telescope (we allude to the Achromatic, or Dollond's) furnished him with a short instrument of that kind, capable of being commodiously applied to his little sector, equalling in magnifying power, and exceeding in distinctness, tubes of much greater lengths, which could not possibly have been adapted to it. The precise adjustment of his instrument in a vertical plain, and the true level of the radius when it answers to 0, or the beginning of the division, were procured, we may literally say, with a microscopical exactness; as these positions were ascertained by the means of two microscopes. In short, the duke's various essays terminated in the construction of a sector, of only 11 inches radius, with which observations may be taken with a precision of 2 seconds; as will appear from the following memoir.

The accuracy and facility with which the divisions of this instrument have been executed, by the mechanical contrivances related in this memoir, have given rise to a proposal, made in the following article, to construct a machine for the purpose of dividing astronomical instruments, on the same or a larger scale; and which may be effected by its means with more precision than by the hand of the most intelligent and dexterous artist; who with all his adroitness cannot be supposed capable of keeping pace with the magnifying power of a microscope; as by this mechanical contrivance even an ordinary artist may be capable of doing. It is proposed that the machine should belong to the academy, and be deposited in a place accessible to those who choose to graduate instruments by it, under the inspection of a person intrusted with the care of it.

MEMOIR III. *The Determination of the distance of Arcturus from the upper Limb of the Sun, at the Summer Solstice in* 1765; by the Duke de Chaulnes and M. Cassini.

It is not necessary to mention the distances of the sun from Arcturus, deduced from the observations here related. We think it sufficient to observe, that the accuracy of the Duke de Chaulnes' little instrument, mentioned in the preceding article, was on this occasion brought to a severe test, by its being employed in making these nice observations in concert with a mural quadrant of 6 feet radius, and a moveable one of the

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ſame dimenſions, with which M. Caſſini and the Abbé Chappe obſerved, at the ſame time with him, the meridian altitude of the ſun, on three different days; while the Cardinal de Luynes wrote down the different obſervations, and made the proper calculations. On the firſt day, the greateſt difference between the obſervation made by the Duke's inſtrument, and the obſervation taken by that of the other two inſtruments which differed the moſt from it, was only one ſecond and a half; on the ſecond day, 2 ſeconds and a half; and on the third day, preciſely 2 ſeconds. This ſurely is the *ultimatum* of aſtronomical preciſion. Another inſtrument of the ſame kind, but of a larger radius is propoſed to be conſtructed, with which, it is juſtly ſuppoſed, that a greater degree of preciſion may be attained, than with the largeſt aſtronomical quadrants or ſectors which have been hitherto employed.

MEMOIR IV. *A Compariſon of the Altitudes of the Sun, obſerved at the Winter Solſtices in* 1762 *and* 1764, *with thoſe taken at the Obeliſk of the Gnomon in the Church of St. Sulpice in* 1743 *and* 1744; by M. le Monnier.

It has been doubted whether the obliquity of the ecliptic be ſubject to any variation. To determine this queſtion, M. le Monnier has for a long time paſt made obſervations at the two ſolſtices on an image of the ſun, formed by an object glaſs of 80 feet focus, fixed into the wall of the church of St. Sulpice. The concluſion which may be drawn from the obſervations hitherto made, is that, if there be any diminution in the obliquity of the ecliptic, it does not amount to the quantity of a minute in 100 years.

MEMOIR V. *New Inquiries concerning the Determination of the Sun's Parallax, by the Tranſit of Venus in* 1761; by M. Pingré.

We ſhall not attempt to give an account of the numerous obſervations related and diſcuſſed in this controverſial paper, in which M. Pingré conteſts the juſtice of Mr. Short's determination of the quantity of the ſolar parallax, publiſhed in the 53d volume of the Philoſophical Tranſactions; which differs no leſs than 2 ſeconds, or one-fifth of the whole ſuppoſed parallax, from that reſulting from M. Pingre's obſervations and calculations. Perhaps the obſervations which have been made of the laſt tranſit may determine this complicated queſtion; if the cauſes which, in this country, as we have lately obſerved †, affected the accuracy of the obſervations, have not operated in an equal degree elſewhere: otherwiſe this nice element muſt ſtill remain under its preſent uncertainty.

† Monthly Review, May, page 397, &c.

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MEMOIR VI. *On the neceſſary Conditions for obſerving the Immerſions and Emerſions of the Second Satellite of Jupiter*; by M. de la Lande.

The utility derived from the obſervations of the eclipſes of Jupiter's ſatellites, in determining the longitude, has greatly excited the attention of aſtronomers; who have laboured to render the calculations of them as exact as poſſible. One of the eſſential elements of this calculation is the whole time of the continuance of the ſatellite within the ſhadow of Jupiter: but this time can only be preciſely aſcertained, when both the immerſion and emerſion of the ſatellite can be ſeen in the ſame eclipſe. The firſt ſatellite, on account of its great vicinity to Jupiter, cannot afford any opportunity of making both theſe obſervations: as either that part of Jupiter's ſhadow into which it enters, or that from whence it emerges, are conſtantly concealed from our ſight by the interpoſition of his body. There are times, however, in which both theſe parts of the ſhadow are viſible in eclipſes of the ſecond ſatellite; notwithſtanding it likewiſe revolves near to the body of Jupiter: but theſe opportunities are ſo rare, that in all the records of aſtronomy, according to the author, only nine obſervations are to be found, in which both the immerſion and emerſion of this ſatellite have been ſeen, during the ſame eclipſe. As this ſatellite is the moſt irregular in its motions of all the four; eſpecially with regard to the extraordinary changes obſerved in its inclination, the author endeavours in this memoir to determine the times when both theſe phaſes, or the *entire* duration of its eclipſes, may be obſerved for the future, in order that the theory of this ſatellite, and the tables of its motions may be rendered more perfect.

MEMOIR VII. *On the Variation in the Inclination of the Orbit of the Second Satellite of Jupiter*; by M. Maraldi.

MEMOIR VIII. *On the Cauſe of the abovementioned Variation*; by M. Bailly.

MEMOIR IX. *On the Change in the Inclination of the Third Satellite of Jupiter*; by M. de la Lande.

Aſtronomers are agreed in the reality of a change in the inclination of the orbit of the ſecond ſatellite of Jupiter; though they have differed in aſſigning the cauſe of it. M. Wargentin firſt obſerved that this variation was included within a determinate period of about 31 years; during the firſt half of which it increaſed, and decreaſed during the latter half of that time. In the firſt of theſe memoirs, M. Maraldi gives an account of a difference which he has diſcovered in the inclination of this ſatellite (deduced from ſome of the very rare obſervations of its *compleat* eclipſes, mentioned in the preceding article) which is not reconcilable with the period abovementioned, and at the ſame time is too conſiderable to be attributed to the errors in the obſervations. To give one inſtance only; the inclination, in

the year 1751, varied above 18 minutes in the space of 8 months, that is, near one-fourth of the whole periodical variation, which is accomplished in 31 years. Some observations which were made in the years 1714 and 1715, compared with others made in 1750 and 1751, furnish the author with a more important remark; as they appear to him to indicate a libration in the nodes of this satellite, amounting to upwards of 10 degrees; the reality of which being admitted, the observations agree better with the calculations, than by any other hypothesis.

A motion so singular was sufficient to pique the curiosity of other astronomers, and to excite them to inquire whether this supposed libration was compatible with the modern, physical principles of astronomy. M. Bailly, in the second of these memoirs, discusses this subject, and finds that the libration of the nodes has the same period with the variation of the inclination; that it is the undoubted cause of this variation; and that this libration is not only consistent with, but is a necessary consequence of, the principles on which the Newtonian theory is founded.

A variation has likewise been observed in the inclination of the third satellite. In the last of these memoirs, M. de la Lande endeavours to shew that the attraction of the second satellite, and even of the first, produces a change in the inclination of the third; that this inclination has been increasing ever since the beginning of this century; that it is now nearly at its *maximum*; and that this increase is a necessary consequence of a motion in its nodes, which he determines to be 3′ 30″ in a year.

With regard to the other papers contained in this class, it may be sufficient only to mention their titles, or the subjects treated in them. These are, a third memoir, by M. du Séjour; being a continuation of his new analytical methods of calculating eclipses of the Sun, in which he applies the equations, contained in his two former memoirs, to the solution of several astronomical problems:—a memoir by M. Jeaurat on the present state of the tables of Jupiter's motions, and of the corrections necessary to be made in them, with regard to the principal elements of his theory:—a paper of M. le Monnier on the utility of total and annular eclipses of the Sun; particularly with regard to the determination of the question whether the Moon is surrounded with an atmosphere, by which the Sun's rays are sensibly *refracted* in their passage through it; or whether they suffer an *inflection*, by the attraction of the Moon's body. In this paper, he recommends to astronomers, for the same purpose, particularly with a view of discovering the quantity or limits of this aberration, a particular attention to some circumstances, in the partial and very small eclipse of the Sun, then

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expected on the 16th of August 1765; four other memoirs contain observations of this eclipse in different parts of France, but do not furnish any determination of this question. In the three remaining memoirs are only given some particular astronomical observations.

HYDROGRAPHY.

This article contains only a full and satisfactory review of a treatise, published with the approbation of the academy, on a very interesting subject; intitled the art of working a ship, and of naval evolutions, by M. Bourdet de Villehuet, an experienced officer; in which, we are here told, the author explains, in the clearest manner, the mathematical principles on which every *manœuvre* is founded, applying them to every operation in which ships are concerned, whether in commerce or in war.

DIOPTRICS.

MEMOIR I. *New Inquiries concerning Optical Glasses: Second Memoir*; by M. D' Alembert.

In this memoir the author continues his profound and ingenious researches into the means of perfecting the achromatic telescope, begun in the volume of the preceding year. The superiority of these telescopes, with respect to the distinctness of the image, the largeness of the field, and other circumstances, above those of the reflecting kind, is now universally known. M. D' Alembert here proposes to examine whether it may not be possible to preserve to them all these advantages, and at the same time to reduce them still farther in their length; so as only to equal, in that particular, or even to be made shorter than, reflecting telescopes of the same magnifying power. For this purpose he examines the different sources from whence error may arise in their construction, and points out the remedies by which it may be corrected.

In order compleatly to effect the destruction of the colours, by means of object glasses composed of several lenses of different kinds of glass, a combination is required, so very precise, that the least mistake is of great consequence. But one of the most prejudicial errors is that which may be committed in measuring the ratio of refraction of the differently coloured rays, produced by different kinds of glass. This is of such consequence that, if an error of a 10th part only be committed in the measure of this ratio, a fifth part of the colorific aberration will still remain, or, in other words, only $\frac{4}{5}$ths of it will be destroyed: although, according to the theory, it ought to have been absolutely annihilated. Nay, if the ratio of this diffusion, in English flint glass, to that of crown glass, be not as 3 to 2, as has been hitherto supposed, but as 8 to 5, as others have found it, the compound object glass will produce an aberration even of $\frac{1}{4}$th of that produced by a common or simple object glass of the same

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ſame focus. To this circumſtance it is principally owing, according to M. D' A. that the achromatic teleſcope has not yet attained a ſtill higher degree of perfection.

The author propoſes two methods of nearly removing or remedying this error, equally ſimple and eaſy in the execution; whether the *ſuppoſed* ratio of diffuſion exceeds, or is leſs than, the *true* one. Theſe methods reſpect only the object glaſs: a third method is likewiſe given of nearly annihilating this colorific aberration by altering the dimenſions of the eye-glaſs alone. M. D' A. afterwards propoſes a further improvement of the eye-glaſs; which has hitherto been made of the common or crown glaſs. He recommends that it ſhould be conſtructed of the ſubſtance which M. Zeiher of Peterſburgh is ſaid to have diſcovered (mentioned in our Review for June 1769, page 498) which having nearly the ſame *mean* refraction with flint glaſs, diſſipates the colours twice as much as the latter, and thrice as much as crown glaſs: ſo that an eye-glaſs made of this ſubſtance, though of a ſhorter focus than one of crown glaſs, will repreſent objects not only with equal diſtinctneſs, but alſo more ſtrongly illuminated; as by deſtroying any remaining aberration, it will allow of a greater aperture in the object glaſs. We omit many other obſervations of this great geometrician, tending to the improvement of this noble inſtrument, which M. D' A. ſeems to have much at heart, and accordingly propoſes to reſume this ſubject in a ſubſequent memoir.

MEMOIR II. *A Summary of a general Theory of Dioptrics*; by M. Euler.

In this memoir, which is purely analytical, this profound and penetrating geometrician preſents us with an iliad in a nutſhell: as we find in it no leſs than almoſt the whole general theory of dioptrics compriſed in the compaſs of leſs than 20 pages. Though this paper, from the nature of it, is not ſuſceptible of any extracts, we cannot paſs it over without taking ſome notice of a ſingular novelty contained in it. This is no leſs than an attempt to deſtroy the colorific aberration of the rays in dioptric teleſcopes, conſtructed of only one kind of glaſs. Our philoſophical readers are already acquainted that this has, of late, been in a great meaſure effected by employing two ſpecies of glaſs of different refracting powers. The author having conquered the aberration ariſing from the ſpherical figure, alters the terms expreſſing the *radii* of the different refracting ſurfaces, and the aperture of the object lens. By theſe alterations new *formulæ* are produced, that lead however to a long and complicated calculation, which is truly formidable. Another and eaſier method is preſented, in which the colorific aberration, it is ſaid, may be deſtroyed, by aſcertaining the point in which the

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the eye is to be placed. We ſhall endeavour to convey to the Reader a general notion of this method.

All the different images of the object produced by the differently refrangible rays, are formed at different diſtances from the object glaſs, and likewiſe differ in ſize. Now it fortunately happens that the images which are neareſt to the eye are, at the ſame time, the leaſt. If we imagine two lines to be drawn by the extremities of all theſe images, theſe lines will meet in the axis at a certain point. Suppoſing the eye to be preciſely placed in this point, it will ſee the leaſt image, next to it, covering (we do not mean hiding) all the other coloured images placed before it. Now as a mixture of all the coloured rays conſtitutes whiteneſs, the eye, although the images are not united in the ſame plain, will ſcarcely perceive any colour. We ſay, ſcarcely: for the author's calculations ſhew that a little will ſtill appear; but this inconvenience M. Euler almoſt totally removes by a change in one of the terms of the equation; from whence reſults a combination, in which the colorific aberration will become inſenſible.—This idea appears to us truly ingenious; but, not without ſome degree of philoſophical ſcepticiſm, we cannot help calling out, in the words of Lord Bacon, FIAT EXPERIMENTUM. The ſmall quantities which the author neglects in this theory, and the ſmall poſſible errors in his calculations, may produce very ſenſible errors in practice:—if indeed his ideas can be at all realiſed by the hands of the practical optician.

MECHANICS.

MEMOIR. *On Two Machines conſtructed with a View of aſcertaining the Proportion which different Liquid and Dry Meaſures bear to the Pint and the Buſhel of Paris*; by M. Tillet.

That great variety both of meaſures and weights, incommenſurable with each other, or whoſe actual values, at leaſt, are not accurately aſcertained, which continues to be the reproach of this kingdom, prevails likewiſe even in France; where the weights and meaſures of almoſt every province differ from thoſe of the capital, and from each other. The obvious inconveniences ariſing in commerce, from the confuſion produced by this variety, have induced the council to form the deſign of aſcertaining in particular the exact proportion which the dry and liquid meaſures in the provinces bear to the ſtandard meaſures at Paris; in order that a tarif, or table, may be eſtabliſhed of theſe proportions. The execution of this deſign was intruſted to M. Hellot, and to the author of this memoir; who here gives a deſcription and particular delineation of two machines, conſtructed in ſuch a manner that by their means the exact capacity of any meaſure, or the number of cubic inches

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inches and lines which it contains, may, without the trouble of calculation, be at once aſcertained by ſimple inſpection.

The hiſtory of the academy is terminated by the *Eloge* of M. Clairaut, and an account of the arts of which the hiſtory has been publiſhed, during the courſe of the year 1765. Theſe are 1. that of the clothier, by M. du Hamel; 2. that of the hat maker, by the Abbé Nollet; and 3. that of the tawer, or dreſſer of white leather, by M. de la Lande.

N. B. The Hiſtory of the Royal Academy of Sciences at Paris, for the year 1766, is imported by our booksellers, and is now before us; but it came too late for the uſe of the preſent *Appendix:* in the *next* we ſhall acquaint our Readers with its contents.

ART. II.

Hiſtoire de Nader Chah, connu ſous le nom de Thahmas Kuli Khan Empereur de Perſe, &c. The Hiſtory of Nader Chah, known under the name of Thahmas Kuli Khan, Emperor of Perſia: Tranſlated from a Perſian Manuſcript by Order of his Majeſty the King of Denmark: with Notes Chronological, Hiſtorical, and Geographical, and a Treatiſe on the Poetry of the Eaſtern Nations, by Mr. Jones of the Univerſity of Oxford. 2 Vols. 4to. 1 l. 4 s. boards. London, 1770.

THE publication before us was undertaken by Mr. Jones at the command of the king of Denmark; and this ingenious gentleman, who has procured a very deſerved reputation for his knowledge in languages, has executed his taſk with ſucceſs. The obſcurity of his author, and the difficulty which an Engliſhman muſt find in writing with elegance in the French language were powerful obſtacles; but he has ſurmounted them; and the public is preſented with a work, which records recent occurrences, and gives authenticity to facts, which were hitherto known but imperfectly.

He has not been able to give us any information concerning his author. He conjectures, that he was a ſcholar, and that he paſſed his time in ſpeculation and ſtudy. Mr. Hanway, on the contrary, has ſuppoſed him to be a general and a warriour. But the opinions he delivers on military affairs, and the manner in which he deſcribes his battles, diſcover nothing of the ſoldier.

He introduces his work with a ſummary account of the principal events which preceded the elevation of Nader Chah. The birth, the family, and the early exploits of this emperor then employ his attention; and from theſe, he proceeds to explain, in a minute detail, the wars in which he was engaged, and the different tranſactions which diſtinguiſhed his reign. His ſtyle, in general, is verboſe and elevated; and to take away, in ſome meaſure,

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measure, from that uniformity which it is impossible to avoid in frequently describing scenes of horror and of blood, he has inserted occasionally pieces of poetry, which have considerable merit, and sometimes appear with propriety. We must confess, however, that we do not find in him, any of those penetrating and profound strokes, for which many of the European historians are remarkable; and we cannot but think, that the high and hyperbolical tone he assumes is little suited to history.

The translator informs us, that he has endeavoured to give an exact copy of his Persian original. He did not think he was intitled to take any liberties with it: he rises accordingly, with his author, and falls with him: he has neither concealed his poverty, nor retrenched his superfluities. The explanatory notes he has added, display great sagacity, and an extensive knowledge of oriental literature. His essay on the poetry of the eastern nations is a proof of his good taste; and he combats several vulgar errors that are entertained on that subject.

ART. III.

Journal Historique d'un Voyage fait aux Iles Malouïnes en 1763 *&* 1764, *&c.* An Historical Journal of a Voyage to the Marian Islands made in the Years 1763 and 1764; and of Two Voyages to the Streights of Magellan, with an Account of the Patagonians: by Abbé Pernety. 8vo. 2 Vols. Berlin. 1769.

THIS historical journal is extremely circumstantial in what relates to latitude and longitude, and those matters which are chiefly interesting to seamen. The natural history of the countries which the author visited, has likewise engaged a considerable share of his attention; and perhaps, he has confirmed several facts which were hitherto suspicious, or of which we possessed only an imperfect information. But, if we do not deceive ourselves, the more valuable particulars communicated by him, have been already explained and enlarged upon in Ulloa's travels, in the account of Anson's voyage, and in other publications. This we the rather observe, because the author's manner is so specious, that an inattentive reader might be apt to bestow upon his work, an higher degree of approbation, than it is intitled to.

What he has remarked concerning the people of Brasil, is one of the most entertaining articles of his journal. Among this people, he says, the young women, without incurring any blame, receive, before marriage, the embraces of those who are free: their parents even make an offer of their persons to the first comers, and greatly caress those who are fond of them. For a virgin to enter into the married state would be a prodigy in

this country. When the women, however, have attached themselves by promises, for they have no other ceremonial which can bind them, they are no more solicited by different persons, and are no longer disposed to listen to solicitations, or to be unfaithful.

The only education which the Brasilians give their children, is to hunt, to fish, and to make war. When they are not in a state of hostility, their deportment is decent and peaceable; and it seldoms happens, that quarrels ensue between individuals. But if disputes arise among them, and they have recourse to arms to decide them, every man is entitled to whatever satisfaction he is able to take. The law, however, of retaliation is there most rigorously observed, and the same wounds are inflicted on the victorious party, which he has given to his adversary; and if he has killed him, he is put to death. All this is done with the consent even of the parents of both parties, and it is not in their power to prevent it. This law is certainly the source of that implacable hatred, which they entertain against their declared enemies. 'If this regulation, says the Author, should be introduced into Europe, so much blood would not be spilt in private quarrels: we should then only fight with our tongues, or with our pens.'

What he has said of the religion of this people is curious: 'They do not acknowledge, says he, any divinity; and their language has no term which expresses the name or the idea of a God. In their fables, there is nothing that bears any relation to their origin, or to the creation of the world. They have only a vague tradition which seems to preserve the idea of a deluge in which all mankind perished, except a brother and a sister, who repeopled the earth. They attach the idea of power to thunder, which they call *Tupan*, because they are afraid of it, and because they fancy that they learned from it the knowledge of agriculture. They have no conception, that this life is followed by another, and have no words that express heaven and hell. It appears, at the same time, that they imagine there is some part of them which remains after death; for they talk of many among them, who having been changed into *Genii*, or *Demons*, are happy, and amuse themselves with dancing in delightful fields, in which there are all kinds of trees.'

It is to be wished, that travellers were always attentive to examine, and to describe, the way of thinking, and the laws, of the inhabitants of those countries through which they pass. We should then perceive, and be enabled to judge of, mankind in all that variety of character which they discover, in different climates, and under the influence of different institutions and manners.

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ART. IV.

Antiquités Etruſques, Grecques et Romaines, Tirées du Cabinet de M. Hamilton, Envoyé Extraordinaire de S. M. Britannique encour de Naples. Tomes I. & II. Folio.——A Collection of Etruſcan, Greek, and Roman Antiquities, from the Cabinet of the Hon. William Hamilton, his Britannic Majeſty's Envoy at the Court of Naples. Folio. Vols. I. and II. Naples printed. Imported by Cadell. London. 1770.

WHEN we find ourſelves obliged to look back two or three thouſand years for the moſt perfect models in the productions of the human underſtanding and genius; when, upon conſulting the moſt ancient authors, we find them ſtill ſpeaking with reverence of antiquity; and when we actually ſee, before our eyes, an infinite variety of exquiſite works, preſerved for ages under heaps of ruins, which no productions of the preſent times can equal, one might be apt to think that the faculties of men have been long in a decline,—and that the bloom and beauty of the world are gone to decay.

But to whatever reflections the admirable works of antiquity may lead us, concerning the general improvement of the world, it is very certain that nothing can ſo much improve moſt of the fine arts as the judicious and careful ſtudy of the works of the ancients; which has of late years been rendered much more eaſy to the artiſts of every country, by the publication of many excellent collections of antiquities; among which the work before us will merit a very honourable place.

In the Appendix to the 41ſt volume of our Review, upon the receipt of the firſt volume, we gave a general account of the nature and deſign of this work, intending a more diſtinct and ſatisfactory view of the performance when the ſecond volume ſhould come to our hands.

We have the firſt and ſecond volumes now before us; and, after a careful peruſal and examination of them, cannot help conſidering them as a very valuable preſent to the artiſts, and as being well calculated to anſwer the liberal and generous views of Mr. Hamilton in their publication.

The preface, in the firſt volume, is followed by ſeveral diſſertations, written by the very ingenious *Monſ. D'Hancarville*, on the origin, literature, hiſtory, manners, architecture, ſculpture, and painting of the ancient Etruſcans.—Theſe diſſertations are written in French, and accompanied with a very bold Engliſh tranſlation on the oppoſite page; and the author of them diſplays much learning and fine taſte. From the ſtudy of the works of the ancients he has attempted to inveſtigate the chief maxims by which they were enabled to carry their works to that amazing perfection which hath rendered them objects

objects of veneration to succeeding ages, and will make them to be considered as models, for our study and imitation, as long as they can be preserved from absolute destruction.

A few of these maxims, by way of specimens of the work, we apprehend, cannot be unacceptable to our Readers.

After having observed that the ancients called nothing beautiful but what was good, and looked upon nothing as agreeable but what was necessary, or at least useful, he goes on to observe, that *the* maxims '*of preserving as models, and representing those objects which gave room for useful invention, or were anciently in use*, as well as *adapting ornament to serviceable things, with a view only of augmenting their conveniency*, were employed by the ancients in the manufacture of their vases, as well as in all the arts that made use of proportions. These two important maxims sometimes united, sometimes taken separately, became a *common tie* between the fine arts and the most mechanical; these borrowed design from the first, who learnt from them many useful practices, which it would be improper to insert in this place; but we may conceive how much both the one and the other must have gained by this union, to which, most likely, is owing the perfection of the arts of the ancients, and the grand taste which we observe in their works of every kind.' Vol. I. Page 78. It is upon the same principle of augmenting conveniency in architecture, that it was a rule *to place over all the principal members of an edifice a projecting body, which is called a cornice*; which served to preserve the parts below it from the injuries of the weather.

We learn further from this critical investigation of the ancient principles of composition, that when they divided an edifice into several parts, to avoid too much sameness (what resembles monotony in music) they established it however as a maxim '*not to divide the whole more than was necessary to prevent uniformity; for otherwise that unity would have been lost which they always aimed to preserve.*' It was to preserve this rule of unity, our Author observes, 'that the ancients *avoided breaks*, with as much care at least as we take in searching after them; and directed the ordonnance of their edifices in such a manner *that no one part drawing to itself a particular attention, should take off the eye from considering the whole together.*'

We cannot help observing, as we go along, that an inattention to these maxims, or a total ignorance of them, has deformed most of our modern buildings;—and that the multitudes of *breaks*, especially, which several of our architects are so fond of, will ever prevent their works from satisfying a chaste eye, educated and refined by the beautiful models of antiquity.

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In conſequence of the ſpirit of the laſt maxim our Author alſo informs us, that 'the ancients *included their public edifices in ſuch ſpaces, that their extenſion, although ſufficient to ſhew the whole of the buildings therein contained, nevertheleſs leſſened not in the leaſt the grandeur of the architecture:* thus the ſquares appeared dependent upon the buildings, and not theſe upon the ſquares; preciſely contrary to what has been done to St. Peter's at Rome, where the temple, which is the chief thing, appears only as an acceſſory to the ſquare intended to be made for the temple itſelf.'

How many fine houſes do we know in this kingdom that have loſt their magnificence by having the ſpaces in which they ſtand too much enlarged and opened; and how eaſy would it be to reſtore them to their proper grandeur, by a ſuitable compartment, if trees could be made to grow as ſpeedily as they can be hewn down! But a full-grown tree is ſo great an ornament when properly placed, and ſo long in forming when it is wanted, that gentlemen who delight in ornamenting their grounds, ſhould conſider well what they are about before they demoliſh beauties that they can never hope to ſee reſtored.

'Such,' ſays our Author, page 92, after giving the hiſtory and reaſons for the eſtabliſhment of theſe maxims, 'was the progreſs of architecture, ſuch were the meaſures it adopted, and the principles which it eſtabliſhed. In all the antique buildings we have examined in France, Italy, Iſtria, as well as in all the drawings taken from the monuments of Greece, Spalatro, Palmyra, and Balbec, we have found the chief part of theſe rules conſtantly employed. In proportion as in the execution they have given the preference of ſome of theſe important maxims to thoſe that were leſs ſo, or have preferred the latter to the former, the productions of art have been more or leſs beautiful, or have had more or leſs *character*; ſo the hiſtory of good taſte in architecture might be followed from its birth to its perfection, and from that epoch to its decay, by ſeeking out, according to the times, the uſe or abuſe of theſe maxims: it is thus that the Goths, whilſt they preſerved the types, by changing the diviſions which had been pointed out, and the eſtabliſhed proportions, cauſed architecture to change its face entirely, and ſo the Gothic ſtyle prevailed. No ſooner were the types neglected but it became quite barbarous, and no other but ill ſhaped maſſes of buildings were known; ſuch as are ſtill to be ſeen in almoſt every country of Europe, and which are more like caverns than temples or palaces.' And we may add, that nothing but a minute attention to theſe excellent models, or the general knowledge and obſervation of thoſe conſummate principles which produced the maſterpieces of antiquity, can ever bring the arts of any age to perfection.—

It is in the works of *Gorius*; *Montfaucon*; that friend of mankind, and of every thing that was graceful and ornamental in human life, the excellent *Count Caylus*; the much lamented *Abbé Winckelmann*, at whoſe untimely death all the Muſes wept; in ſuch works as this with which Mr. Hamilton has been pleaſed to preſent the public; in many other publications of the ſame kind; and in the original works of the ancients, to which our artiſts can have acceſs, that they muſt expect to find juſt and beautiful ideas.—It is in theſe mines that they muſt ſearch for hidden treaſure.

In the ſecond volume, after a preliminary diſcourſe upon painting, we have a pretty long chapter upon ancient *vaſes*, which make the proper ſubject of theſe volumes; treating (1) of the general uſes the ancients made of them; (2) where, when, and by whom they were made; (3) how they are found; and (4) of the manner of painting them.

This part we muſt particularly recommend to the attention and ſtudy of ſuch of our ingenious Artiſts as are engaged in the laudable employment of imitating theſe fine ornaments, and in preſerving and handing down to future ages thoſe beautiful forms and deſigns, which, probably, were copied from the works of the fineſt geniuſes that ever adorned the world. And we venture to propheſy, that if our Artiſts can conceive the beauty of the antique, and inſpire their works with the magic of fine outlines and eaſy attitudes; if they can compoſe with ſuitable ſtrength and fitneſs, and adorn with ſimplicity, they will not only aſſiſt the labours of the learned in demoliſhing the remains of Gothic barbariſm, but alſo completely deſtroy that fluttering gew-gaw taſte with which our airy neighbours have emaſculated the fine arts wherever their influence has prevailed.

After this chapter we have a ſhort explanation of the plates in the firſt volume, in French, and not tranſlated; and we are referred to the *third* volume for the explanation of the plates in the *ſecond*, which third volume may, perhaps, be publiſhed a year or two hence.

This is an unpardonable fault in a work of this kind, and ſhews that the tricks of bookſellers and publiſhers are not confined to our own country: but, perhaps, we are cenſuring in a wrong place; for we are ſorry to ſay this is the fault of the Writer, who attempts to defend an abſurdity of which he ought to be aſhamed.—However, upon the whole, this is an excellent work; the vaſes, and their ornaments, are well and accurately drawn; their proportions are exactly given by a ſcale; the figures in the paintings, which are illuminated with their proper colours, are well executed by a maſterly hand; and though much better than thoſe upon the vaſes from which they are taken (for we have ſeen ſeveral of the vaſes of this collection)

tion) yet probably not equal to the original paintings, from which the Etruſcan Potters took their deſigns, as there is reaſon to believe they were many of them taken from the pictures of the greateſt maſters of thoſe times, and that by preſerving and reſtoring theſe deſigns we may be put in poſſeſſion of ſome of thoſe forms and attitudes that were traced out by Timanthes, Protogenes, or the graceful hand of Apelles.

In theſe two volumes there are 260 plates of vaſes, ſections of vaſes, and of coloured copies of the paintings and borders with which the vaſes are ornamented, including ſeveral plates of head and tail-pieces to embelliſh the printed parts of the work, all taken from the antique, and well engraved.

The diſſertations diſcover much critical taſte in the Author, but are written in too diffuſe a manner, and want that diſtinctneſs and ſimplicity which Monſ. D'Hancarville knows ſo well how to admire and recommend in the works of the ancient artiſts.

Though we differ from the Author, we cannot help thinking the firſt volume, in all reſpects, ſuperior to the ſecond; but as he propoſes to take in the faireſt vaſes of the Vatican, and thoſe of ſome other choice collections; and as he promiſes to reveal to our artiſts a ſyſtem upon which vaſes may be formed with infinite variety, we hope the two remaining volumes will not diſappoint the expectations which Monſ. D'Hancarville has raiſed in his readers; and we ſhould be ſorry if any misfortune ſhould prevent or retard the finiſhing of this valuable work.

ART. V.

Recherches Philoſophiques ſur les Americains, &c.—Philoſophical Enquiries concerning the Americans, or intereſting Memoirs towards a Hiſtory of the Human Species. By M. de P***. In 2 Vols. 12mo. Berlin. Decker, 1768 and 1769.

THE greateſt event recorded in the annals of mankind, if we except thoſe related in the ſacred hiſtory, is doubtleſs the diſcovery and rapid conqueſt of the new world, at the end of the 15th century. The ſplendor however attending the diſcovery of this immenſe region was tarniſhed by the inhumanity, perfidy, and almoſt univerſal devaſtation, and the deſtruction both of men and monuments, attending the conqueſt of it. Oviedo, even in his time, complained that his countrymen had made ſuch haſte to deſtroy the Americans, that they ſcarce allowed the naturaliſt time to ſtudy them. The materials from which the author has drawn his obſervations and reaſonings on this country, and on the ſingular race of men which inhabit it, and who differ ſo much both in temperament and manners from thoſe of the old continent, are principally taken from authors who were cotemporary to the diſcovery: al-

though he has not neglected thoſe who have written ſince that time; out of whoſe various and contradictory relations he appears to have taken no ſmall pains to ſift the truth; diſguiſed through the credulity of ſome, or intentionally violated by the diſingenuity of others. The Author has reduced this immenſe chaos of obſervations and events into ſome degree of order, and preſents us with the reſults of his own reflections upon theſe and other incidental ſubjects, in ſo agreeable and intereſting a manner, that we are convinced we ſhall give pleaſure to ſuch of our readers as do not underſtand the language of the original, or may not have an opportunity of ſeeing it, if we follow him regularly through the whole of this philoſophical, lively, and amuſing performance: obſerving however, that the author does not undertake to give the natural and civil hiſtory of America, and of its inhabitants, in a ſyſtematical order; but contents himſelf, amidſt ſuch a multitude of objects, to ſelect the moſt intereſting, which he diſcuſſes in a detached and unconnected manner; attending principally to thoſe points, his obſervations on which have truth, novelty, or importance to recommend them to the notice of the reader.

The work is divided into ſix parts, and theſe into ſections. In the firſt part, M. de P. treats of America in general. He does not enter into any particular diſcuſſion of the manner in which this great continent was originally peopled. Notwithſtanding the numerous volumes written by the learned on this queſtion, he conſiders it as the moſt futile of all problems. He ſtops however to take notice of the hypotheſes of Mœbius, and M. de Guignes; and particularly ridicules the ſyſtem of a certain divine, who has proved in form that Noah and his family, having embarked on board the ark to ſave themſelves from a deluge in Aſia, afterwards ſailed, and caſt anchor on the top of a mountain in Braſil; that they got a few children *a la hâte* on the coaſt of Fernambouc, and having diſpatched this buſineſs with the utmoſt expedition, re-embarked in order to perform the ſame good office for Europe, and the remainder of the old continent. If the Americans troubled themſelves with ſolving problems of this kind, might not they, he obſerves, juſt as properly aſk in what manner Europe was firſt peopled, as we inquire when, and how, men were firſt produced in America? Voltaire, we remember, ſomewhere aſks, Who planted men in America? And anſwers, the ſame Being, doubtleſs, who produced the trees and the graſs which grow there. Paracelſus, if we are not miſtaken, formerly ſolved this difficulty at once, by affirming that each hemiſphere had an Adam to itſelf. The Author and Mr. Voltaire, in conformity to their principles, treat this problem with very little reſpect: but to thoſe who believe that the whole human race proceeded from the loins of Noah and his children, ſettled in Aſia, the queſtion does not appear always

ther ſo abſurd; though it has undoubtedly given riſe to a great number of very ridiculous ſuppoſitions and diſputes.

One of the moſt remarkable circumſtances, in our opinion, attending the diſcovery of America, is that the whole of this immenſe continent, though comprehending all poſſible varieties of climates, and of ſituations, was found inhabited by people either abſolutely ſavage, or who had made very ſmall advances in the arts, or towards a ſtate of civilization; nor have any monuments been diſcovered, which might indicate that the ſciences or the arts had, at any diſtant period of time, flouriſhed in this part of the globe. Our own continent bears an air of antiquity upon the face of it; and during a long ſucceſſion of ages, men have, at different times, and in different parts of it, been united in ſociety, and have cultivated, with more or leſs ſucceſs, all the uſeful and the agreeable arts: and even thoſe regions, which are now ſunk in ignorance and barbarity, furniſh us with coins, ruins, or other monuments, that evince, if other proofs were wanting, that learning and the arts had formerly had their ſeat there: but no memorials of this kind have ever been diſcovered in the other hemiſphere. This would almoſt tempt us to conclude with the Author, that the ſoil and climate of the new world are unfavourable to the perfectibility of the human ſpecies; or that this part of the globe has ſuffered ſome great inundation, convulſion, or other phyſical cataſtrophe, much poſterior to thoſe which have affected our own continent; and that nature may therefore be conſidered as ſtill in her infancy, in America: where, at the time of the diſcovery, two nations only were found living in ſome ſtate of order and regular ſociety; and even theſe had not very long emerged from a ſtate of the moſt perfect barbariſm.

From hence, and from ſome other conſiderations, M. de P. inclines to the opinion of D' Acoſta, and infers that the Americans have, in no very diſtant period, come down from the rocks and mountains, whither they had been driven by ſome general inundation; and that they have but recently occupied the low countries, left by the waters; where the marſhy nature of the ſoil, and the conſequent inſalubrity of the air, account for the bodily and mental debility of the inhabitants, and the uncivilized ſtate in which they were found, at the end of the 15th century. The ſkeletons of that immenſe animal, of which we have lately had occaſion, to ſpeak, under the name of the *Incognitum* †, found buried in great numbers near the banks of the Ohio, at Lima, and in Braſil, give an air of probability to this opinion. They ſeem to evince, at leaſt, that ſome great cataſtrophe has formerly befallen this part of the globe; and

† See Monthly Review, February, 1770, page 108, &c.

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the high preſervation in which they are found, appear to indicate the period of it to have been conſiderably poſterior to the deluge of Noah.

The diſcovery of this extenſive part of the globe is not only an intereſting event, conſidered as an object of geography: but the rapidity with which the conqueſt of the moſt conſiderable part of it was effected, by a few private adventurers, furniſhes an object of ſpeculation, equally curious, conſidered in a political light. The painter of antiquity, who (to make uſe of a reflection of an ingenious writer* of our own country) exerciſed his ſatyrical pencil upon Cimon the Athenian; repreſenting fortune catching cities for him, in a net, while he ſlept, might, with more juſtice, have drawn Ferdinand and the emperor Charles V. aſleep, while that goddeſs was buſied in throwing a net over half the globe, and laying the whole draught at their feet. Cortes, uncommiſſioned, and unſupported by Spain, with only 400 aſſaſſins at his heels, takes poſſeſſion of the capital of Mexico, and ſoon makes himſelf maſter of the whole empire: while two private men, obſcure and ignorant, —— Pizarro, who had been a ſhepherd in Spain, and Almagro, a foundling, joining themſelves with a prieſt, who furniſhed money for the expedition, plan, undertake, and ſucceed with equal facility, in the conqueſt of Peru; and in the ſpace of a few years add 30 degrees of latitude to the dominions of Spain.

At the battle of Caxamalca which, ſays M. de P. may be called the battle of *Arbela* for the empire of Peru, Pizarro had only 170 foot, and 30 horſe, with which he cut to pieces the innumerable troops of the Inca, Atabaliba, and made him priſoner. Now, making all due allowances for the circumſtances which facilitated theſe conqueſts; ſuch as, the ſhameleſs perfidy of the Spaniards; the diſtracted ſtate of Peru, in particular, at the time of their invaſion; the uſe of fire arms; and the ſtill more effectual ſervices performed by the wolf dogs which accompanied them ‡: theſe events ſeem to juſtify the character which the Author, throughout every part of this work, gives of the Americans; whom he deſcribes as little better than the abortions of nature; as weak, effeminate, and daſtardly, equally devoid of ſtrength of body and vigour of mind; qualities which M. de P. aſcribes not to the Mexicans and Peruvians

* Account of the European ſettlements in America.

‡ At this battle, the van of the Spaniſh army was formed of a line of dogs, who did ſuch execution on the Peruvians, that the court of Spain, charmed with their exploits, granted them regular pay. It appears from papers ſtill remaining in the proper offices, that one of theſe dogs, in particular, named *Berecillo*, diſtinguiſhed himſelf ſo much in battle, as to have an extraordinary allowance of two reals *per* month.

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alone,

alone, but to all the inhabitants of this immenſe continent, from one extremity of it to the other. In Europe, it ſeems, doubts were at firſt entertained whether the Americans were not a race of *Orang Outangs*, ſomewhat more accompliſhed than ordinary; and his holineſs the Pope, in his great wiſdom, found it expedient to iſſue out a bull in form; in which he declared that it ſeemed good to him and to the Holy Ghoſt, to acknowledge theſe doubtful beings for real men.—The Pizarros and the Almagros, however, ſeem to have paid little regard to this formal deciſion of Chriſt's vicar; but continued their practice of hunting them down, and deſtroying them as ſo many beaſts.

In diſcuſſing the queſtion, how far the diſcovery and conqueſt of America have been beneficial or prejudicial to Europe, the Author juſtly conſiders theſe events as having been the cauſe of the political ruin of Spain and Portugal in particular. The gold and ſilver imported into theſe kingdoms would not produce a ſingle ear of corn, or a blade of graſs, the true riches of a ſtate. On the contrary, they produced a total neglect of cultivation and manufactures. The gold brought from Braſil to Liſbon, ſays M. de P. remained ſcarce an inſtant in the country; but was immediately ſent out to purchaſe food and raiment, the neceſſaries of life. Philip the Second, who ſo long poſſeſſed the treaſures of the new world, lived long enough to feel the ill effects occaſionedby them, and actually, before his death, became a bankrupt; leaving his ſucceſſors under the deplorable neceſſity of even adulterating the current coin of the kingdom. To the other inconveniences ariſing from this diſcovery, the Author adds the multiplicity and extenſiveneſs of the intereſts created by it, among the European princes; and the frequent and various occaſions it has furniſhed for diſputes among them. A ſingle ſpark of diſcord for a few acres of land in Canada now puts all Europe in a flame: and when Europe is engaged in war, no corner of the earth can be in peace. A concuſſion ſudden and irreſiſtable, like the electric ſhock, pervades every part of it. The ſtroke is even felt in Aſia, if a few merchants happen only to wrangle for a little logwood, or a few beaver ſkins, in America.

One of the greateſt misfortunes brought upon the old continent by the diſcovery of this country, was the im ortation of the venereal diſeaſe from thence: and perhaps America, on the other hand, did not ſuffer ſo much by the avarice, perfidy and inhumanity of the Europeans, as by receiving the ſmall-pox from them in return. About the year 1492 the great and ſmall pox met, probably for the firſt time, in the iſland of Cuba; where this double ſcourge, but principally the latter, deſtroyed 60,000 perſons in leſs than ſix months; and even double that

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number in the island of Hispaniola. The European distemper has ever since raged with the utmost fury throughout the whole of the new continent, which it has tended greatly to depopulate. The progress of the American disease in the old continent was equally rapid; though not perhaps equally, or at least so suddenly destructive. The Moors, driven from Spain, speedily communicated it to Africa and to Asia. In less than two years it proceeded from Barcelona into the northernmost parts of France; where in 1496 the parliament of Paris, thrown into the utmost consternation by its ravages, published that famous edict, by which all persons infected with it were forbid to appear in the streets under pain of being hanged; and all strangers were commanded to leave the capital within 24 hours, under the same penalty.

From this edict, it would seem that the parliament thought that this distemper might be communicated without amorous concourse, but simply by an infection conveyed through the medium of the air; and it is not wonderful that so new and terrible a disease, all at once appearing, raging with the greatest violence, and spreading so universally, (as no remedies were then known capable of stopping or even retarding its progress) should excite apprehensions of this kind, and give rise to the strictest precautions on the part of the police: but we rather wonder that the Author, on no other grounds than the quick communication of this disease, should positively affirm that it must have been propagated even without contact, and merely by its *miasmata* floating in the atmosphere. Columbus, it seems, on his return to the port of Palos, from his first voyage in 1493, went, as we are told by a cotemporary writer, to Barcelona, accompanied by forty of his companions, to give an account of the success of his expedition to Ferdinand and Isabella, who then resided there. Suddenly this distemper made its appearance, and speedily spread through every part, and through all ranks of people in the city. The consternation became general: prayers, public processions, and alms were employed against it; but these effected no cures. From this sudden and extensive propagation of the disease, the Author decisively affirms that its malignity must then have been so highly exalted, as to contaminate the atmosphere itself, and infect those who breathed in it.

But surely, without violating probability in the least degree, we may easily conceive, without recurring to any aërial contagion, how this new and very sociable distemper might speedily visit all ranks and orders in Barcelona, although conveyed through no other medium than that through which it passes at present. It need not take many steps, or much time, to disseminate itself, in this last mode of conveyance, and stride from the cabbin-boy of Columbus to the foot even of the throne.

Forty

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Forty ſailor's doxies, infected the firſt night by Columbus's forty companions (we cannot reaſonably be confined to a ſmaller number) might, without labouring very hard in their vocation, quickly communicate this peſtilent exotic to forty *bourgeois*, or citizens, whoſe wives, or miſtreſſes, by no very abrupt tranſition, might ſoon tranſmit this American rarity to as many courtiers; from whom queen Iſabella's maids of honour would very naturally receive it:——and thus behold the whole court, city, and ſuburbs of Barcelona at once in flames; and all this, *ſelon les regles*, and without any atmoſpherical contagion whatever. In diſtant countries, we own, its progreſſion has been ſlower; and yet it was found to have penetrated into Siberia, ſo early as the year 1680, and had made its way to Moſcow even 60 years before. At the beginning of this century it had accurately, according to the Author, completed its tour round the globe; and during the whole of its peregrination has doubtleſs followed the ſame cloſe and intimate mode of viſitation, in which it accoſted the inhabitants of Barcelona.

Before we leave this ſubject, it may not be amiſs to take notice of a note of the Author's, in which he recommends to public obſervation ſome intereſting diſcoveries made not many years ago by Mr. Calm, a Swediſh botaniſt, of the efficacious methods employed by the American Indians in the cure of this diſtemper, and which they have hitherto concealed, with the utmoſt care, from the knowledge of the Europeans. This pupil of the celebrated Linnæus, during his reſidence in North America, diſcovered that the Indians uſed for this purpoſe the *Lobelia*, or the *Rapuntium Americanum*, *flore diluto cæruleo* of Tournefort; and affirms that a decoction of the roots of this ſimple produces a much more certain cure, and that its uſe is attended with leſs dangerous effects, than that of any of the mercurial preparations. He found too that ſome other Indians employed the root of a plant, which Linnæus has deſigned by the name of *celaſtrus inermis*, *foliis ovatis*, *ſerratis*, *trinerviis*, which, though more rare than the *lobelia*, is now to be found growing in the phyſic garden at Leyden, and in that at Amſterdam. Mr. Calm affirms that the Savages never fail to cure themſelves of the moſt inveterate *lues*, by the uſe of this laſt ſpecific.

In the ſecond part, the Author treats of the varieties obſervable in the human ſpecies in this part of the world; his account of which he prefaces by a relation of the many lying wonders publiſhed by the travellers who firſt viſited America. At this early period, every nation had its Herodotus and its Mandevil. Jaques Cartier, who leads the van in this lying troop, on his return from the diſcovery of Louiſiana, declared that he had found a part of it peopled with hairy men, who walked on all fours;

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ſours; and with another ſpecies, who, though he allowed them to go only upon two legs, had no fundament; but lived by mere dint of drinking. He was ſoon however eclipſed by other voyagers, who placed men in the country of *Eſtoitland*, reſembling the Laplanders in ſize and make, but to whom niggard nature had given only a ſingle leg, with which however they moved very genteely. Even M. Maillet, in his celebrated *Telliamed*, ſpeaks ſeriouſly of theſe *Monopeds*, and does not ſeem indiſpoſed to doubt of their exiſtence. The ambaſſadors ſent in 1246, by Pope Innocent IV. to the great Khan of Tartary, to perſuade him to receive baptiſm, publiſhed at their return that they had ſeen ſome of theſe one-legged beings in that country; adding, that when two of them joined legs, by clapping themſelves together, they ran a moſt excellent race. This fable is as old as St. Auguſtin, who entertained no manner of doubt that there exiſted in his time, in Africa, a race of men with one leg, endowed nevertheleſs with immortal ſouls. While Cartier and others were planting monſters in the northern part of the new continent, the Spaniſh writers were buſied in peopling the ſouthern part of it with giants: the Portugueſe deſcribed ſhoals of mermaids friſking on the coaſts of Braſil: the French catched ſea men off the iſland of Martinico; and the Dutch found Negroes in the woods of Parimaribo, with feet formed in the ſhape of a lobſter's tail: a fable which has been renewed in our own time, and for the origin of which the Author endeavours to account. 'Of all theſe wonders,' ſays M. de P. 'none have ſtood their ground except the gigantic Patagonians. It would have been too much to part with ſo many lies at once.' We ſhall ſpeak of theſe laſt mentioned perſonages hereafter.

Whatever varieties have been obſerved in the inhabitants of this country, they have one common and diſtinguiſhing characteriſtic; that none of them, from one extremity of it to the other, have the leaſt appearance of a beard, or of hair on any part whatever of the body, except upon the head and eyelids. The Eſkimaux form one variety among theſe people; as differing very conſiderably in their form, features, and manners, from the other inhabitants of this continent. The nation of the Akanſans may likewiſe be diſtinguiſhed, as remarkably excelling in height, colour, and fineneſs of the hair, phyſiognomy, and general beauty, all the people who ſurround them. This beautiful race, however, ſettled between the 40th and 45th degrees of N. latitude, though formerly numerous and flouriſhing, were at the beginning of this century almoſt totally deſtroyed by the ſmall-pox and other epidemical diſeaſes, and are now reduced to a very ſmall number. As to the long-eared, ſquare, pyramidal or pointed, round, and cubic-headed nations,

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nations, and others, *whose heads do grow beneath their shoulders* †; their various head-pieces certainly came not out of nature's shop in these forms; but have been pressed and moulded, we may suppose, according to the taste and *bon ton* of each respective nation, and the different ideas of the beautiful and graceful which prevail amongst them.

In the 2d section of this part, the Author treats of the colour of the Americans. When Columbus found a people situated within 4 degrees of the equator, who were not blacks, he thought himself mistaken in the latitude, and could not conceive why Africa should be peopled with black men, with wool on their heads; while, under the same parallels of the torrid zone, the Americans were only of a copper colour, and had their heads covered with long and flowing hair. The Author enters into a long dissertation, in which he attempts to solve this difficulty; and, after having anatomically discussed the immediate causes of the blackness of the skin in negroes, he enquires into the remote or predisponent cause of this appearance; which he attributes solely, not without great plausibility, to the temperature of the burning climate of Africa: a cause which does not operate with equal activity in America; where, he affirms, places situated between the two tropics are more temperate, or cooler, by near 12 degrees (of latitude, we suppose) than the correspondent parts of the earth in Africa and Asia. Some of the local causes which produce so great a difference in the heats of the two continents are, according to him, the immense quantity of waters, stagnant or flowing, in America, whose vapours cool the air, and intercept or break the force of the sun's rays; the immense forests in this country, some of which extend 500 leagues in length, and into which the rays of that luminary never penetrate; the surface of the earth itself, kept cool by the rank herbage and shrubs with which it is covered, or rather matted; not to omit the vast chain of mountains, and the elevation of the soil in general, in the neighbourhood of the equator, in this part of the globe: whereas in the dry, exposed, sandy, and low soil of Africa, the direct and reverberated

† On this head the Author gives St. Augustin no quarter, who in his *Sermo* 37, *ad fratres in Eremo*, declares that he saw men in Ethiopia without heads: but if the fashion of forcing down the head in infancy, by means of weights, till it nearly entered between the shoulders, and the mouth was brought on a level with the chest, prevailed in Ethiopia, as it does in some parts of America, a short-sighted saint might, at a distance, be deceived. It is not quite so easy to save the credit of the good father with regard to the *Cyclops*, or people with one eye in the middle of the forehead, whom, according to the Author, St. Augustin affirms that he preached to, and catechized, in the same place.

rays

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rays of the ſun meet with no obſtacles to leſſen the intenſity of the heat produced by them.

But the Author adduces ſome other facts to prove that the negroes are not a diſtinct ſpecies of the human race, but merely a variety, produced by the influence of their particular climate or ſituation; and that white people, expoſed to the influence of the ſame cauſes, have actually degenerated into negroes. The Abbé Manét, who has very lately publiſhed an excellent hiſtory of Africa, ſays, that, in 1764, he baptiſed ſome children, the deſcendants of a few Portugueſe who ſettled on that coaſt in the year 1721; in whom ſuch a change had been already produced, that they differed from young negroes in no other particular than that ſome whitiſh tints might ſtill be perceived on the ſkin. The remains of the Arabs, who invaded part of Africa near the line, in the ſeventh century, are not now to be diſtinguiſhed from the negroes of Senegal or Angola. And as to the deſcendants of the firſt Portugueſe who ſettled in this part of the world, about the year 1450, they are become complete negroes, both in reſpect to colour, their woolly heads and beards, and general phyſiognomy. Theſe people ſtill preſerve their religion and language; but both corrupted. The inference which the Author draws from this laſt obſervation is, we think, liable to this objection; that theſe Portugueſe may poſſibly, during ſo long a period, have contaminated their blood, as well as corrupted their religion and language, by too intimate a commerce with the negroes. The following obſervation, however, is ſomewhat more deciſive, as it relates to a particular people, who conſider it as a downright ſacrilege and abomination to mix with other nations. The obſervation was originally made by the famous Jew, Benjamin de Tudella, who travelled over a great part of Africa in the year 1173, and remarked, that the Jews who had fled into the ſouthern provinces of Aſia and Africa had been all more or leſs metamorphoſed, according to the greater or leſs degrees of heat in the climate; but that thoſe particularly, who had ſettled in Abyſſinia, were not to be diſtinguiſhed, either by their phyſiognomy or colour, from the natives themſelves.

In this ſection the Author gives a genealogical table of the iſſue between an American Indian and an European, to the fourth generation; the laſt of which differs not in any reſpect from an European. In the firſt generation a remarkable *phenomenon* preſents itſelf. It ſeems that the male *Metis*, although the offspring of a beardleſs Indian man, and of an equally beardleſs European woman, has nevertheleſs a beard:—a circumſtance which we recommend to the conſideration of thoſe who may hereafter work afreſh upon that phyſical myſtery, animal generation. This fact, at leaſt, adds a new difficulty

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to the others which have been opposed to the *animalcular system*: for though we can conceive that an Indian *Homunculus* may, in some manner or another, have its complexion, and the cast of its features, greatly altered and modified by a nine months residence in the *Uterus* of an European mother;—from what part of her, it may be asked, can the sly urchin possibly pluck a beard? For our parts, we modestly profess not even to guess. This observation, however, is somewhat more reconcileable to the systems of Maupertuis or Buffon; as the mother, though beardless herself, might possibly communicate to the fœtus the supposed, *organical*, *beard-making particles* transmitted to her by a bearded father, and which may lie dormant, or in an inactive state, if the organical molecules should *run together* into a female; but may be possessed of an aptitude to slide into their proper seat, the chin, if they should be disposed to *chrystallise* into a male. This conceit of ours, however, is not without its difficulties.

In the last section of this division of his work, the Author speaks of the *Anthropophagi*, who have been found in America and elsewhere; and in the first section of the third part treats particularly of the Eskimaux, a singular, hideous, and diminutive tribe of people, who occupy the *Terra de Labrador*, and the coasts and islands of Hudson's Bay, throughout a considerable extent towards the pole. They are the most diminutive of the human race, few of them exceeding four feet in height. Their bodies are exceedingly plump, and well lined with fat, and their heads excessively large; but their extremities, nipped by the rigour of the climate, are very small. We know not from whence the Author has taken the following circumstance concerning them; but he affirms that the heat of the stomach and blood of these people is so great, that the huts in which they assemble in the winter, although built above ground, and in which they burn indeed a lamp, but kindle not a fire even in the coldest seasons, are so excessively heated by their bodies and breath alone, that the Europeans find it impossible to remain in them. Surely the *calorific process*, of which we lately spoke, [Review for April, page 301, &c.] must be carried on, *con furia*, in the bodies of these Eskimaux, to generate such a heat in such a climate. Indeed, as train oil, whale fat, and other inflammables, form almost the whole of their nourishment, we may, (alluding to the theory above referred to) look upon *fixed fire* as a principal article of their diet, and consider their bodies as animal laboratories excellently fitted up to extricate and volatilise it at a most prodigious rate, in spite of the ice with which they are surrounded. Their neighbours, the whales, as we have formerly hinted, are probably provided with an excellent apparatus for the same purpose.

An

An important geographical diſcovery has been lately made with regard to theſe people, which fully confirms a ſuſpicion long ago entertained by the learned Wormius, that the Eſkimaux and the inhabitants of Greenland are one and the ſame people; as they reſemble each other not only in their figure, inſtinct, and manners, but uſe likewiſe the very ſame language. A Daniſh miſſionary, perfectly maſter of the Greenland tongue, having taken a voyage to North America in the year 1764, penetrated into the country of Labrador, as far as the weſtern coaſt of Davis's Straits; where, on the 4th of September, of that year, he met with a company of 200 Eſkimaux, whom he addreſſed in the Greenland tongue, and was perfectly well underſtood by them. He gained the affections of theſe Savages ſo much, by this diſplay of his intimate knowledge of their execrable jargon, that they overwhelmed him with careſſes, and would not ſuffer him to depart, after a conſiderable ſtay which he made amongſt them, till he had given them a ſolemn promiſe of returning the following year.—A compliment evidently paid him, on account of his proficiency in their language, by theſe accompliſhed beings, who call themſelves *karalit*, which in their tongue ſignifies *men*; and who, like the Greeks, call all other nations by a word which ſignifies *barbarians*. Human vanity, we ſee, thrives equally well in all climates; in Labrador as in Aſia. Beneficent nature has dealt out as much of this comfortable quality to a Greenlander or a Kamtchadale, as to the moſt conſummate French petit maitre.

It is now no longer doubtful that Greenland is a part of the *terra firma* of America, and that conſequently the new world was not firſt diſcovered by the Europeans, at the end of the 15th century, but in the 8th: at which time the people of Norway and Iceland formed their firſt ſettlement in Greenland. This method of peopling the new world, by theſe European ſettlers, has appeared ſo plauſible, and is ſo very commodious, that many of the learned, who have only ſuppoſed that Greenland was a part of the new continent, have implicitly adopted it; without reflecting however, that when the Daniſh and Norwegian colonies firſt landed in Greenland, they found that country already occupied by a people who, it is known, oppoſed their eſtabliſhment on this land of deſolation: nor has the language of the Greenlanders or Eſkimaux the moſt diſtant affinity with that of the Norwegians or Icelanders, or with thoſe of the Finlanders, Laplanders, Tartars, or Samoyedes; in ſhort, with any of thoſe uſed in the north of Europe.

The Author next gives an account of the Daniſh miſſions in Greenland, and of thoſe eſtabliſhed there by the celebrated modern Hereſiarch, Count Zinzendorf; who ſet off in the diſintereſted character of a pure enthuſiaſt, and might poſſibly then be

be in earneſt: whatever he might be afterwards, when he ſaw 900,000 crowns accumulated in the cheſt of the brethren, of which he had reſerved to himſelf alone the power of the key. Notwithſtanding the boaſts of theſe myſtical fanatics, who in their printed relations have boldly affirmed that God has worked more miracles on the coaſts of Davis's Straits, in favour of their ridiculous and blaſphemous abſurdities, than were formerly performed on the ſhores of the ſea of Tiberias, it appears that the Moravian church in Greenland is at preſent in a very declining condition.

As a counterpart to theſe northern pigmies, the Author, in the following ſection, preſents us with a diſſertation on the gigantic Patagonians of South America. All the evidence to be procured on this ſubject, from the writings of voyagers who have viſited this coaſt, of whom ſome affirm, and others deny, or are ſilent concerning, their exiſtence, is here collected; from the time of Pigafetta, who firſt announced theſe coloſſal beings to the European world in 1520, to the return of the *Dolphin* in 1766. After treating with ſeverity or ridicule all the preceding voyagers who have affirmed the exiſtence of theſe American giants, he ſpeaks to the following effect of the laſt intelligence which has been publiſhed concerning them.

We may judge from hence, ſays the Author, what degree of credit is due to the journal of commodore Byron, who, *to ſecond the views of the Engliſh miniſtry*, has thought proper to declare himſelf the author of a relation, which the meaneſt ſailor in his ſhip would not have dared to publiſh *. This officer ſays that, landing on the coaſt of Terra del Fuego, on the 22d of December 1764, he there met with men nine feet high, mounted on horſes not above 13 hands in height;—that they alighted, came up to him, took him up in their brawny arms, and overwhelmed him with careſſes. The women, ſays he, were ſo very loving, and appeared ſo much in earneſt, that I had much ado to keep them off. They were particularly civil too to lieutenant Cummins, whom they patted on the ſhoulder with their gigantic hands, and who felt the conſequence of theſe endearments, by violent pains in this part, for a week afterwards——' This monſtrous tale, adds the Author, was

* The Author's extract is evidently taken from a French tranſlation of the anonymous *Voyage round the World, in his Majeſty's Ship the Dolphin*, publiſhed here in 1767; to which the ſagacious tranſlator, or his ingenious bookſeller, probably found it convenient to affix the name of the Commodore as author, and to repreſent him as ſpeaking in the firſt perſon. As M. de P. however, conſiders it as the work of the Commodore himſelf, we cannot but think him ſomewhat wanting in *bienjeance*, in the manner in which he treats his ſuppoſed, circumſtantial teſtimony relative to theſe people.

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published at London in the year 1766. Dr. Maty, so well known by his *Journal Britannique*, hastened to give full credit to it, and to spread it throughout Europe. "At length, says he in a letter to M. de la Lande, the actual existence of giants is confirmed. Several hundreds of them have been seen and handled, &c."

In this manner does M. de P. treat the last advices from Patagonia. We cannot, however, imagine what *ministerial* views could be answered by propagating this tale; which was much more likely to attract the attention of the public towards this expedition, than to withdraw it from it. And though the work from which the Author takes the last accounts of these people, certainly had not the sanction of commodore Byron's, or any other name, our Readers may recollect the letter to Dr. Maty, published in the 57th volume of the Philosophical Transactions, from Mr. Clarke, an officer on board the Dolphin, who attended the Commodore on shore, and affirms, in the most serious manner, their existence, on the evidence of his own senses; which he appears resolved not to give up to any reasoners whatever †. We shall not, however, undertake to maintain, against M. de P. the *positive* evidence which has been brought by these and other voyagers, in proof of the existence of these gigantic Americans; though we shall observe that the force of the *negative* evidence which he adduces, from the silence of others, is easily evaded, by supposing these Patagonians to be, like the Eskimaux, an ambulatory or wandering race. For our own parts, independent of human testimony, we do not find it *much* more difficult to conceive that, at the southern extremity of America, a tribe of Patagonians may exist, exceeding the common standard by two or three feet, than that, at the northern part of it, there may be a race of Eskimaux, who, according to his own account, fall not much less than two feet below it. The difference, perhaps, is not greater than that between the largest sized horse and a Shetland hobby, or of a Danish mastiff and a lady's lapdog.—If after all, however, the whole is an imposition on the credulity of the public, we shall make no scruple of applying to the officers and gentlemen sailors late of his majesty's ship the Dolphin, nearly what the Author says on another occasion, that there are people in the world who find it an easier task to compass the globe, than to stick to truth when they come home.

In the first section of the fourth part, the Author circumstantially and accurately describes the *Albinos*, or white men of the isthmus of Darien, and those beings perfectly analogous to them found in Africa and Asia; the first of which have been called

† See Monthly Review, vol. xxxix. Dec. 1768, page 417.

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Dondo's.

Dondo's, or white negroes, and the latter have in general been distinguished by the title of *Kackerlakes*. These singular animals, though the offspring of parents either black or tawney, are born and continue all their lives of a dead white colour, resembling that of linen or chalk. They seldom live more than 25 or 30 years, are scarce possessed of any ideas, and their bodily debility is equal to their intellectual. There are not, however, as some voyagers have asserted, any nations or tribes of these *Albinos*, who evidently do not form a distinct family or species of the human race, but only an accidental variety, which is not perpetuated. They are only insulated and rare individuals, and are found nowhere but in the torrid zone, at about 10 deg. distance on each side of the equator; at Loango, Congo, and Angola, in Africa; at Borneo and Java, in Asia; at new Guinea, in the *Terra Australis*; and on the isthmus of Darien, in America. It would lead us too far to give even a sketch of the Author's hypothesis for explaining the physical causes by which, according to him, these singular *lusus naturæ* in the human race are produced.

The *Orang Outang*, though confessedly not at present an inhabitant of the new world, forms the subject of the next section. This animal, the Author observes, has undoubtedly been the prototype of all the Fauns, Satyrs, Pans, and *Sileni*, described by the ancient poets, and whose forms are come down to us in the works of the painters and sculptors of antiquity; embellished or disfigured according to the fancy or genius of the Authors: who, having no real model before them, have given an unbounded scope to their imagination in their representations of it. And yet these animals appear to have been much more numerous formerly than at present: witness the large troop to whom Alexander, when in India, prepared to give battle; and the attack made by Hanno on another large body, in an island on the coast of Africa, where he took three of the females, whose skins were deposited in the temple of Juno, and found there by the Romans at the taking of Carthage*. The striking resemblance which this animal bears to man, in the external figure and the internal organization of his body; in attitude; and even in size; has long rendered it a subject of dispute, whether he is not a savage and degenerated species of the human race. This much is certain, that the points of resemblance between him and man are much more numerous and striking than those which subsist between him and the monkey tribe: some naturalists having discovered and enumerated no less than 49 palpable and decisive differences, both in the inter-

* *Vide Strabon. libr.* 15, and *Hannonis Periplum*, *p.* 77. *Edit. Hagæ*, 1674.

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nal and external organization between him and the latter; while they have been able to observe only three, and those unimportant differences between man and this animal. Linnæus accordingly classes him with us, dividing the human species into two kinds: the *Homo diurnus, sapiens, Europeanus, Asiaticus, &c.* and the *Homo nocturnus, stultus, sylvestris, Orang Outang, &c.* In the remainder of this definition, which we omit, Linnæus has committed a very considerable mistake, in appropriating to the *Orang Outang* many of the distinguishing characteristics of the *Albinos* or *Kackerlakes* mentioned in the preceding paragraph, and who are undoubtedly our brethren. For this oversight M. de P. justly animadverts on the Swedish naturalist; but in a very uncivil manner, and without any of those *menagemens*, or that respect, which philosophers and scholars owe to each other, and to which the great merit of Linnæus, and the extensiveness and beneficial tendency of his enquiries, give him so indisputable a title.

M. de P. seems very desirous that a certain decisive trial might be made, in order to determine whether the *Orang Outang* be really of the human species or not; and, as the indecency of it may possibly be objected to, he hints at some microscopical experiments, made by certain Italian philosophers, of less utility than this, and more indecent.—But surely other and more important laws than those of decency might be violated, if M. de P. or any other philosopher, smit purely with the love of science, and raging, not with a carnal but philosophical concupiscence, should take a hideous and hairy female *Orang Outang* to his arms, on a mere *possibility* that she might be a woman, and might produce a breed capable of continuing itself. The Author is the less excusable in making this proposal, as he himself is inclined to rank the *Orang Outang* as a distinct and intermediate species between man and the ape. We find ourselves anticipated in the preceding reflection, by M. Rousseau, who, in his *Inegalité des hommes*, observes, that there is a method by which the most illiterate person might determine the question whether the *Orang Outang* be of the human species or not: but adds, that "the experiment ought to be considered as impracticable; because it is necessary that what is now no more than a supposition, should be proved a fact before the experiment, requisite to ascertain the reality of it, can be *innocently* made."—If these inquisitive naturalists could mend the human breed, and lift us a step higher in the scale, by an intermixture with sylphs, salamanders, nymphs, or genii, we should all think ourselves highly obliged to them for running the hazard of a mortal sin in their first essays, undertaken with such a laudable view; but we own we do not much relish these proposed connections

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with the *Orang Outang*, to which some of the human race appear to approach too near already.

In the third section the Author treats of the supposed hermaphrodites of Florida, and of the nation of Amazons in South America. He leaves the reality of the former undetermined; and, notwithstanding all that M. Condamine has advanced in favour of the Amazonian republic, rejects its existence as fabulous. In the following section he treats of circumcision and infibulation. The first of these operations was found to be practised in some parts of the new world. It does not follow however from thence, that the Americans are descended from the ten tribes; as the same physical or other motives, which gave rise to it in Asia and Africa, were sufficient to establish it in America *. The same may be said of infibulation; an operation performed on young boys and singers, by the Romans, who used it as a muzzle to human incontinence, and which is said to be still employed on females, by some European nations; whose brutal and outrageous jealousy blinds them so far as to make them more attentive to this mechanical kind of chastity, than to the mental purity of their wives and daughters. The Americans in Brasil, and elsewhere, for these or other reasons, make use of a device of this kind, which is executed however in a different manner, and on the males only, and forms a most singular and ridiculous accoutrement.

In the fifth part the Author treats professedly of the genius and disposition of the Americans, whose universal characteristic he affirms to be a stupid, innate, and irremediable insensibility. Superior to the brutes, because they can speak, and are possessed of hands, they are inferior to the meanest and most ignorant of the Europeans. They have no ideas, reflection, or memory. They clap their hands to their foreheads and shut their eyes, in order to recollect in the morning what they had been doing

* One observation of the Author's, on this head, is worthy of remark; that though the Jews have in general most religiously and uninterruptedly, during a course of 3000 years, amputated the prepuce, the process of generation is not affected by these repeated mutilations; but young Jews are, at this day, produced as totally constituted in this part, as their most distant ancestors. The Jews of *Asia Minor*, in particular, who have kept themselves perfectly insulated from the uncircumcised part of their species, and who have never neglected this operation since their expulsion out of Egypt, reckon at present 122 generations; in the last of which no perceptible diminution is to be observed in this part, and the operation is, at this day, as necessary as it ever was. We have already, from another quarter, proposed a difficulty against the *animalcular* system of generation: the present remark furnishes perhaps one still stronger against the *organical* or *molecular* hypothesis.

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the night before. When under instruction, while the master is deducing his consequences, they have already forgot the principles from which he draws them. In the few arts which they possess they invent nothing, nor improve or perfect any thing, more than the beavers of their own country. Great pains have been taken to instruct them; and some of them, during a few years, have shown a little dawning of understanding, so as to be able to read and write a little: but when they arrive at twenty, their innate stupidity breaks forth all at once; they forget all that they had been taught, and from that time go backwards at a much greater rate than they had before advanced. Garcilasso de la Vega, indeed, wrote a very sorry history of his own country, and of the Incas of Peru; but he was not, as is generally supposed, an American, but a *Metis*, born at Cusco; the issue of a Spanish father and a Peruvian mother. Moderate as this work is, says the Author, no American Indian could ever compose a single page in the style or taste even of Garcilasso; who could never have written at all, if he had not had an European for his father.

The climate, to which the Author principally, if not wholly, attributes this astonishing difference between the mental powers of the natives of the two continents, affects, according to him, the very Creoles, or Europeans who have been long established in this country, and who give very pregnant proofs of the degeneracy produced by it. None of the American universities have ever yet produced a scholar or a philosopher: and even the most celebrated academy of St. Mark, at Lima, has not yet furnished a single individual, who has had genius enough to write even an indifferent book:—a feat, which is so often and so easily performed here in Europe, by any man who takes it into his head; as we, to our cost, experience monthly.

The preceding is a short summary of the author's character, perhaps *caricatura* rather, of the Americans and Creoles. As to the empire of Peru, it was, according to his representation, a region nearly savage, inhabited by men little better than barbarians; notwithstanding the magnificent accounts which the conquerors of that country, through a love of the marvellous, and to exalt their own prowess, have published concerning its political power, the excellence of its civil institutions, and the many flourishing cities and superb edifices which it contained. Garcilasso, from other motives, draws a most flattering representation of its riches and power, at the time of the arrival of the Spaniards: whereas Zarate, who executed the office of treasurer-general in Peru, within twelve years of the first invasion of that country, affirms that, in the whole dominions of the Inca, there was not a single place which had even the appearance of a town, Cusco excepted: and with regard to it, the

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the author observes, it is highly probable that it scarce deserved that appellation, in the time of its greatest splendor. Of the ancient temple of the sun, concerning which preceding authors have related such wonders, nothing now remains except a part of the front: but at Cayambo, in the province of Quito, the more perfect remains of another temple, said to have been as famous as that at Cusco, are to be seen, which give us no high idea of Peruvian architecture. The ruins of an ancient *palace* of the Incas near Arun-Cannar have been delineated and described by Condamine and Bouger: from which it appears that there never had been, or could have been, any windows or openings to let in the light, except, together with the rain, from above; nor do there appear any remains of arches, or other contrivances, to support a roof: so that their Peruvian Imperial Majesties appear to have been very indifferently lodged; and their palaces to have been very little better than mere places of shelter from wild beasts, or from the sudden incursions of enemies. Ulloa however has published a more magnificent draught of this American palace, such as he supposes it to have been, when intire; and which will give an idea of it very different from that which may be formed from a view of the drawings of Bouger and Condamine; who, having no national vanity to gratify by embellishing these remains, may be supposed to have given a juster representation of them.

By similar arguments, either drawn from facts, or from the numerous inconsistencies and contradictions in the Spanish writers, M. de P. overturns, in a great measure, all that has been advanced relating to the supposed grandeur, populousness, policy, learning, industry, arts, and civil history of the Peruvians. He next treats of the Mexicans, and endeavours to prove these two nations to have been pretty nearly on a level with regard to all these particulars; and in our opinion succeeds in the attempt. He proves at least the extravagant exaggeration of the Spanish writers. Neither of these nations had attained to the art of writing, nor even to that of expressing their thoughts by hieroglyphical symbols. The Peruvians, it is known, employed for this purpose only knotted cords of different colours. The Mexicans had indeed a method of writing, if it may be so called, which does not however appear to have been capable of transmitting moral or philosophical ideas, like the hieroglyphics of the Egyptians; as it was merely a simple, and rather rude, delineation of the objects themselves, whose idea was meant to be conveyed to the reader, or rather to the spectator.

Numerous volumes of this painted kind of writing fell into the hands of Cortes's soldiers, who were too intent in their pursuit after the gold of the Mexicans, to load themselves with their books. A certain barbarian named Sumarica, who was

by divine permiſſion, appointed the firſt biſhop of Mexico, towards the beginning of the ſixteenth century, took great pains to collect all theſe hiſtorical tablets, or painted MSS, that could be procured; and having kindled a fire, having firſt called upon the name of the Lord, and duly exorciſed theſe ſingular monuments of Mexican literature, moſt devoutly threw them all into it; maintaining that in this manner the works of the heathen ought to be treated. One copy alone, accompanied with a Spaniſh tranſlation, and which was ſent by Cortes to gratify the curioſity of Charles V. eſcaped the zeal of this flaming bigot. The ſhip which conveyed it was taken by a privateer; and it fell into the hands of the French voyager Thevet, whoſe heirs ſold it, for a conſiderable ſum to Sir Walter Raleigh. One Mr. Lock, at his requeſt, tranſlated the Spaniſh interpretation into Engliſh, which was publiſhed in Purchas's collections. Monſ. Thevenot re-tranſlated it into French, and publiſhed likewiſe the drawings, 'which he cauſed to be engraved on wood, in 360 pages in folio.' Theſe tablets are ſuppoſed to contain the hiſtory of the eight emperors of Mexico, the immediate predeceſſors of Montezuma: but the Author, after the moſt attentive peruſal of them, affirms that it is at leaſt very doubtful whether we underſtand a ſingle word of their meaning; and that they may with equal probability be ſuppoſed to contain the hiſtory of eight of Montezuma's concubines, as that of his eight predeceſſors. He treats the hiſtory of the twelve Incas of Peru, as founded on documents equally obſcure and uncertain.

The next ſection is employed in the relation of ſeveral ſtrange and ridiculous cuſtoms in vogue among the Americans, which have likewiſe been obſerved to be practiſed among ſeveral people of the old continent, with whom, however, they could not poſſibly have had any communication. We ſhall mention only an inſtance or two. The Hottentots, at the ſouthern point of Africa, cut off a joint of a finger as often as they become widows or widowers, without being able to give any reaſon, good or bad, for this practice, or to ſhew what benefit either the living or the dead can receive from it. The good people of California, living in another hemiſphere, and at the oppoſite extremity of the globe, and conſequently no copyiſts, practiſe this very cuſtom; notwithſtanding the pious endeavours of the Jeſuits to put a ſtop to it; who find it highly convenient that their ſlaves ſhould have all their fingers and thumbs intire. The Californians proceed regularly, it ſeems, through the hand; beginning with each of the fore-fingers, and when they have fairly got rid of them, proceed in due order to attack the ſecond and the following fingers.

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In many parts of America, the inſtant a woman is delivered of a child, the huſband takes to his bed; where he is carefully attended and nurſed by her, and viſited by his neighbours, during the whole time of his lying-in. This unaccountable cuſtom, M. de P. affirms, is at this day practiſed in ſome parts of France. It is even mentioned by Strabo, as uſed in his time in Spain. '*Mulieres*,' ſays he, '*cum pepererunt, ſuo loco viros decumbere jubent, eiſque miniſtrant* †.'—From this and other inſtances we may collect that, however men may differ in other points, there is a moſt ſtriking conformity amongſt them in abſurdity.

In the third ſection of this part, the Author gives a diſſertation on the uſe of poiſoned arrows, among the inhabitants of both continents. The ſixth and laſt diviſion of this work is written in the form of letters to a friend; in the firſt of which M. de P. treats of the religion of the Americans. The ſecond contains an hiſtorical eſſay on thoſe ſecular pontiffs, the *Dalai Lamas*, or grand Lamas of Tartary, who have exerciſed a moſt unbounded ſpiritual dominion over that part of the world, in an uninterrupted ſucceſſion, during the ſpace of 3000 years. This diſſertation is not quite foreign to the ſubject of this work; as the Author undertakes to ſhew, in oppoſition to M. de Guignes, that there is no affinity whatever between the religious dogmas of the Mexicans, and thoſe of the Mongale Tartars; and that the former conſequently did not receive their religion from miſſionaries ſent by the latter, by the way of Kamtchatka. In the third, the Author propoſes ſome new ideas concerning the viciſſitudes which this globe has undergone; but falls into a capital error, which however we have not now time or room to expatiate upon, in relation to the oblate figure of the earth, as deduced from the late meaſures of a degree of latitude, and which he erroneouſly ſuppoſes to be incompatible with the principles of hydroſtatics. In the fourth and laſt of theſe letters a particular account is given of the miſſions in Paraguay, and of the oppreſſion of the natives under the yoke of the Jeſuits.

The great variety of ſubjects diſcuſſed in this performance, and the agreeable manner in which they are treated, have tempted us to be thus copious in our account of it. The Author ſhews great ingenuity in the ſupport of his opinions, ſome of which are of a paradoxical caſt, and many of them appear new; either becauſe they really are ſo, or becauſe he has the art of throwing an air of novelty over them, by the manner in which he preſents them. He has, at leaſt, exhibited the ſtate of the Mexican and Peruvian empires, as they are called, in a very different point of view, and perhaps in a more juſt light than

† Lib. iii. p. 174.

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that in which they have been uſually conſidered. In the ſeveral problematical points which fall under his examination, though he may not perhaps always maintain the moſt defenſible ſide of the argument, yet where he does not convince, he ſeldom fails to intereſt and amuſe, by his ingenuity and the vivacity of his manner, and of his ſtyle; which is, in general, lively, pointed, and ſarcaſtical, and very much reſembles that of Voltaire; while he ſucceſsfully emulates the eloquent, deſcriptive pencil of Buffon, in other parts of this work; which contains the reſult of a very extenſive reading, and of much reflection.

ART. VI.

L'Art des Experiences, &c.—The Art of performing Philoſophical Experiments; or Inſtructions to the Experimental Philoſopher, on the Choice, Conſtruction, and Uſe of Philoſophical Inſtruments; and on the Preparation and Management of the different Drugs, or other Subſtances uſually employed in Philoſophical Experiments: By the Abbé Nollet. 3 Volumes 12mo. Paris. Durand. 1770.

THE experimental philoſopher who is unfortunately ſituated at a diſtance from the numerous artiſts, whom he has occaſion to employ in the conſtruction of his various machines or inſtruments; or who being already poſſeſſed of a tolerable apparatus, is deſirous of being able to rectify or improve it, and adapt it to the purpoſes of new and particular experiments: in ſhort, who would wiſh to be in a capacity of realiſing with his own hands, and without loſs of time, the ideas which paſs in his head; and would free himſelf as much as poſſible from the inconveniences ariſing from the miſconceptions, inaccuracies, and delays of mere workmen, will meet, in this very valuable work, which may be conſidered as the author's laſt legacy to the philoſophical world *, with a great deal of uſeful and very particular information. He will here be inſtructed in what manner all the members of the various inſtruments and machines, deſigned for the proof or illuſtration of philoſophical principles, are conſtructed; in the nature and choice of the different materials beſt adapted to the deſign; and in the manner of working and forming them, ſo as to anſwer the particular purpoſes for which they are intended.

The preſent work may be conſidered as a ſequel to the author's *Leçons de Phyſique*, or lectures on experimental philoſophy; the ſixth or laſt volume of which was publiſhed, in the ſame form as the preſent, in the year 1764. When the Abbé pub-

* The Abbé, as we have been informed by the public prints, died a few months ago, in a very advanced age, at Paris.

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lished the first volume of that work, he expressed his opinion, that he should do an acceptable service to his readers and to philosophy in general, by describing, in a circumstantial manner, the various methods by which every machine or instrument there delineated was constructed; and by explaining the means by which it produced the effects expected from it; but considering that such particular descriptions would too much interrupt the thread of his discourse, he then formed the design, and in the first and some of the subsequent volumes promised to undertake the execution, of the present work, for the use of those who might choose to repeat the experiments there related, or those of S'Gravesande, Desaguliers, and other writers, by means of machines, either of their own construction, or formed under their own direction.

In the execution of this plan, the Author, in the first volume of this work, brings the reader acquainted with all those preliminary branches of knowledge which are necessary or proper to be known by the experimental philosopher, who would be his own artificer; or who would, at least, wish to be acquainted with the mechanical or other means employed in the performing of philosophical experiments. Accordingly in the three chapters into which the first part of this work is divided, the Abbé treats of the three principal matters which are chiefly used in the construction of philosophical instruments; wood, metals, and glass. He begins with the art of working in wood; treats of the choice of the various kinds, as adapted to the different parts of machines; and describes the different tools and *manœuvres* of the joiner and the turner. His directions to his philosophical apprentice are explained by figures of the instruments themselves, engraved on copper-plates; of which the whole work contains fifty-six, and which, though executed on a small scale, are not crowded or confused; as they are drawn with great precision and neatness. In the second chapter, the Abbé gives some short directions relative to the qualities and choice of different metals, employed in the construction of various instruments; and treats of the melting, forging, hardening, turning, soldering, polishing, and other operations performed upon them.

Glass, on account of its transparency, and other qualities, forms a very capital article in a philosophical apparatus. The Abbé accordingly in his third chapter treats of all those operations, which it may be in the power of his philosophical disciple to perform upon it, after it comes out of the hands of the glassman; such as cutting, perforating, grinding, and polishing it. But of all the operations executed upon glass, there is none which it is so convenient for the experimental philosopher to become acquainted with, as that of melting and drawing or

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blowing it into different forms, by means of the flame of a lamp, directed upon it by the blow-pipe. The Author deſcribes an apparatus for this purpoſe, reſembling that employed by the enamellers, and by thoſe who prepare glaſſes for thermometers, hydrometers, and other ſmall philoſophical inſtruments. He afterwards deſcribes a more ſimple method of performing the ſame operations, in which a ſtrong and continued blaſt is produced by means of the vapour iſſuing from a boiling fluid. As the inſtrument which the Abbé uſes for this purpoſe, and of whoſe effects we have, ſince the peruſal of this work, had ſome little experience, is infinitely preferable on many accounts to the common blow-pipe, is leſs complicated and expenſive than the preceding apparatus, and may eaſily be conſtructed by any tinman, we ſhall probably gratify ſome of our philoſophical readers by giving a ſhort deſcription of it.

A thin and hollow tin globe is to be procured of about three inches and a half in diameter. The Author has omitted to mention the beſt dimenſions; but ſuch is the ſize of one of theſe inſtruments now before us, which compleatly anſwers the intention. A hollow pipe of the ſame metal, about five or ſix inches in length, and bent to an obtuſe angle at about two inches from the ball, is to be ſoldered to it, and is to be formed gradually tapering, like the blow-pipe, towards the farther extremity; where its aperture muſt be ſo ſmall as to admit only the point of a fine needle. One third of the capacity of this little Eolipile being firſt filled with common ſpirits, or equal parts of rectified ſpirit of wine and water, it is to be placed on a ſtand over a lamp, ſuch as that which is uſed for the tea-kettle. A common oil lamp is to be provided, the wick of which is to be brought near the extremity of the tube; from whence, as ſoon as or before the liquor in the Eolipile acquires a boiling heat, a ſtrong and regular blaſt will proceed, by means of which the heat of the flame will be ſo greatly increaſed, that even pretty large tubes will be ſoftened and even melt in it, and the operator may commodiouſly perform nearly all thoſe operations on glaſs, which may be executed with the other more complex apparatus mentioned above.

Towards the concluſion of this chapter, the Abbé gives a particular deſcription and delineation of a little furnace and moulds, invented and uſed with ſucceſs by the late M. Paris, optician at Paris, for making priſms, large concave and convex mirrors, and other philoſophical inſtruments of glaſs, which are of a conſiderable thickneſs. Moulds are prepared of the figure required, into which a piece of the choiceſt looking-glaſs is to be put, and ſubjected juſt to ſuch a degree of heat, as will not abſolutely melt it; as the metal might in that caſe contract ſome tinge, or impurities from the mould; but merely ſufficient

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ſo ſoften it, ſo as to make it ſink gently into, and take the figure of the mould; out of which it is, in ſome caſes, often taken, without having loſt any part of its original poliſh. We are not ſufficiently verſed in the practical part of the optician's art, to know how far this method is new; in the proſecution of which, we are told the author met with difficulties: but nevertheleſs perſevered in his project, till he ſucceeded; though diſſuaded from the attempt by the Abbé, when he firſt propoſed to him his ideas concerning it.

The information conveyed in this part of the work cannot, we think, but be acceptable and highly uſeful to thoſe perſons who have a taſte and capacity for philoſophical inquiries; but who are often totally unacquainted with the many eaſy and ſimple methods and contrivances uſed by various workmen, in the forming and adapting the different materials of which philoſophical machines conſiſt, to the purpoſes for which they are intended. Philoſophical inquiries may certainly, *cæteris paribus*, be proſecuted to the greateſt advantage by one, who is acquainted with the principles, and can occaſionally turn his hands to the practice, of thoſe mechanical arts on which the conſtruction of philoſophical inſtruments depends. It will be highly convenient to the experimentaliſt, to underſtand the language, at leaſt, of the workſhop, and the common proceedings of the different artificers; ſo as to be qualified properly to direct them, and to avail himſelf, in the beſt manner, of their reſpective talents. As to thoſe who, through taſte, or from œconomy, would chooſe to follow the Abbé's inſtructions in every point, and to execute every member, even the carpentry, of their machines, with their own hands; this part of the work will furniſh them indeed with the elements of the different arts they wiſh to exerciſe: but there are numberleſs contrivances and *manœuvres* in every mechanic art, which are not to be learned in books, and which are only to be acquired by frequent viſits to the workſhop; to which, however, this and ſome of the following parts of this work will be a very uſeful *vade mecum*.

In the ſecond part, the author gives an enumeration and ſhort deſcription of ſuch ſimple drugs, or ſuch ſubſtances as are generally to be had at the druggiſts, as are moſt uſually employed in philoſophical experiments, and which are here arranged in an alphabetical order. He recites ſome of their moſt diſtinguiſhing properties; the moſt obvious marks by which their general goodneſs may be aſcertained, as well as their fitneſs for the particular uſe for which they are intended. For the information of thoſe who may chooſe to amuſe themſelves in the laboratory, or who may be ſo ſituated as not to be able conveniently to procure any particular preparations which they

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may

may want from thence, this catalogue is followed by an account of the manner of performing various chemical operations. At the end of this first volume, the Abbé attends even to the embellishment of his machines; teaching the preparation and use of various kinds of varnishes, to be employed either on the metal or wood of which they are constructed; and which, at the same time that they improve their appearance, secure the former from rust, and the latter from the worm, and other causes of decay.

The contents of this volume, as the reader will perceive, are of a general nature, and have no reference to any particular set of experiments: but in the two remaining volumes, the Author regularly proceeds through the course of experiments given in his lectures on experimental philosophy; explaining in the clearest manner the most minute circumstances relative to the construction of the machines and instruments there mentioned, and giving particular directions to insure the success of every experiment related in that work, which requires explanation. To render these two volumes therefore more perfectly useful, it will be proper that the reader should have before him the Abbé's former work: nevertheless, as the text is every where illustrated by plates, a reader conversant in philosophical experiments, though not possessed of the Abbé's lectures, will not often be at a loss to understand the use and design of the various machines, whose parts are here separately described and delineated, and the nature and drift of most of the experiments explained in this work; which we again recommend to the philosophical reader, as a very useful performance: not only as a great part of the very particular and satisfactory information which he will find in it, relative to the construction of philosophical machines, will, we apprehend, be absolutely new to the generality of experimental inquirers; but as the entire performance is the production, not of a mere compiler or bookmaker, servilely copying from preceding copyists, but the work of an ingenious practical philosopher, who has during the greatest part of a long life been employed, by profession, in explaining the principles of natural philosophy, by machines and instruments which appear to have been principally constructed by himself, or under his immediate direction: and who, in these volumes, has given to the public the result of his long and extensive experience in the principal branches of the useful and pleasing art of discovering the properties and relations of bodies by well-imagined experiments.

ART. VII.

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ART. VII.

Thesaurus Dissertationum, Programmatum, &c. i. e. A Thesaurus of inaugural Dissertations, Theses, and other the most select Pieces, relating to the whole Circle of Medicine. Collected, published, and supplied with the necessary Indexes. By Edward Sandifort, M. D. &c. Vol. II. † 4to. Rotterdam, 1769.

THE first article in this second volume of the Thesaurus, is a letter from Dr. Tissot to Dr. Haller, concerning the small-pox, apoplexy, and dropsy. Dr. Tissot declares against the use of opium in most cases of the small-pox, on account of the heating qualities of this medicine. In an epidemic small pox which prevailed in the city where our author resided, opiates were freely administered; while in the Foundling-hospital of the same city, little or no opiate was given:—great numbers died in the city, very few in the hospital.

After this he found, by further experience, in the year 1749, that opiates were prejudicial in the inflammatory small-pox, and the more so the more severe the disease and the more acute the fever, and especially in the secondary fever which is of all others, he says, the most acute. Opiates, he adds, encrease the heat and putrefaction; they likewise encrease the affections of the brain, the anxiety, and the difficulty of respiration; and they check the secretions.—Tralles, Simpson, and Young have formed the same judgment with our author, concerning the use of opium in the small-pox.

Opiates, Dr. Tissot says, are useful in the small-pox, when there is great languor and irritability; they quiet the nerves and strengthen the circulation; they are also useful where a diarrhœa threatens the life of the patient.

The mineral acids are very strongly recommended in the second fever, and indeed through the whole course of the disease, whenever the heat, anxiety, delirium, or putrid symptoms are considerable.

Dr. Tissot adopts Friend's method of administring purgatives, and begins with them from the commencement of the suppuratory fever, and even earlier, if the symptoms are very acute.

The soreness of the throat, he says, does not arise from pustules seated in this part, as hath generally been supposed, but from an inflammatory infarction of the pharinx and its neighbourhood, and frequently precedes a salivation. Four dissections are mentioned, where the patients died of the small-pox, but there was not one pustule to be found either in

† For our account of the first volume of this work, see the Appendix to the 39th vol. of the Month. Rev. p. 528.

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the larinx, trachæa, lungs, or the whole alimentary canal. The parts, he says, were sometimes inflamed, putrid and wasted; and he apprehends, that internal ulcerations, succeeding inflammations, have been mistaken for pustules.

The remaining parts of this letter contain some practical observations on the apoplexy, palsy, and dropsy. We shall give our readers a short account of what our Author says, concerning the application of electricity in paralytic affections.—He first considers what are the effects of the electrical shock on the human body; and then inquires how far it may be of advantage or disadvantage in the disease in question.

Of the Effects of Electricity in Paralytic Affections.

The electrical shock, says Dr. Tissot, produces the following effects on the human body. 1. It makes the pulse more frequent; and it is found, he says, from experience, that this acceleration is in the proportion of six to five. 2. It consequently encreases the heat and plethora. 3. It invariably promotes perspiration; and frequently, likewise, other evacuations, viz. stools, urine, &c. 4. It excites hæmorrhages; and particularly that from the nose. 5. It occasions pain in the part to which it is applied; the cutis is injured; there is an involuntary action of the muscles: and it more powerfully restores the irritability of the heart, after it is separated from the body, than the acid of vitriol. 6. There is the most violent convulsive shock; and this is succeeded by weakness of the head, giddiness, and restless sleep accompanied with startings and anxiety. 7. Lassitude and debility are the necessary consequences of the spasm and fever. 8. The respiration is often rendered laborious. 9. A palsy of the extremities and of the whole body have been observed; which in the instance of OPELMAYERUS proved fatal, and might be said to be a paralytic death. 10. It kills like lightning. 11. Bodies which have been dissected after a long course of electricity, have had the vessels of the brain turgid and distended with blood. 12. Electricity applied to other animals, hath produced strong convulsions, convulsive rigidity, involuntary evacuations, palsies, anxiety, frothing at the mouth, syncope, and sudden death, with extravasation of blood in the lungs and brain.

From this black catalogue, Dr. Tissot concludes, that the chief effects of electricity are, to excite fever, convulsion, and plethora. He adds, it forces the blood to the head; and may either produce or encrease a palsy.

What then, says he, are the uses of electricity in the palsy? He answers; *ex precedentibus patet.* The fever and plethora are prejudicial. And as to the spasms or convulsions, they are almost universally to be feared; for they disturb the circulation and frequently occasion a palsy. Electricity therefore is not to

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be indiſcriminately applied in every paralytic affection, but only when no bad effects are to be apprehended from fever, ſpaſm, or plethora.

Under the direction of a ſkilful phyſician electricity may be uſefully applied; but if conſidered as a ſpecific in the diſeaſe in queſtion, it may produce the worſt effects. So long ago as the year 1746, Camper obſerved, that it excited fever; and ſuſpected that it was prejudicial to the nerves.

Dr. Tiſſot apprehends that electricity may be uſeful, in thoſe conſtitutions which are relaxed and deficient in irritability. Anger likewiſe, and electricity, he conſiders as ſimilar in their effects on paralytic patients. In ſome paralytic caſes, electricity has reſtored the powers of the body, in others it has totally deſtroyed them. Anger has been found to be accompanied with the ſame effects.

We ſhall conclude this article with obſerving, that the effects of electricity as applied with different degrees of ſtrength to the human body when *in health*, do not appear to be clearly and fully aſcertained: its effects *in the diſeaſed ſtate*, and the caſes in which its uſes are particularly indicated, are ſtill leſs clearly aſcertained. The public, however, is indebted to Dr. Tiſſot for what he has written on this ſubject.

The ſecond article contains the hiſtory of a diſlocation of one of the vertebræ of the back, complicated with a fracture: and the third article, the hiſtory of an impeded birth from a tendinous membrane which ſurrounded the *os internum uteri.*

Art. IV. *An inaugural Diſſertation on the Pleuriſy and Peripneumony.* By F. Wendt.

This is a valuable diſſertation, containing many uſeful obſervations, drawn from a variety of caſes and diſſections which occurred to the author in the hoſpital at Gottingen.

Art. V. *A medical Diſſertation on a double Wound of the Colon which was not fatal.* By J. H. Vogel.

Beſides the particular caſe which is here related, Dr. Vogel has likewiſe collected from a number of authors a variety of hiſtories, to prove that wounds of the inteſtines, though extremely dangerous, are not always mortal.

Art. VI. *An Account of a human Monſter, which was brought forth at a Twin Birth.* By C. W. Curtius.

The production of this monſter is ſuppoſed to have been the effect of a ſtrong impreſſion on the imagination of the mother from the ſight of a bear. The author takes occaſion to make ſome obſervations on ſuperfætation, and on the effects of the mother's imagination on the fœtus.

Art. VII. *On the Structure and Formation of the Bones.*

A difficult and abſtruſe ſubject; and which the author leaves involved in as much darkneſs as he found it.

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Art. VIII. *On the Foramina of the Skull, and their Use.* By J. G. Jankins.

The Author proposed to have given a complete history of the *foramina* of the skull, and likewise of the parts which pass through these openings; but a premature death prevented his finishing the work. He considers the differences in these foramina both with respect to figure and magnitude; and the appearance in the infant, the junior, and the adult; and he proves that these varieties are by no means to be considered as mere *lusus naturæ*. He divides the foramina and cavities into proper classes, and then enters upon a more particular examination.

Art IX. *A Method of injecting the small, and particularly the cutaneous Veins of the human Body.* By the same.

The usual method of filling the smaller branches of the veins, is by forcing the injection into the larger trunks of these vessels; in this method, however, the valves are a very great impediment to the free distribution of the injected liquor. The method proposed and practised by professor Jankins is, to inject by the artery; the injection will thus follow the course of nature, and pass, like the blood in the circulation, from the arteries into small branches of the veins.

In the succeeding article, we have some anatomical observations, which occurred in the dissection of a female subject, who died of a consumption; these observations chiefly respect some peculiarities in the appearances of the muscles and the viscera.

Art. XI. *Contains some Observations concerning the Commencement of Respiration; the Phrenic Nerve; and Animal Heat.* By H. A. Wrisberg.

The expansion of the thorax, and the first act of inspiration in the new-born infant, have been attributed to the force of the external air insinuating itself into the lungs; but our author deduces the first motion in the process of respiration from the action of the intercostal muscles, and confirms this opinion by a variety of observations and arguments. The constant and regular succession of exspiration to inspiration, have been accounted for from the pressure which is regularly made on the phrenic nerve by the diaphragm and the distended lungs during every inspiration; this theory is proved not to be founded on facts. Animal heat is considered as peculiarly connected with the brain and nervous system; and hence, as the celebrated Roederer observes, it is to be deemed an attribute of the animal and not of the vegetable kingdom.

Art. XII. *An inaugural Dissertation on the Continuation of Membranes.* By A. Bonn.

The Author of this dissertation has collected from the best writers whatever relates to his subject, and has further illustrated it by his own inquiries.—1. He treats of membranes in general.

2. Of

2. Of the cutis; its minute anatomy, and the varieties which occur in its continuations. 3. Of thoſe membranes which are found under the cutis. 4. Of thoſe membranes, which cover the cavities of the head, breaſt, and abdomen.

The thirteenth article contains ſome practical obſervations on the medical virtues of the corroſive ſublimate as directed and recommended by Van Swieten.

The Hydrocephalus is the ſubject of the two ſucceeding articles. In the firſt of theſe, we have the hiſtory and diſſection of a patient, who had laboured under an internal hydrocephalus from her infancy to the forty-fifth year of her age.—† Dr. Whytt, in his obſervations on the dropſy in the brain, has much more clearly marked out the diſtinguiſhing character of this diſeaſe, than any other author.

Art. XVI. *A medical Diſſertation on the Angina or Sore Throat of Children, which has of late years been obſerved in the Neighbourhood of Stockholm and Upſal.* By H. C. D. Wilcke.

This epidemic angina appeared at Stockholm, in the years 1755, 1757, and 1758.—At Upſal and in that neighbourhood in 1751, and 1762.—It was more malignant in England, and is deſcribed by Fothergill, in his *Account of the Sore-throat attended with Ulcers*, as it occurred in 1747 and 1748. Starr likewiſe has publiſhed an *Account of the Morbus ſtrangulatorius*, in the Philoſophical Tranſactions, 1750, N°. 495. And Huxham has more particularly deſcribed it, in his *Diſſertation on the ulcerous Sore-throat*, as it appeared in the year 1751, 1752, and 1753. Chomel, Malouin, Wedelius, Zaffius, and a number of other authors, mark its appearance in France and other parts of the continent. It is likewiſe deſcribed by Italian, Spaniſh, and Neapolitan phyſicians, as it appeared in 1620, and many ſubſequent years.

We have ſome doubt whether the epidemic which has been noticed by ſuch a variety of writers, can be ſtrictly conſidered as the *ſame diſeaſe:* if it is, it admits of great variety in the appearances.

We ſhall tranſlate our Author's general hiſtory of the epidemic, as it appeared at Stockholm in December 1757.

The patient firſt experienced ſevere chills, which in the afternoon were ſucceeded by intenſe heat. The chills and heats continued in the ſame manner, but became daily more moderate. In the mean time, the neck or at leaſt one ſide of the neck was ſtiffened, and frequently attended with a cough and hoarſeneſs. At the ſame time, there was an ulceration of the

† The works of Dr. Robert Whytt, &c. publiſhed by his ſon, 1768. See Rev. Vol. xxxix.

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uvula and tonsils, which was distinguished by the whitish colour, and which extended itself very quickly over the parts.

In the following January it became much more general. There was now no manifest chill, but the tonsils and uvula swelled immediately; then there was a constant and strong fever, the pulse hard and frequent, accompanied with headach and debility. The swelling encreased hourly, and whitish ulcerations appeared on the swelled parts before the end of the first day, which spread rapidly, and the uvula was shrunk and wasted. The symptoms are exasperated; there is a hoarseness, noisy respiration, and an acrid distillation from the nostrils which eroded the lips. The throat and fauces being more and more closed, they expired on the fourth, sixth, or following days.—It was singular, that the sick both desired and could swallow food, and this even to the last. In the mortal cases, a diarrhœa always closed the disease. Bleeding was found prejudicial.—After February, the disease entirely disappeared. The *aspera arteria* was lined with a singular membrane; but the lungs were found not at all inflamed.

The seventeenth article contains Dr. Baker's account of the epidemic dysentery and catarrh, which occurred in London in 1762. With this most of our medical readers are sufficiently acquainted.

Art. XVIII. *A division of Hernias, with the description of a new species of Ventral Hernia.* By J. G. Klinkosch, &c. &c.

Our author defines an hernia, 'The secession or removal of a soft abdominal part into a morbid cavity.' He then very accurately classes the different species of hernias. The new species of hernia which he describes, contained the ligamentum rotundum of the liver, and was observed in the dissection of a woman of seventy years of age.

Art. XIX. *A Commentary on the Nervous Sciatica. In a Letter from* Dr. Cotunnus to Van Swieten.

In this letter we have a number of very useful observations, distinctions, and practical directions concerning the disease in question. They will not admit an abridgment.

Art. XX. *New Experiments and Observations on the Uva Ursi, and its lithontriptic Powers compared with those of Lime-Water.* By M. Girardus.

After giving the botanical history of the *uva ursi*, our author proceeds to its chemical analysis. He obtained a subacid and pungent liquor, of different degrees of colour, and of different degrees of strength, according to the different parts of the distillation: he likewise obtained a large proportion of oil; and there remained a black mass, which, on burning, yielded an earth, and a small portion of alkaline salt.—The subacid, pungent

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liquor carefully ſeparated from the oil, is the ſubject of our author's preſent experimental inquiry.

We ſhall tranſlate the tenth experiment.

An ounce of this liquor was forced into the ſtomach of a young dog, which was entirely covered with the ſcab. After a quarter of an hour, the liquor was thrown from the ſtomach with great violence, together with ſome white matter. The next day, the dog was melancholy and drowſy, though he eat his food; he had a cough and vomited.—On the third day, theſe appearances vaniſhed; and on the fourth, the dog was briſk, lively, and was alſo intirely freed from the ſcab.

The following is the thirteenth experiment.—An ounce of the ſame liquor was forced into the ſtomach of another young dog, and produced the ſame effects. When theſe were over, the liquor much diluted with water was injected into the bladder twice every day for a whole week; the injection was then made gradually ſtronger, and continued for many days, without the leaſt inconvenience. Equal parts of the liquor and water were then tried, and perſiſted in: this proportion occaſioned a little uneaſineſs, but was retained. At length the liquor itſelf undiluted was injected, but was always returned with ſtrong ſymptoms of pain. Dr. Girard doubts whether the dog would not have retained this with eaſe, had he been brought to it by degrees.—The dog was perfectly well after theſe repeated injections.

The other experiments are to prove the lithontriptic powers of this liquor, either alone, or mixed with water, urine, mucus, ſugar, honey, broth, fiſh, and other aliments.

It appears likewiſe from theſe experiments, that this liquor is a much more powerful ſolvent of the human calculus, than lime-water, whether prepared with ſtone or ſhell lime. Dr. Girard, however, hath as yet publiſhed no experiments which extend to the human calculus while lodged in the living ſubject.

The next article contains a deſcription and recommendation of the *Lateral Operation* in cutting for the ſtone, practiſed by the celebrated Moreau, firſt ſurgeon to the *Hotel de Dieu* at Paris.

The three laſt articles in this volume are inaugural diſſertations publiſhed at Edinburgh. The firſt, on the ſpontaneous Separation of the Blood, by Dr. Butt.—The ſecond, on Milk, by Dr. Young.—And the laſt, on the Bile, by Dr. Ramſay.—For theſe we muſt refer our readers to the Diſſertations themſelves, or to Dr. Sandifort's valuable Theſaurus.

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Art. VIII.

Satires de Juvenal traduites par M. Dusaulx, Ancien Commissaire de la Gendarmerie, de l'Académie Royale des Sciences et Belles-Lettres de Nancy —The Satires of Juvenal translated by M. Dusaulx, of the Royal Academy of Sciences, &c. Octavo. Paris. 1770.

SUCH of our Readers as are not prejudiced against prose-translations of ancient poetry, and are disposed to make proper allowances for the very different geniuses of the Latin and French languages, will be much pleased with this translation, which has indeed uncommon merit, is far superior to any of the French translations of Juvenal that we have seen, and preserves much of the strong, manly, and concise turn of the original.

In a preliminary discourse, which does honour to his taste and judgment, M. Dusaulx enters into an examination of the characters of Horace and Juvenal, and considers the grounds of the preference which is generally given to the former. A spirit of just criticism, a love of virtue and mankind, a detestation of vice and tyranny, and an air of modesty, appear through the whole of this discourse: and we know not any writer, who has, within so small a compass, characterized the two celebrated satirists of ancient Rome with so much truth and justice. A specimen of this discourse will not be displeasing to such of our readers as are acquainted with the French language, and will, we doubt not, justify the character we have given of it:

'Avec autant de sagacité, plus de goût, mais beaucoup moins d'énergie que Juvénal, (says M. Dusaulx) Horace semble avoir plus d'envie de plaire que de corriger. Il est vrai que la sanglante révolution qui venoit d'étouffer les derniers soupirs de la liberté Romaine, n'avoit pas encore eu le tems d'avilir absolument les ames; il est vrai que les mœurs n'etoient pas aussi depravées qu'elles le furent après Tibere, Caligula et Neron. Le cruel mais politique Octave, semoit de fleurs les routes qu'il se frayoit sourdement vers le despotisme; les beaux arts de la Gréce, transplantés autour du Capitole, fleurissoient sous ses auspices: le souvenir des discordes civiles faisoit adorer l'Auteur de ce calme nouveau: on se félicitoit de n'avoir plus à craindre de se trouver, à son réveil, inscrit sur des tables de proscription; et le Romain en tutele, oublioit à l'ombre des lauriers de ses Ancêtres, dans les Amphithéatres et dans le Cirque, ces droits de Citoyen dont ses peres avoient été si jaloux pendant près de huit siécles. Jamais la tyrannie n'eut de prémices plus séduisantes. L'illusion étoit générale; ou si quelqu'un étoit tenté de demander au petit-neveu de César de quel droit il s'érigeoit en maitre, un regard de l'usurpateur le reduisoit au silence. Horace, aussi bon courtisan qu'il avoit été

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é mal ſoldat, Horace, éclairé par ſon propre intérêt, et ſe jugeant incapable de remplir avec diſtinction les devoirs pénibles d'un vrai républicain, ſentit juſqu'où pouvoient l'élever ſans effort, la fineſſe, les graces, et la culture de ſon eſprit, qualités peu conſidérées juſqu'alors chez un peuple turbulent et qui n'avoit medité que des conquêtes. Ainſi, la politeſſe, l'éclat, et la fatale ſécurité de ce regne léthargique, n'avoient rien d'odieux pour un homme dont preſque toute la morale n'etoit qu'un calcul de voluptés, et dont les differents écrits ne formoient qu'un long traité de l'art de jouir du préſent, ſans égard aux malheurs qui menaçoient la poſterité. Indifferent ſur l'avenir, et n'oſant rappeler la memoire du paſſé, il ne ſongeoit qu'à ſe garantir de tout ce qui pouvoit affecter triſtement ſon eſprit, et troubler les charmes d'une vie dont il avoit habilement arrangé le ſyſtême. Eſtimé de l'Empereur, cher à Virgile, accueilli des Grands et partageant leurs délices, il n'affecta point de regretter l'auſtérité de l'ancien gouvernement : c'eut été mal répondre aux vues d'Auguſte et de Mécéne qui s'etoient déclarés ſes protecteurs. Le premier, dit-on, feignit de vouloir abdiquer, le ſecond l'en détourna ; il fit bien pour le prince et pour lui-même : que ſeroient-ils devenus tous deux, au milieu d'un peuple libre, l'un avec ſon caractère artificieux et n'ayant plus de Satellites à ſes ordres, l'autre avec ſa vaine urbanité ? Dés-lors, il fallut ſe taire ou parler en eſclave : mais Horace, bien ſûr que les races futures, enchantées de ſa poëſie, affranchiroient ſon nom, vit qu'il pouvoit impunément être le flatteur et le complice d'un homme qui regnoit ſans obſtacles. Auſſi les éloges qu'il diſtribuoit, étoient-ils uniquement relatives à l'état préſent des choſes dont il pouvoit tirer parti, et au credit actuel des perſonnes dont il ambitionnoit les ſuffrages. On ne trouve en aucun endroit de ſes écrits, ni le nom l'Ovide flétri par ſa diſgrace, ni celui de Ciceron *que Rome, encore libre, avoit appellé Dieu tutelaire et Pere de la Patrie.* Mais il n'a point oublié de chanter les favoris de la fortune, ceux-là n'avoient rien à craindre de ſa muſe ; plus énjouée que mordante, elle ne s'égayoit qu'aux dépens de cette partie ſubalterne de la ſociété, dont il n'attendoit ni célebrité ni plaiſirs. Nul ne connut mieux que lui le pouvoir de la louange, nul ne ſut l'appreter plus adroitement, ni gagner avec plus d'art la bienveillance des Premiers de l'Empire ; et c'eſt par-là ſur-tout que ſon livre eſt devenu ſi cher aux Courtiſans ; avouons le, cependant, tout homme qui penſe, ne peut s'empêcher d'en faire ſes délices. Le Client de Mécéne joignoit des qualités éminentes et ſolides à ſes talens agréables. Non moins Philoſophe que Poëte, il dictoit avec une égale aiſance les preceptes de la vie et ceux des Arts. Comme il aimoit mieux capituler que de combattre, comme il attachoit peu d'importance à ſes leçons, et qu'il ne tenoit à ſes principes qu'autant qu'ils

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favoriſoient ſes inclinations Epicuriennes, ce Protée compta pour amis, ou pour admirateurs, ceux même dont il critiquoit les opinions ou la conduite.'

We ſhall conclude this article with acquainting our readers that M. Duſaulx's notes are uſeful and judicious, and that the work is correctly and elegantly printed.

ART. IX.

Eloge de la Ville de Moukden, &c.—The Eulogium of the City of Moukden, and its Environs; a Poem; compoſed by Kien-Long, the preſent Emperor of China and Tartary. With Notes concerning the Geography and Natural Hiſtory of Eaſtern Tartary, by the Chineſe and Tartar Editors. To which is added, ſome Verſes on Tea, by the ſame Emperor. Tranſlated into French by Father Amiot, Miſſionary at Pekin, and publiſhed by M. Deguignes. 8vo. Paris. 1770.

THE French Editor has explained the manner in which the library of the king of France was enriched with this work, and has carefully removed every ſcruple that might be entertained with regard to its authenticity.

Moukden, the ſubject of the Emperor's panegyric, was the place of his nativity, and he has thence taken occaſion to celebrate his anceſtors. That maxim of Chineſe morality, which teaches the ſon to look, with ſo much veneration, towards his parents, he inculcates with great care. The face of the country, where he went to viſit the tombs of his progenitors, he has no leſs beautifully deſcribed, than thoſe natural productions for which it was remarkable. In the pictures which he has drawn of his anceſtors, we perceive thoſe virtues which ſhould diſtinguiſh royalty: in what he has ſaid of the natural hiſtory of China, he has inſtructed us on a ſubject which is little known; and we are ſtruck with the elegant arrangement of his piece.

The following ſhort quotation will give the Reader an idea of the manner in which this Eulogium is written:

'The throne of my anceſtors, ſays the Emperor of China, has deſcended to me in the courſe of ſucceſſion, though my want of virtue renders me unworthy of it: but, I hope, that, by having theſe models conſtantly before me, I ſhall, at length, acquire the power to imitate them. I have never yet failed to enter, at the appointed times, thoſe halls which are deſtined for paying honours to them: in theſe have I performed the uſual ceremonies, with all the decency of which I am capable. Ah! how much anxiety did I then experience in not being able to viſit their tombs! This thought alone occupied me entirely. I con-

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considered the place where their ashes repose as another *Ling-hou* *; I proposed to go there to admire them, and to instruct myself while I meditated on their virtues, and thought of regulating my conduct by those bright examples which they have transmitted to me.

'The time when the gods had decreed that I should give a full vent to those sentiments of tenderness, with which my heart was penetrated, that happy time is at last arrived. The year has exceeded in fertility; circumstances the most favourable have happened; every thing has concurred to encourage my pious design.

'All who compose my retinue seem to be inspired with the same tenderness with myself, and to have no other sentiments but mine. How regular and harmonious their ranks! How graceful their appearance! Their different movements were made without noise, and without tumult; only a gentle murmur was heard, which might be mistaken for some soft wind, that, with its delicious breath, set in motion the tender leaves of the trees. Their march was uniform and majestic: it resembled those clouds of different colours, which, in a serene day, unfold themselves, and extend by degrees over the surface of the heavens; their reciprocal arrangement preserved always that agreeable symmetry which is observed in the scales that adorn the fishes.

'The strangers, the nobility, the mandarins, all the officers of my train, as well as myself, had directed their eyes, with a fixed attention, towards the place where those venerable tombs were situated, over which we were to shed our tears. We discovered the mountain of *Houi-chan*, which we knew by its height, and by that striking magnificence with which it stretches itself. A short time afterwards we perceived all those marks of felicity which are spread around the *Simia* †. A joy, mingled with tenderness, made my heart experience the most bewitching palpitations. I figured to myself the *Yuenmiao*, where they go, at the commencement of each month, to deposit new ornaments for the head, and new dresses. I represented to myself the sepulchre of *Pa-ling* ‡, where they dispose, with so respectful an attention, the coverlets and the bolsters: I thought of those cypress trees, and of those bushy pines, which raise themselves

* Of this place, and of the origin of the name, the Chinese and Tartar editors have given a ridiculous account; and for this reason, and because of its length, we chuse rather to refer the Reader to it, than to insert it.

† The name of a river.

‡ These usages and superstitions are explained in the notes of the Chinese and Tartar editors.

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to the clouds: I saw those rivulets that, with their clear and limpid streams, wander through the fields: I admired those vast meadows, those delightful shades, those places always fertile, where every thing that hath life prospers, and where every thing that serves for amusement abounds.'

The Emperor proceeds to describe his approach to the temple, where he is to perform the ceremonies in honour of his ancestors. He enters it, and the festival begins. 'The princes, says he, of the royal blood are the first whom I invite to partake of the entertainment. I present to them the cup; they empty it. I present it to the nobility, and after them to the mandarins of the different orders: no one is forgot. I then pass to those venerable old men, who are the more ancient inhabitants of the country. I pour out to them the wine, and, as they grow cheerful and their countenances become tinged with a vermilion colour, transported myself, I cry out: Behold those good and virtuous subjects who have been transmitted to me by my ancestors. The kindnesses which they have received from their ancient masters, the gentleness with which they have been governed, have made their days run on in plenty and in joy, and have prolonged their lives beyond the ordinary term, that I might have the sweet consolation to see, to hear, and to speak to them. May it happen that such a sight, that such examples may render me every moment more attentive to my conduct, and make me imitate my models; and may our empire, during thousands and thousands of years, produce monarchs to equal them.'

In regard to the other articles in the volume before us, it is only necessary to observe, that what the Emperor has written concerning the Chinese characters has the appearance of research and erudition; and that his verses on Tea give no unfavourable idea of Chinese poetry.

ART. X.

L'Evangile du Jour.—The Gospel of the Day. Vols. VI. VII. VIII *.

THE first of these pamphlets, which are called volumes, contains the Letters of Amabed; the History of Felicity; a Supplement to the *Causes celebres*; Adam and Eve, a poem; and the three Epistles.

The letters contain a little story, which serves as a vehicle for the sprightly infidelity of this hasty and ingenious writer.

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* For the former parts of this publication, see the Appendixes to our 39th and 41st volumes; also the Review for August 1769.

Amabed,

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Amabed, a rich young man of Benares, about the year 1512, married Adate, a blooming beauty of that country. The Portugueze having, two years before, taken Goa, several missionaries came about this time to Benares, and among others Father *Fatutto*, a Dominican of Italy.

Amabed taught this good Father the Indian language, and the Father in return taught him and Adate Italian. Amabed conceived for him an ardent and sincere friendship, and he conceived a violent passion for Amabed's wife.

Amabed and his wife, according to the custom of the country, prepared soon after their marriage to set out for Madura, in order to take the benediction of Shastasid, the grand Brama of that place.

Fatutti persuaded them to go by Goa, where, being himself a member of the Inquisition, he causes them to be seized and thrown into a dungeon belonging to the holy office, with a view to get the person of Adate into his power, and obtain an influence over her mind by deciding the fate of her husband.

In this situation she obtains permission for *Dera*, her woman, to attend her. But Fatutti, in a short time, violates them both. Adate finds means to complain of her wrongs to Don Jeronimo, the corrigidor, who comes with proper assistance as a civil officer to demand that Fatutti should be delivered up, and the prisoners set at liberty. The holy office, however, set him at defiance; and the contest is becoming serious, when the parties appeal to the bishop of Goa, who orders that Amabed, Adate, Dera, and Fatutti should all be sent to Rome, declaring that the Pope only could legally judge between them.

They accordingly embark for Italy, and find on board the vessel, among others, a person called an almoner, not, says this Author, because he gives alms, but because he collects alms from other people for saying prayers in a language which they do not understand, and about the sense of which he is always disputing himself. This almoner was a Franciscan, and is called Famolto. The Dominicans and Franciscans are known to be mortal enemies to each other, and this enmity is exhibited with great humour in disputes between Fatutti and Famolto.

At the Cape of Good Hope the captain, the Indians, and the Fathers, being all on shore, Famolto took Dera into a cabaret, with no very chaste design. Fatutti and two sailors, being fired with jealousy, rushed into the cabaret, and a battle ensued between the two priests and two mariners, in which each did his utmost to beat all the rest. The captain at length interposed, and rescued Dera, to whom he administered comfort in private, being locked up with her two hours in his cabin.

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At length they arrive at Rome. Amabed had with him jewels of a considerable value, which he hoped would enable him to return with his wife and Dera, when judgment should be obtained against Fatutti. But from the moment of their arrival nothing more was heard of the appeal. They were met by a solemn procession of ecclesiastics, who, when they saw the two priests, cried out, There is Saint Fatutti, There is Saint Famolto. The people prostrated themselves before them, kissed their garments, and enquired how many proselytes they had made in the Indies: one replied, five thousand seven hundred; the other, eleven thousand nine hundred. And are these your proselytes, said the multitude, gazing at Amabed, Adate, and Dera? Yes, said the good Fathers, we have baptized them. Blessed be the Virgin Mary, said the people; glory to God in the highest!

The Fathers were conducted to magnificent palaces, the Indians were surrounded by a croud of people at their inn, who kissed their hands, and loaded them with benedictions.

They were soon after offered money on the part of the *Propaganda Fide*, which they did not want, and of which therefore they would not accept. They were then treated with an excess of civility, and continually invited to the houses of the cardinals and nobility. By degrees they were reconciled to a life of voluptuous splendor, gave up all thoughts of bringing their charge against Fatutti before the Pope; and accommodated themselves to the manner of the country. At length it is proposed by two cardinals, who had dined with them, that they should pass some time at their country seat. It was determined, after a friendly dispute, which of the cardinals should have them first; that Amabed should go with one of them, and Adate with the other, for the first day; that they should change on the second; and that on the third, all four should be together. Here the story is interrupted, it not being necessary for the Author's design to carry it on farther.

The letters that relate these events are written by Amabed and Adate to Shastasid: the fiction gives occasion for Amabed to mention his having read the Bible. 'I have read, says he, a strange book: it is a history of the whole world from its creation; but there is not a single word in it of our ancient empire; nothing of the vast countries beyond the Ganges; nothing of China, nor the immense tracts of Tartary; certainly the writers of Europe must be grossly ignorant: but what surprises me most is, that they count the time from the creation very differently from us. Fatutti shewed me one of their sacred almanacs, by which his countrymen appear to be in the

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5552d year of their creation, or the 6244th, or rather in the 6940th *.

'This difference aſtoniſhed me, and I aſked my Doctor how one event could have ſeveral epochas: you cannot, ſaid I, at the ſame time be thirty years old, and forty years old, and fifty years old. How then can the origin of your world have three different dates? He anſwered, that theſe three different dates were found in the ſame book; and that, in his country, they were obliged to believe contradictions.'

When the Author brings his travellers to the Cape of Good Hope, he takes occaſion to alledge, in the character of Amabed, that the inhabitants cannot poſſibly be deſcended from a common ſtock with the inhabitants of Europe, becauſe not only their complexion is different but their make. He has often urged this objection to the Moſaic account; but there is a difference of countenance between inhabitants of different parts of this little iſland, which can no more be referred into any known cauſe, as we have obſerved upon a former occaſion, than the much greater difference between the inhabitants of more diſtant countries. The Scotch and Welch are eaſily diſtinguiſhed by the make of the face: but we know of no quality in Wales or Scotland that can produce the difference, though we do not, therefore, ſuppoſe that they ſpring originally from different ſtocks.

When Amabed comes firſt to Rome, and expreſſes a ſtrong deſire to ſee the *Vice-god*, who is to judge between him and Fatutti, he is very much aſtoniſhed to hear that he is dead, and that proper officers are buſy in making another.

In a converſation with a divine concerning the revenues of the holy ſee, he is told that they ariſe both from the living and the dead. 'For example, ſays the divine, as ſoon as a ſoul is diſunited from the body, we ſend it to an infirmary, where it is obliged to take phyſic from a diſpenſatory properly furniſhed with medicaments for the ſoul; and you cannot imagine how much money this diſpenſatory brings in. How ſo, replies the Indian, the purſe of a ſoul, I ſhould think, is but ſlenderly furniſhed. That is very true, ſaid the divine; but ſouls have relations here who are very willing to deliver them from an infirmary, and put them in a better place: it is a ſad thing for a ſoul to ſpend eternity in taking phyſic. We make our bargain with the living, and they buy health for their dead relations; ſome dearer, ſome cheaper, according to their rank.

* The difference between the Hebrew, the Samaritan, and the Septuagint texts.

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We give them all orders upon the dispensatory, and I assure you this is one of our best revenues.

'But, Sir, said the Indian, how do your orders for medicine get at the souls who are to take it? At this question the Doctor fell a laughing. That, says he, is no concern of ours, that lies upon the relations; besides you know I told you that our power over invisible things was incontestible.'

Amabed, in a letter to Shastasid, sums up the knowledge which he had acquired of the Pope to this effect: 'The Pope is not immortal like the *Lama*; but he is omnipotent during his life, which is better: if he is sometimes resisted, if he is deposed, if he is beaten, if he is slain in the arms of his mistress, which is sometimes the case, his divine character remains unimpeached: you may give him a hundred strokes with a cat-o'-nine-tails, but you must always believe what he says. The Pope dies, but the papacy is immortal: there have been four or five Vice-gods at a time disputing for the office: the divinity was then equally divided among them; each had his part, and, among his partizans, each was infallible.

The account which Amabed gives of the election of the Pope that was dead, and the successor, is curious.

'On the 25th of March, says he, the men who wore red gowns, and are blest with inspiration, elected the infallible man who is to determine my dispute with Fatutti.

'This god is called Leo X. He is a handsome man, about five and thirty, and a great favourite of the ladies. He has been very ill of a certain troublesome distemper, which is not yet well known except in Europe, but which the Portugueze begin to propagate at Indostan. It was thought that he would die, and that was the reason of his being made infallible by election, as it was imagined the holy office would soon be again vacant; but he is now cured, and laughs at those to whom he owes his dignity.

'He has spent a vast sum in public diversions. Feasts, balls, religious processions, and rope-dancing, succeed each other, almost without intervals. But I am told that one of the vice-gods who preceded Leo, Alexander VI. gave, at the marriage of one of his bastards, a still more extraordinary entertainment, at which fifty girls danced in public stark naked.

'It appears that all the vice-gods have not been of the same pleasant disposition. He who is just dead, Julius, was very different: he was a turbulent old soldier, who, like a fool, was fond of nothing but war; he was always on horseback, with a casque upon his head, distributing benedictions and blows, attacking all his neighbours, damning their souls, and destroying their bodies with all his might. He died in a fit of rage.

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rage. The vice-god Alexander, his predeceſſor, who made the girls dance naked, was not leſs miſchievous in another way: he aſſaſſinated and hanged, drowned and poiſoned, all the princes in his neighbourhood: and one of his five baſtards deluged all Italy with miſery and guilt.'

At theſe pleaſantries, which would ſtrike a good Catholic with horror, we laugh; there are others at which a good Muſſulman would laugh, which would ſtrike us with horror, in proportion as we are believers upon the principles of the reformation, which, therefore, we ſhall leave where we find them.

The Hiſtory of Felicity is by no means what might be expected from the title. It contains the relation of ſome faſhionable follies by a father and mother, as a warning and inſtruction to a ſon and daughter, and upon the whole is rather a trifling performance.

The ſupplement to the *Cauſes celebres* relates wholly to a family quarrel and law-ſuit, and cannot be of the leaſt uſe or entertainment on this ſide of the water.

The poem called Adam and Eve, is a humorous deſcription of female vanity, and conjugal diſputes in the perſons of our firſt parents. It is merely a ſatire upon modern manners, and has not the leaſt relation to any point in diſpute concerning the creation or the fall of man.

The three epiſtles have been printed ſeparately, but, as the Author ſays, incorrectly, at Paris.

One of theſe is intitled "To Boileau, or my Teſtament," and relates wholly to French authors and French literature. The ſecond is a Satire againſt the Author of a new book intitled, The Three Impoſtors, whom the poet charges with atheiſm. And the third is an elegant compliment to M. Lambert, on his beautiful poem called The Seaſons, of which the reader will find an account in our laſt Appendix.

The ſecond of theſe volumes contains Perpetual Peace, by Dr. Goodheart. Inſtructions from the Guardian of the Capuchins of Raguſa, to Brother Pedicuſoſo, who is ſetting out for the Holy Land. All in God, a commentary upon Malbranche. And God and Man, a work of rational divinity, in 44 chapters.

The firſt of theſe pieces earneſtly recommends univerſal toleration, which, ſays the Author, is the only perpetual peace that can be eſtabliſhed among men. The imaginary peace of a Franciſcan, called the Abbé de Saint Pierre, is a chimera which can no more ſubſiſt between princes, than between elephants and rhinoceroſes, wolves and dogs.

He obſerves, that if war is not baniſhed, it is rendered leſs cruel. That the commander of a fort is not put to death by his enemy in cold blood, for having gallantly defended it againſt him;

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him; and that if a prince is taken prisoner, he is not loaded with chains and thrown into a dungeon; enormities which are well known to have been committed before the revival of literature in Europe.

He observes also, that civil government is become mild and equitable: the acts of the Anthropaphagi, says he, which are called acts of faith, do not so frequently celebrate the father of mercy, by the light of faggots, and amidst rivers of blood spilt by the executioner. In Spain they begin to repent of having driven away the Moors who applied themselves to agriculture, and nobody would now dare to propose so flagrant an injustice as the revocation of the edict of Nantz.

It is better, says he, that all mankind should live in a savage state, than be civilized by any precepts that imply intolerance; it is better to live by hunting like the Hottentots and the Caffres, than under such monsters as Sergius, John X. John XI. John XII. Sextus IV. Alexander VI. and several others, who like them have been called vicars of God. What savage nation, says he, was ever stained with the blood of one hundred thousand Manichees like the Empress Theodora? What Iroquois or Algonquin can be reproached with religious massacres, like the feast of St. Bartholomew, the holy war of Ireland, the sacred murders of Montfort's crusade, or a hundred other abominations of the like kind, which have rendered Christendom one vast scaffold, covered with priests, executioners, and victims: the intolerance of Christianity only could produce such horrid calamity. Let toleration then repair the mischief.

The Author proceeds to trace intolerance, for which we have no word purely English, from its source. The Egyptians, he says, were the first who considered strangers as profane and impure; who thought themselves defiled by eating in their plate, touching their clothes, and upon some occasions even by speaking to them.

From the Egyptians he supposes intolerance to be borrowed by the Jews; but he observes, that even among the Jews the little country called Samaria, did not go to war with the little city called Jerusalem, upon a religious account: the Hebrew Jews did not say to the same Samaritans come and sacrifice upon Mount Moriah or we will cut your throats. Nor did the Jews of Samaria say to the Hebrews, come and sacrifice upon Mount Gerazim or we will not leave a soul of you alive. But the minister Louvois said to the wisest and most learned men in France, believe in transubstantiation, or I will have you broke upon the wheel; the Jews, barbarous as they were, never approached a despotism so horribly cruel.

The Author introduces a Christian and a Jew giving an account of their religion before Marcus Aurelius; and in these

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accounts he has brought together, and exhibited in a ſtrong light, all that has been urged both againſt Judaiſm and Chriſtianity.

They expreſs themſelves in the terms which their enemies have uſed to expoſe their opinions to ridicule and deteſtation. The Chriſtian ſays, that he adores a God who is a Jew, who was born in a village of Judea ſubject to the emperor Auguſtus; that the father of his God was not however a Jew; that his mother was a virgin, that God himſelf rendered her pregnant, by the operation of a Spirit, which Spirit alſo was God, and that ſhe ſtill retained her virginity. That this virgin was deſcended from four proſtitutes, from Bathſheba proſtituted to David, Tamar proſtituted to the patriarch Judah, Ruth proſtituted to Boaz, and Rahab the harlot proſtituted to all the world. That his God wrought many miracles, one of which was ſending two devils into the bodies of two thouſand ſwine, who immediately ruſhed into a lake and were drowned, in a country where no hogs were kept. The Jew repeats the ſeveral charges againſt the Chriſtians, to maintain and refute which, ſo many volumes have been written, and oppoſes to the miracles of the New Teſtament thoſe of the Old; we can ſhew you, ſays he, the ſerpent who ſpoke to our common mother; an aſs who ſpoke to an idolatrous prophet, and that prophet bleſſing us againſt his will: we can ſhew you Moſes ſurpaſſing all the magicians of Egypt, filling a whole country with frogs and lice, and leading two or three millions of Jews dry-ſhod through the Red-Sea: we can ſhew you Joſhua calling down a ſhower of ſtones upon the inhabitants of an enemy's village at eleven o'clock in the morning, and ſtopping the courſe of the ſun and moon at noon-day, that he might have time to kill his enemies who were dead already.

We know that if theſe facts are taken out of a ridiculous light, they will ceaſe to appear ridiculous, and an attempt to ſubſtitute artifice for argument is always an indication of a weak cauſe.

This Author propoſes, as the only means of a general toleration, to withdraw the ſanction of the law from all religious opinions, except only that God is to be adored, and moral duties fulfilled. The adoration of God, ſays he, with the heart and the lips, and the conſcientious diſcharge of our duty to each other, would make all men brethren, and the univerſe a temple; dogmas are the invention of fanatics and knaves, morality is an emanation of God. The doctrine of purgatory alone has coſt an hundred thouſand lives, but this ſimple profeſſion of faith, "I adore God, and ought to do good to mankind," has never produced a ſingle quarrel from the creation of the world.

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In the instructions to Pediculoso who is going to the Holy Land, the good brother is ludicrously admonished to see the garden of Eden, where God created Adam and Eve, a place which was so familiarly known to the ancient Greeks, the first Romans, the Persians, Egyptians, and Syrians, that none of their authors have mentioned it; to eat of the tree of knowledge, being at present grosly ignorant; to enquire after the serpent, *which was more subtil than any other beast of the field*, and which is kept chained in Upper Egypt, where many missionaries have seen it.

To search for the city of Enoch which Cain built in the land of Nod, and get information of the number of masons, carpenters, joiners, blacksmiths, locksmiths, drapers, hosiers, shoemakers, dyers, carders of wool, artificers, miners, smelters of iron or copper, judges, and recorders, that it employed, when there were but four or five people in the world.

To examine the remains of the ark upon mount Arraret, and measure exactly the height of the mountain, with that of Pichancha in Peru, and compute how many oceans would cover the world to their summits, and rise fifteen cubits above them.

To enquire whether the deluge happened in the 1656th year of the world according to the Hebrew text, in the 2309 according to the original Samaritan, or in the 2262 according to the Septuagint.

To examine the ruins of the tower of Babel, and see whether they agree with the measures of father Kircher.

To enquire where Pharaoh got the horses with which he persued the Israelites, after the horses of Egypt had been destroyed with the cattle, asses, and camels by the murrain.

Many other instructions of the same kind are given, but the whole contains nothing more than objections against revelation in a new form, with which the world was well acquainted before the author was born. By the Holy Land he sometimes seems to mean Palestine, and sometimes the Bible, but the instructions do not uniformly agree with either: the Bible cannot be meant when Pediculoso is instructed to see the garden of Eden, and examine the remains of Babel; nor can Palestine be meant when he is directed to visit Enoch and Noah; to breakfast with Ezekiel upon the barley cakes that he made ready with dung, and dine with the Israelites when fathers eat their children, and children their fathers. It is unworthy the abilities of the supposed author.

The commentary upon Malbranche does little more than tell us that we cannot account for the production of our ideas, or the origin of evil.

God and man consists of many arguments to prove that God has made no revelation of himself to man, that the Chinese are

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not Atheists, that the Jews borrowed their religious tenets and ceremonies from other nations, and the Christians partly from them, and partly from the Bramins.

There is not, says the Author, one word in the Old Testament concerning the fall of angels. There are about four lines in one of the epistles attributed to Peter concerning them, and upon this passage alone the whole Christian religion is founded.

He refers the passage in Isaiah, which has been translated, "how art thou fallen from heaven, Lucifer, thou son of the morning," to a king of Babylon, who in the same parable is called a rod of iron, and at whose *death* the cedars are said to rejoice.

He says that the existence of a soul distinct from the body, its eternity, and metemsipcosis, are Indian inventions. He endeavours to prove, that the Jews were idolaters in the desart, and that they had no fixed religion during the time of their kings, nor till after Esdras; that the immortality of the soul was not a dogma of the Jewish law, that the Jewish law required human sacrifices, and that they were never required by any other.

Some reasons are then offered to shew that the Pentateuch was not written by Moses, and even that no such man as Moses ever existed.

He enquires whether the history of Bacchus was borrowed from that of Moses, and examines the cosmogony attributed to Moses, and his account of the deluge.

He gives a fragment from a Chaldean author, who wrote, he says, before the books attributed to Moses were written, which contains the prediction of a deluge, directions to build an arc, and many other circumstances of the Mosaic relation, which he therefore supposes to be borrowed from it.

He alleges that there is scarce a page in the Jewish books that is not a plagiary, and cites some instances.

He endeavours also to prove that Jesus lived and died a Jew, and that he had never formed any design to establish a new worship upon the ruins of Judaism. That more than thirty texts of the Old Testament are falsified in the New; that Jesus was called the *Son of God*, as a just man; in a language in which a wicked man was called a son of Belial; he is however compelled to acknowledge that Jesus is called the Son of God in another sense in the Evangelist attributed to St. John, because the high-priest thought the expression blasphemous. He insists also that the first disciples of Jesus were nothing more than Jews of a particular sect, as the Lollards were a particular sect among Christians.

He endeavours to trace the several principles and doctrines in which Christianity differs from Judaism to their source, and expatiates on the frauds and massacres which it has produced.

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He concludes by convening all sects of all religions, to join in adoration to God, and benevolence to men; come, says he, my rational Socinian, my dear Quaker, my good Anabaptist, my severe Lutheran, my gloomy Presbyterian, my careless Episcopalian; come ye Memnonists, Fifth-monarchy-men, Methodists, Pietists, and come even ye Papists, silly and abject as ye are, if ye have not a poignard in your pocket, and let us prostrate ourselves together before the Supreme Being, and bless him for having given us poultry and venison and bread for our nourishment, reason to know him, and an heart to love him, and after having thus said grace, let us sup together with the cheerful benevolence of good fellowship.

To this every good man, whatever he may think of this Author or his principles, will certainly say Amen.

The eighth of these books contains a tract called The Praises of God.

A request to all the magistrates of the kingdom.

A defence of Louis XIV.

Detached thoughts of the Abbé de St. Pierre.

Philosophical reflections on the progress of our ideas.

The letter of an advocate to M. d'Alembert.

A confession of faith by a disinterested man.

And several epistles written from the country.

Of the sentiments contained in the first of these pieces the reader may judge from the following extract:

I adore, says one of the worshippers to another, with you, the Supreme Being; I acknowledge him to be the cause, the end, the circumference and the center of all things; but I cannot speak of him without fearing to offend, if indeed a finite being can offend him that is infinite, if a worm groveling in the dust can offend "the high and holy one who inhabiteth eternity." I perceive and tremble, that while I adore and love him as the eternal Author of all that has been, and that shall be, I make him the author of evil. I consider with grief that all sects who like me have believed in one God, have fallen into the snare, which I fear my own reason cannot escape. I am every moment touched with gratitude and joy, but other ideas necessarily presenting themselves, my thanksgivings are followed by involuntary murmurs; sighs struggle in my breast, and I melt into tears, like a child, who is this moment laughing, and the next crying in the arms of its nurse.

To account for evil some have supposed rebellious angels, and some an evil principle equal to the good. Let unhappy mortals, overwhelmed with misery and sorrow, if, in the few moments when a suspence of pain has given them leisure to think, they have so ill "justified the ways of God to man," be forgiven! Who can without horror consider the whole earth

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as the empire of deſtruction! It abounds in wonders, it abounds alſo in victims; it is a vaſt field of carnage and contagion. Every ſpecies is without pity purſued and torn to pieces through earth, and air, and water; in man there is more wretchedneſs than in all other animals put together; he ſmarts continually under two ſcourges, which other animals never feel: anxiety and a liſtleſs inappetence, which make him weary of himſelf: he loves life, yet he knows that he muſt die: if he enjoys ſome tranſient good for which he is thankful to heaven, he ſuffers various evil, and is at laſt devoured by worms. This knowledge is his fatal prerogative; other animals have it not; he feels it every moment rankling and corroding in his breaſt. Yet he ſpends the tranſient moment of his exiſtence in diffuſing the miſery that he ſuffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated, in robbing and being robbed, in ſerving that he may command, and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcaſes than men.

I tremble yet again upon a review of this dreadful picture, to find that it implies a complaint againſt providence, and I wiſh that I had never been born.

The requeſt to the magiſtrates is for the abolition of Lent and Holidays.

With the defence of Louis XIV. we have little to do.

The detached thoughts relate principally to the errors of popery and their conſequences, which to us are happily ſubjects of mere ſpeculation.

The reflections upon the progreſs of our ideas are intended principally to ſhew that mankind believe, or think they believe, a thouſand abſurdities, merely in conſequence of their being obtruded upon the mind before it is able to examine them: if many things reſpecting our religion, were firſt offered to the mind when it is able to compare and judge, they would be rejected, with the ſame ſentiments, as thoſe with which we reject things of the like kind that relate to the religion of other nations.

The letter to D'Alembert relates wholly to the literature of France.

The diſintereſted man's confeſſion of faith is ſaid to be tranſlated from the Engliſh, and is wholly ſatirical. It conſiſts of ſuch articles as the following:

'I believe that all prieſts are deficient in faith, becauſe I ſee none of them remove mountains.

'I believe that our biſhops are not ſucceſſors of the apoſtles, who poſſeſſed nothing, and that they do not hold what the king gives them by a divine right."

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The epiſtles are in verſe. Three are to an actreſs at Marſeilles; the other is to a friend. They are not objects of general curioſity, and this article being already more than equal to the place allotted for it, we muſt refer our readers to the original if they wiſh to ſee more than it is in our power to exhibit.

ART. XI.

Eſſai ſur les Maladies des Gens du Monde. An Eſſay on the Diſeaſes of the Great, by M. Tiſſot, M. D. 12mo. Lauſanne. 1770.

THE Author, whoſe ſkill in his profeſſion is univerſally acknowledged, obſerves in his preface, that during the laſt one hundred and fifty years, many volumes have been written on the diſeaſes of the poor, and that he was himſelf employed ten years upon the ſame ſubject, which gave him more pleaſure than any other. See Vol. xxxiii. p. 46. That Ramazzini, a celebrated phyſician of Italy, has written an excellent treatiſe on the diſeaſes of artificers, in which there is a chapter relating to thoſe of Eccleſiaſtics; that there are many excellent works on the diſeaſes of ſoldiers; that Meſſrs. Cockburn, Lind, and Poiſſonnier have written on the diſeaſes of ſailors, and that a little library might be formed of books written on the diſeaſes of the literary and ſtudious; but that no book has hitherto appeared on the diſeaſes of the Great, (whoſe manner of life is more productive of diſeaſe than any other) except a treatiſe entitled, The Phyſician of the Court, by M. Carle, phyſician to the king of Denmark, which the Author has not read, and which having never been tranſlated, can be of uſe only in one nation, and is very little known even in that.

This work therefore, ſays M. Tiſſot, with reſpect to the greateſt part of Europe, is new, and the principal deſign of it is, to expoſe the faults in regimen, and the miſchiefs they produce; not to indicate the remedies which they require, any further than to convince the ſick, that if they do not act in concert with their phyſician, it will be impoſſible that he ſhould cure them.

In the introduction M. Tiſſot remarks that the conſtitution and ſtate of healt whhich we diſtinguiſh by the name of *delicate*, prevails chiefly among the Great. A conſtitution is ſaid to be delicate when the party is diſordered by ſlight variations in meat and drink, air, exerciſe, reſt, the paſſions, ſleeping and waking, and the ſecretions and excretions.

Delicate perſons are indeed ſometimes well, but they are never well long together; they are condemned to a kind of perpetual ſlavery, always watching over themſelves with an anxious often fruitleſs attention, to avoid what hurts them without certainly

certainly knowing it, and which when it is known is ſometimes inevitable.

Delicate perſons frequently became valetudinary: in this ſtate the vital functions are performed ſo irregularly, that without any ſpecific diſeaſe, they are very frequently out of order when there is no poſſibility of gueſſing the cauſe: theſe perſons are ſcarce ever well; the health of one day is purchaſed by the languor of a month, and the diſorder being ſometimes general in all the functions, without being diſtinguiſhed in any, they ſuffer a univerſal diſorder without knowing what ails them. As the Great are in general delicate and valetudinary, ſo have they ſome diſorders not often to be found among other claſſes.

The Author proceeds to enquire what renders the Great delicate and valetudinary, what diſeaſes are in a manner peculiar to their condition; and what are the remedies as well for their general ſtate as their particular diſeaſes.

By the Great, the Author means all who lead the ſame kind of life, though not of the ſame rank; all who have no employment or occupation; who being by perpetual idleneſs ſecluded from natural pleaſures, have recourſe to factitious enjoyments, or rather ſeek for pleaſures in art, which in art they can never find. A child that is in health will amuſe itſelf though it has nothing, but a ſick child cannot amuſe itſelf though it is ſurrounded with playthings.

The Great, or rather the rich and the lazy, eat and drink things that by an acrid quality gratify the palate, and ſtimulate the appetite. They eat what is not wholeſome, and they eat more than ſhould be eaten even of wholeſome food; they are immediately ſenſible of an irritation in the ſtomach which produces an univerſal uneaſineſs: the chyle, conſiſting of high-reliſhed food, and poignant ſauces, carries on the irritation to the veſſels, and the quickneſs of the pulſe ſometime after a meal is a proof of their effect; this quickneſs is the indication of a fever, to a certain degree, which recurring with every day muſt of neceſſity gradually debilitate the conſtitution: all the organs of ſecretion being irritated, all the functions become irregular, and the whole animal oeconomy is diſordered.

This Author conſiders ſalt, leven, and fermented liquors, as the principal things which ſhorten human life; but what difference, ſays he, is there between the irritation produced by ſalt, by leven, and by the fermented liquors firſt in uſe, and that of the food and liquors which are found at what is called a good table? theſe are ſuch as have an immediate and powerful tendency at once to imbitter and ſhorten life.

The people who thus convert their food into poiſon, ſuffer alſo with reſpect to another great principle of life, the air they never breathe it in a morning, when a kind of volatile bal

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riſes from the various herbs and flowers that cover the field and the garden; they never expoſe themſelves to the wind, that powerful agent in nature, whoſe impreſſions are neceſſary to all organiſed bodies; they keep their apartments not only warm but cloſe, and if they ride out in a carriage, they let in no more air than is juſt neceſſary to prevent their being ſtifled.

Stagnant air, ſays this Author, however freſh, is to plants and animals, what a ſtanding pool is to fiſh that are uſed to live in running waters.

With reſpect to exerciſe he obſerves, that the Great have too much and too little. They are ſometimes ſhut up in their houſes in a ſtate of total inactivity, ſometimes going from place to place in a carriage, ſo contrived as to go rapidly forward, without giving any motion to thoſe who are within it; and ſometimes they ſpend many hours in hunting or dancing, or other exerciſes, the violence of which renders them little leſs pernicious than inactivity.

Of the paſſions this Author obſerves, that they have more effect upon health, than reſt or exerciſe, or air or food. Strong paſſions even of the pleaſing kind ſometimes have produced immediate death, and if they act too frequently and too forcibly muſt, of neceſſity, injure the conſtitution: but the painful paſſions, anger, ſolicitude and ſorrow in any degree, never fail to produce languor and diſeaſe. He ſhews that the people whoſe diſeaſes he is now conſidering, ſuffer more from the paſſions than others.

Of ſleep he obſerves, that its proper duration and regularity is one of the principal ſupports of vigour and health. That the voluptuous and the lazy know not what that ſleep is, which gives refreſhment and ſtrength. They go to bed, ſays he, with their minds confuſed, heated with high food and ſtrong liquors, with trembling nerves, and agitated pulſe, veſſels full of irritating juices, and an univerſal and nameleſs uneaſineſs: if they ſleep, it is a light and broken ſlumber, interrupted by terrifying dreams, and ſudden ſtarts, and they riſe in the morning with palpitations, laſſitude, thirſt, dejection and ill-humour: thus every night takes a little from health, and forwards the growth of ſome diſeaſe.

The debaucheries of the rich are alſo a principal ſource of their diſeaſes. So is covering the head with powder and paſte, and the face with paint, which obſtructs the pores. The Author obſerves alſo that the uſe of the fan is pernicious, that it repels perſpiration in the face, and by that means produces weak eyes, bad teeth, and diſagreeable eruptions.

Another pernicious practice among the Great is, that of drying up the milk, and ſuckling the child by nurſe. Many diſorders which this abſurd and unnatural practice produces are well known,

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known, but our author mentions one, which he ſays has not hitherto been noticed, a kind of palſey of the womb which renders the party inſenſible to pleaſure, and incapable of conception.

Perfumes and ſnuff are alſo proſcribed as exceedingly pernicious.

The Author having expatiated on theſe cauſes of a delicate and valetudinary conſtitution in the Great, proceeds to mention the diſeaſes which are in a manner peculiar to their claſs. Theſe are principally,

The head-ach, attended with palſies, convulſions, aſthmas, and cramps in the ſtomach.

Pains in the balls of the eye; the gout; tubercles on the lungs, nauſeas, cholics, obſtructions of various kinds, the ſtone, nervous diſeaſes of all kinds, falſe conceptions, weakneſſes peculiar to the ſex, and dangerous lyings-in.

Under the laſt head a long train of miſery is deduced from repelling the milk, with which every lady in the kingdom ſhould be acquainted, who wiſhes to preſerve either her charms or her health.

For theſe evils, ſays Dr. Tiſſot, there is no remedy in medicine. A conſtitution which deprives the day of comfort and the night of reſt, which diffuſes wretchedneſs among all that ſurround us, and which tranſmits diſeaſe and languor to our children from the moment of their birth, can be changed only by changing the manner of life.

He proceeds to recommend air and exerciſe, temperate meals, well-ordered paſſions, and a cultivated underſtanding. To riſe early in the morning, and to go to bed at leaſt by midnight. Lying in bed in a morning, ſays he, does not atone for ſitting up at night: this practice prevents our enjoying the pure air of the morning, and reduces us to reſpire the ſteams of the bed great part of the day, and of rooms full of company and candles great part of the night.

The directions which are here given to prevent a delicate conſtitution in children who are born of delicate parents, are to this effect:

Give them a good nurſe, and let them ſuck a year.

While they take only milk, let them have as much as they will; but it is abſolutely neceſſary to ſtint them when they take other food.

Next to milk he recommends rice, barley, maize, legumes, turneps, potatoes, panada, and light broths: after four or five years, and never ſooner, he ſays they may eat ſome tender meat atdinner, but never at ſupper.

Bread taken in large quantities, he ſays, is hurtful to delicate conſtitutions, who, as they ſhould eat ſparingly of animal

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food, do not want it as a corrector. Paſtry and ſack ſhould alſo be avoided; all high ſauce and fermented liquors, and tea and coffee ſhould ſeldom be permitted.

The apparel of children ſhould be light and looſe, ligatures of all kinds tend immediately to produce deformity and diſeaſe; and they ſhould be frequently plunged in cold water, and rubbed early in the morning with a dry flannel, eſpecially down the back; they ſhould be kept in a healthy ſituation, in large rooms rather cold than warm, and expoſed to a free current of freſh air. They may have ſome exerciſe even before they can walk, they ſhould be left to ſprawl firſt upon a large bed, then a carpet, and then the ground, either of dry ſand, or covered with graſs.

Much application and reſtraint are extremely hurtful to delicate children, ſo are fear and grief; children therefore ſhould be early brought under command. A conſtant attempt to humour their caprice, is a certain means of rendering them fretful and obſtinate; the victims of every paſſion that can be fatal to happineſs and health.

With reſpect to the nervous diſorders of adults, he does not ſuppoſe that in general they proceed from relaxation of the fibres, and weakneſs of digeſtion, and therefore he condemns the common remedies which are hot: all the fortifying gums, ſteel, the bitter extracts, camphire, caſtor, muſk, ſpirituous tinctures and opium, which are uſeful only when the blood is watery and impoveriſhed. When nervous diſeaſes proceed from irritation, cooling liquors, and warm bathing are uſeful, and the ſkill of the phyſician is requiſite to diſtinguiſh from which cauſe the diſeaſes of his patient proceed.

The uſe of a warm bath in the morning faſting he recommends in the ſtrongeſt terms, from long experience, as the moſt powerful remedy for that perpetual diſpoſition to a fever, from which a confirmed ſlow fever ſo frequently proceeds, and for that fever itſelf, even when the caſe has been thought deſperate.

In the courſe of this work the Author takes occaſion to enumerate the miſchiefs of ſtiff ſtays, which he ſays deſtroy more than can be imagined by hectics, between the age of twelve and ſeventeen. I did, ſays he, myſelf ſave the laſt of fifteen children, after ſtays had deſtroyed all the reſt, by cauſing that accurſed engine to be laid aſide, and I have frequently ſeen a ſpitting of blood come on after they have been worn only a few hours.

It may reaſonably be hoped that the authority of ſo eminent a phyſician as Dr. Tiſſot, will prevent our falling again into a fatal folly, which diſtorted the ſhape and ſubverted the health of our women in the laſt generation, notwithſtanding its being

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countenanced by the practice of thoſe whoſe neglect of the publick health is attended with peculiar aggravation.

The Author treats at large of the inflammation of the lungs ariſing from a cough, and ending in a conſumption, a diſeaſe remarkably fatal to young perſons of a delicate conſtitution of both ſexes, for which, and ſeveral other uſeful particulars, we muſt refer to the work, which we earneſtly recommend to every family of fortune and faſhion in the kingdom.

ART. XII.

Les Souvenirs de Madame de Caylus.—The Recollections of Madame de Caylus. 12mo. Amſterdam. 1770.

THE modeſty with which this work is introduced, deſerves commendation. Madame de Caylus informs her readers, that the title of *Memoires*, though that form of writing is, of all others, the moſt ſimple and eaſy, appeared to her too ſerious and important for what ſhe had to ſay, and for the manner in which ſhe was to ſay it. What ſhe had heard, and what ſhe had ſeen, ſhe propoſed to ſet down without order, and with no other view, than to pleaſe her friends, and to give them a proof of her complaiſance. They imagined, that ſhe knew many intereſting circumſtances about a court, with which ſhe had an opportunity to be intimately acquainted; and as they deſired her to reduce them into writing, ſhe obeyed them. "Certain, ſays ſhe, of their fidelity, and of their friendſhip, I cannot dread their imprudence, and I willingly expoſe myſelf to their cenſure."

This publication, which has been long and impatiently expected, anſwers the idea that had been conceived of it, and reflects no diſhonour on the reputation of its author. The plain and negligent manner in which it is written, has a particular charm, and is perfectly ſuitable to the anecdotes and adventures it relates. We are not preſented with details of battles, and with the ſecrets of the cabinet; but it holds before us a curious picture of the domeſtic and more private occurrences, which mark and characterize the taſte of the age, and the court of Lewis the fourteenth.

It begins with an account of Madame de Maintenon, who was related to the author, and to whom ſhe was indebted for her education. The hiſtory of this ſingular woman, to whom Lewis XIV. was ſo averſe at firſt, and to whom he was ſo much attached afterwards, receives from it, in many circumſtances, that confirmation which it ſeemed to require. Her private marriage in particular with that monarch, is mentioned in ſuch a manner, as to place it paſt a doubt.

Of this ſovereign, who has met with ſo much panegyric from his ſubjects, we are not led to conceive a very high opinion

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from the accounts of Madame de Caylus. Devotion and love appear to have been the great features of his mind. We are told, very gravely, that he heard mass every day of his life, except for two days, when he attended his army; and in the midst of his pleasures we find, that he was frequently seized with fits of superstition. His conduct had nothing in it of firmness or vigour.

Madame de Caylus has spoken of his gallantries and mistresses. She represents Madame de Fontanges, as remarkable for her beauty and fine person; but as not supporting, by her wit and conversation, the impression which was made by them. A provincial education, and the flattery lavished on her, had filled her with romantic ideas. Her affection for the king was real and strong; and when Madame de Maintenon exhorted her to relinquish it, because it could have no other effect than to make her miserable, *you talk*, said she, *of renouncing a passion, as one talks of casting off an old garment!*

The description which is given of Madame de la Valiere is to the following purpose: "She loved the king, not royalty. The king ceased to love her, for Madame de Montespan. If, on the first appearance, or at least on perceiving the certain proofs of this new passion, she had retired among the Carmelites, her behaviour would have been proper and conformable to her character. She acted, however, a very different part, and not only remained at court, but entered into the train of her rival. Madame de Montespan, abusing her prosperity, affected to make use of her service, commended her taste, and was not pleased if she had not put the last hand to her dress. Madame de la Valiere, on the other hand, shewed all the zeal of a waiting woman, whose fortune depended on the ornaments with which she set off her mistress. How much disgust, how much pleasantry, and how much obloquy did she suffer during the two years which she staid at court! She then came publickly to bid adieu to the king: he saw her with dry eyes depart to bury herself with the Carmelites, among whom she lived in a manner equally instructive and affecting."

Madame de Montespan is described as possessing a great deal of wit, and as rather inclined to virtue than gallantry. Her object was to acquire an ascendant over the king; and too fondly imagining that she had procured it, she disgusted him with her haughtiness.

The portraits which are given of Madame de Richelieu, and of her husband, and of those wits who used to meet at their house, are extremely entertaining. "Madame de Richelieu, says our Author, without wealth, without beauty, without youth, and even without much capacity, had the art to procure for her husband, to the astonishment of all the court, and

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of

of the queen-mother, who opposed it, the Heir of cardinal de Richelieu; a man invested with the highest dignities of the state, perfectly unexceptionable in his figure, and who in point of age might have been her son. But it was no difficult matter to overcome the mind of M. de Richelieu. Complaisance, and a few compliments on his person, his wit, and his character, could procure every thing from him. It was only necessary to guard against his natural inconstancy; for if it was easy to please him, he was as easily disgusted. Madame de Maintenon has told me, that his friends could perceive the share they possessed of his affections, by the position of their pictures in his chamber. In the beginning of an intimacy or attachment, he had likenesses executed of all those, for whom he thought he had a friendship: and these he placed by the head of his bed; but by degrees they gave place to others; they retired to the door, to the antichamber, to the garret, and at length totally disappeared.

"Madame de Coulanges, continues our Author, whose husband has made so many songs, was always one of the party at Richelieu-house. She had wit, an agreeable person, and her conversation was full of the most lively and brilliant strokes. This style was so natural to her, that Abbé Gobelin observed, after a general confession she had made to him, *every sin of this lady is an epigram*. Nobody, in short, after Madame Cornuele could boast of a greater number of bons mots than Madame de Coulanges."

The Cardinal D'Etrées and Madame de Maintenon, with whom he was very much in love, were likewise members of this society. "He used to address to her, says Madame de Caylus, many gallant and fine things; but though they made no impression on her heart, they yet pleased her by their wit."

The Abbé Testu, who fancied himself the Voiture of this assembly, is the person of whom our Author has spoken the most disadvantageously. She ascribes to him but a moderate share of knowledge, and talks of him as full of the idea of his own merit, and as being of a temper not to bear contradiction. He loved to shine in a circle of women, was fond of point and antethesis, and wrote indifferent verses.

The little history, which she has given of Madame d'Heudicourt, whom she considers as one of the most singular persons she had ever seen, is extremely interesting. Her picture of the duke of Orleans is masterly, but it is not perhaps to be considered as altogether impartial. She has allowed him to have possessed great discernment and penetration, and a superior eloquence; but his propensity, she says, to vice was such, that he imagined virtue was only an empty name, and that the world being divided between fools and men of sense, this quality belonged

longed to the former, while the latter could assume without blame those appearances which were most likely to advance their purposes. As he was educated, she adds, with great care, the presages he discovered of merit concealed, for a time, the defects of his heart; but no sooner was he master of his own conduct, than he delivered himself over to vices that were not natural to him; he attached himself to wine without having any passion for it, and to women without being sensible of love.

It is to be observed, in general, that allowing somewhat for the prejudice of Madame de Caylus in favour of the opinions of Madame de Maintenon, her relations are ingenuous and candid. She possessed the best sources of information, and except perhaps in the instance just now hinted at, and in one or two other places, she has not made an ill use of them.

The notes which attend the edition of this work that was published at Geneva, are supposed to be written by Voltaire.

Art. XIII.

Essai sur la Morale de l'Homme, &c. An Essay concerning the Morality of Man, or the Philosophy of Nature. Vols. I, II, and III. 12mo. Amsterdam. 1770.

THE Volumes before us, which are divided into three books, treat of natural theology, and of what relates to the human soul. In the first book, our Author endeavours to explain the law of nature in relation to man; in the second, he examines him as connected with the Deity; and in the third, he considers him with regard to himself. These important and delicate subjects he has handled with moderation, and with considerable ability. If he is not intitled to the character of a profound philosopher, his readers will yet respect his good sense, and be pleased with his eloquence. His knowledge of the customs of different nations seems to be extensive, and perhaps he has applied it with success to illustrate the principles of morals. The most exceptionable circumstance in his work, is his manner, which is vague and desultory. After a chapter of metaphysics or philosophy, he does not scruple to introduce a piece of history or a tale.

In his first book, our ingenious Author, after having mentioned several paradoxical opinions concerning the law of nature, takes occasion to censure Hobbs and Locke, for supposing that *Justice* is the offspring of political law.

"If the distinction, says he, of just and unjust had not a foundation in human nature, I would loose that principle which binds me to those objects that are dearest to me. If my interest demanded it, I would butcher my friend, I would poison my father, I would rob my country of its liberty. The tortures and

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and punishment inflicted on me in return would be a proof of my want of address, but not of my guilt.

"The law of my country might sometimes stop my hand, because I should prefer existence before death; but would it have any influence over my heart? My virtue then, would consist in the want of power to do hurt, and I should owe my wisdom to my weakness.

"Political or positive law is the supplement to the law of nature: it constantly supposes a rule of action anterior to it, which the hand of time cannot alter, and which carries every where along with it the indelible traces of the power that has produced it.

"By what principle did the Romans learn to abstain from parricide for six hundred years? Was it from political law? But this law of itself does not suppose the possibility of such a crime.

"Why, in the island of Chios, was there no instances of adultery during seven ages? How is it to be accounted for, that the women there, though they possessed the beauty of Helen, had none of her immodesty? Will this reserve and circumspection be ascribed to the precepts of legislators? But if the law of nature is a chimera, and does not exist, legislators, in my opinion, are the tyrants of mankind, and the regulations they establish are wicked infringements upon liberty."

The authority of the most respectable philosophers has not deterred our Author from differing from them in opinion; and when we mention this circumstance to his honour, we must not forget to remark, that, in the course of his work, he discovers great sensibility and goodness of heart, and sentiments of uncommon benevolence.

ART. XIV.

Traité des Droits du Genie, &c. A Treatise concerning the Prerogatives of Genius; in which it is inquired, if the Knowledge of Truth is advantageous to Mankind, or attainable by the Philosopher. 12mo. 1770.

IN this work, the ingenious Author has endeavoured to prove that the physical and moral principles of government are founded upon the invariable laws of nature; and that all the principles of human invention have only produced a confusion in the knowledge of these laws, and obscured their evidence. But, while he sets out with affecting a contempt for all systems, he insensibly falls into the error he had been reproving. He sacrifices truth to the love of simplicity; and while he pretends to seek for it, he employs his talents in the erection of a fanciful fabric. His reflections, in consequence, are more entertaining than instructive; and at the same time that we acknowledge

ledge his penetration and philosophical discernment, we must reject his conclusions.

It will not suit the brevity which we propose to ourselves, to exhibit an analysis of our Author's system; but that our readers may conceive an idea of his way of writing, it may be necessary to lay before them the following quotation:

'Man, says he, knows that his happiness depends on his capacity to possess himself of advantages. He studies his connection with every thing in nature, and thence endeavours to promote his interest. This we call *Prudence*. In the study of what relates to the individual, those of the same species are comprized. As they are endued with reason as well as himself, he knows that they have the same desire, and the same power to draw utility from circumstances. He perceives that he cannot act with them, as he does with what is submissive and inanimated. He becomes connected with them by an interchange of offices and services. Hence the necessity of *Justice*.

'A savage, who had caught a stag, is attacked the very moment he means to feast upon it, by two other savages, who carry off his prey; and these, rather than divide it between them, have recourse to arms, to decide who shall possess it entire, and they mutually kill each other.

'An old savage, who had dined, perceiving this adventure from the top of a hill, thus reasons with himself: *It is certainly of most advantage to live in society; for when two men have agreed to act in concert, they can easily overpower the person that is single and solitary; but when a society is formed, it is necessary that Justice should allow the freedom of his rights to every one; and in this situation, these two men would have been severely punished, for having offended against Justice.*

'The first reflection of this savage characterizes prudence; and the second, which shews the necessity of justice, is only a consequence of the first.

'Prudence is the application of the faculties of man to the objects that surround him, in order to discover his natural right over those things which are proper for his enjoyment. This study informs him, that he requires address and agility for the chace, labour to cultivate the earth, patience to wait its returns, and œconomy in the event of a bad harvest. It informs him, that with men like himself he can only be connected by intercourse, concord, and justice; and that if he wishes his neighbour not to invade his field or property, he must do no injury to his neighbour's.

'Justice is fidelity in observing reciprocal conventions; and this virtue, which is the foundation of society, and consequently of all the social virtues, is in idea anterior to all conventions (though

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(though dependant on ſociety for its utility or effects); becauſe, without the idea of juſtice, no convention could be made.

'It is not my intention to go into metaphyſical ſubtilties; but I would unfold to the bottom the riſe of moral ideas, that I may overturn all the ſophiſms which have hitherto involved them in obſcurity. When it is ſaid, that juſtice is purely relative; why is not the ſame thing ſaid of reaſon; for theſe two mental qualities vary equally in their relations? If it is urged, that juſtice depends on conventions, becauſe without conventions it cannot be experienced; I might ſay, with as much propriety, that reaſon depends on propoſitions, becauſe without propoſitions, it cannot be exerciſed.'

The manner of our Author is ſufficiently animated; but we muſt be allowed to obſerve, that the *tone* of his ſyſtem has frequently given an obſcurity to his ſentiments, and induced him to make uſe of peculiar and perhaps aukward expreſſions.

ART. XV.

Dictionnaire de l' Elocution Françoiſe. A Dictionary of the French Elocution, containing the Principles of Grammar, Logic, Rhetoric, Verſification, Syntax, &c. Octavo, 2 Vols. Paris. 1769.

THIS is one of the moſt uſeful and complete works upon the French language that we are acquainted with, and as ſuch we recommend it to our readers. The author (M. Demandre) has enriched it with a great variety of judicious remarks borrowed from the moſt celebrated French writers, particularly Voltaire. The form of a dictionary, though inconvenient in ſome reſpects, has this advantage, however, as the Author obſerves, that it relieves the reader from that tedioufneſs and languor, which is inſeparable from the peruſal of a long didactic work.

ART. XVI.

Revolutions des Empires, Royaumes, Republiques, et autres etats conſiderables du Monde, depuis la Création juſqu' à nos jours. The Revolutions of Empires, Kingdoms, Republics, and other conſiderable States of the World, from the Creation to the Preſent Time: by M. Renaudot. Volumes I. and II. 12mo. Paris. 1769.

THE deſign of this publication is to exhibit a conciſe view of the riſe, the progreſs, and the decline of nations; and to explain the cauſes and effects of the more conſiderable revolutions which have happened in ſociety. In the execution of ſo great a taſk, it is not natural, that we ſhould hope to be inſtructed with any original remarks. The extent of the undertaking prevents the Author from beſtowing on particular parts of his ſubject, that attention which they claimed from their

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their obscurity or their importance. If, however, in the work before us no new lights are struck out, yet those accounts are adopted, which seem the most authentic, and those Historians are followed, who are the most remarkable for their veracity and candour. The manner of our Author is rather plain than elegant. He does not seek for any ornaments of style: trusting to the dignity of the events he relates, he has not recourse to art to support the attention of his reader.

ART. XVII.

Les Géorgiques de Virgile, Traduction Nouvelle en Vers François. A New Translation of Virgil's Georgics into French Verse, with Notes, &c. by M. Delille, Professor in the University of Paris. Octavo, Paris. 1770.

IN a discourse prefixed to this Translation, M. Delille examines the objections that have been made to Virgil's Georgics, characterizes the principal modern poems that have been written in imitation of Virgil, and points out the several advantages which the Latin poetry has over the French.—In this discourse the reader will meet with some very ingenious and just observations concerning the influence of government, climate, and manners, upon languages, and particularly some very pertinent remarks upon the different genius of the Latin and French languages.

In regard to the translation, it is but justice to M. Delille to acknowledge, that the whole of it does him honour, and that in some parts, particularly the beautiful episode of Aristæus, he has succeeded admirably. Those who are most sensible of the difficulty of his task, will be disposed to make the most favourable allowances for any failures in the execution of it.

The notes are principally intended to clear up difficult passages, and there are some observations in them, particularly in relation to plants, that appear to be new.

ART. XVIII.

Voyage Pittoresque de la Flandre et du Brabant, &c. Travels through Flanders and Brabant, giving an Account of the Paintings to be met with in these Places; with a few Reflections relative to the Arts, and to some Engravings; by M. J. B. Deschamps, Painter to the King of France, &c. 8vo. Paris. 1769.

THIS work contains a very ample enumeration or list of paintings, and has the appearance of being very exact. The judgments which the Author has given concerning the different pieces, which he examined, are comprized in a narrow compass; but, under each article, he refers his reader, for farther

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further information to a work, which he formerly published; and in which he has treated of the expression and other qualities of the Flemish, the German, and Dutch artists. He has mentioned the works of living artists; but his delicacy has not allowed him to pronounce concerning their merits.

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